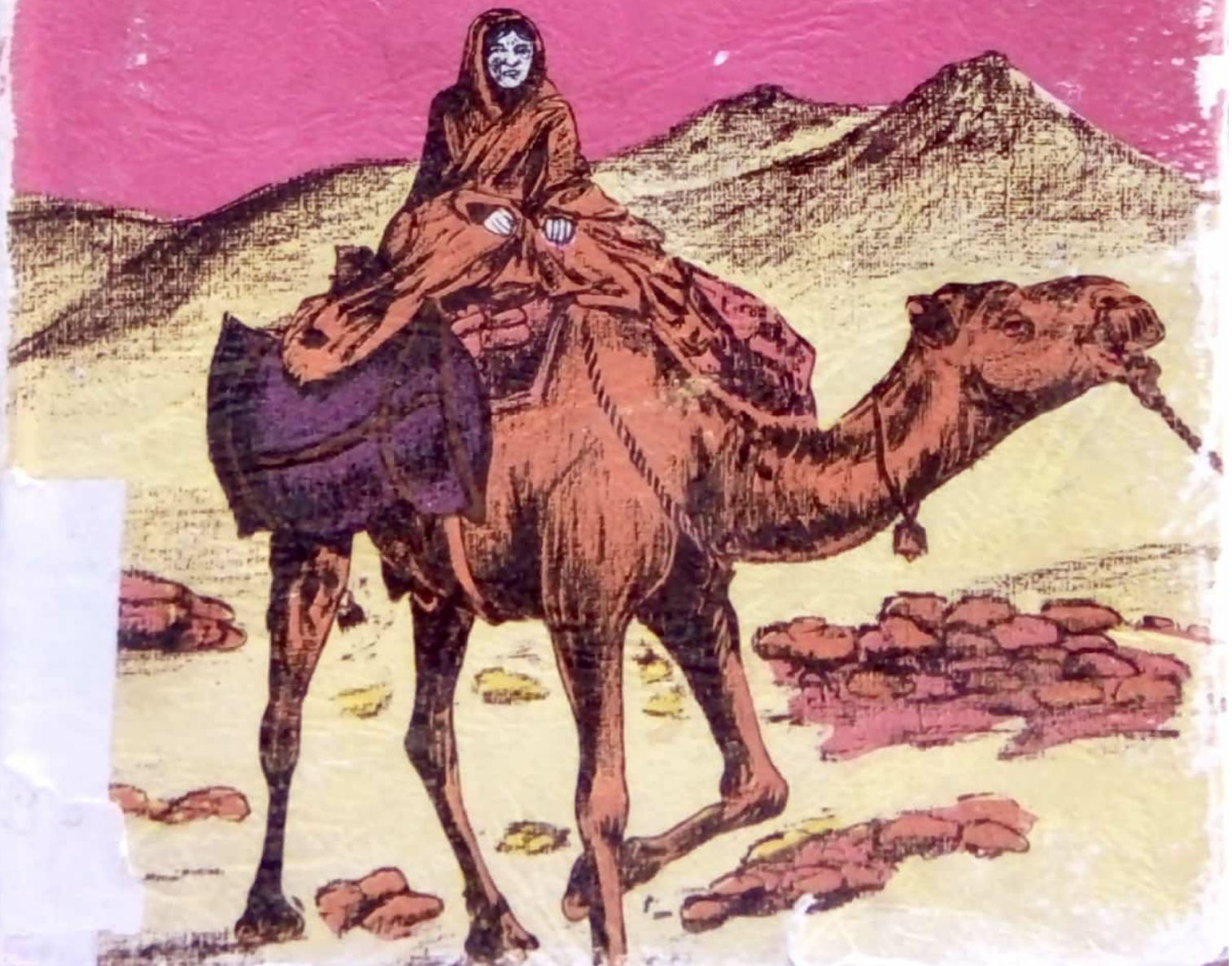


# BALUCHISTAN

## THROUGH THE AGES

SELECTION FROM GOVERNMENT RECORD

VOLUME I I



# **QUETTA. PISHIN**

## **TRIBES**

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## TRIBES

Little or nothing is known of the ethnographical history of the District. It is certain, however, that the Afgháns and Bráhuís, who now occupy it, are comparatively recent immigrants. Who their predecessors were, is a subject which is buried in obscurity. That some of the earliest inhabitants were Zoroastrians by religion, may be inferred from the prevalent traditions as to the construction of some of the most ancient *kárázes* by Gabra, but their nationality is unknown. The Afgháns appear to have entered the District from the north-east emigrating from their home round the Takht-i-Sulaimán; the Taríns, it is believed, came into the District about the fourteenth century. Tradition speaks of their predecessors as the Zamands of Pishín, a tribe of some importance in olden days and said to be Afgháns descended from Khairuddín *alias* Kharshabún, son of Saraban. They are now only represented by a small section, called Muhammadzai living at Chur Kulálzai. The Bráhuís of the Quetta tahsíl are offshoots from the parent stock inhabiting Kalát territory, and their presence in the District appears to date from about the eighteenth century.

The first regular census of the District, the results of which have been published, was carried out in 1901. The District was divided into three divisions for this purpose, (a) the towns, railway, bazars, etc., in which a synchronous enumeration was made on the standard schedule, (b) the tribal area, i.e., Toba Achakzai and the Sarlath hills, in which estimates were prepared through the Levy establishment and headmen of tribes, and (c) the remainder of the District, in which a rough house to house enumeration was made by the subordinate revenue staff. This was not synchronous. The results arrived at gave a total population of 114,087, of which 29,447 were censused on the standard schedule and represent, in the main, the non-indigenous population of the District. A detailed statement containing the principal census statistics will be found in table II, Vol. B.

According to the census of 1901, the total number of occupied houses in the District was 24,952 : 7,781 in the towns and

POPULATION.  
Ethnogra-  
phical  
history.

\* The Editor is indebted to the courtesy of Professor Rapson of the British Museum for the identifications.

## QUETTA—PISHIN

**POPULATION.** 17,171 in the villages. Of the total population of 114,087, the urban part numbered 28,369 and the rural portion, 85,718. The incidence of population per square mile is 22, the highest being 83 in the Quetta tahsil and the lowest 2 in the Shorarud valley. The population per house in urban areas is 3.6 and in rural areas 5.

**Towns and villages.** The District possessed (1901) three towns, **Quetta, Pishin** and **Chaman**, all of which have grown up since the British occupation and are inhabited largely by an alien population. The first is the only one of importance; Pishin has decreased in size since the date of the census owing to the removal of the regiment previously quartered there, and Chaman owes such importance as it possesses to the presence of troops.

In pre-British days the number of villages was smaller, the people being obliged to live together for offensive and defensive purposes. There is now a tendency to spread out, and new villages and hamlets are rapidly springing up. A report mentions 92 villages and 59 *kilis* or hamlets in the Pishin tahsil in 1884, a number which had been nearly doubled in 1901 when 271 were recorded. The District possessed a total of 329 villages in 1901, in an area of 5,127 square miles, or one village in 15.6 miles. The Achakzais of the Chaman Sub-division still largely adhere to their nomadic habits, and have only 4 permanent villages in an area of 1,236 miles. In Shorarud, too, there are only 7 villages in 634 miles. The people in Quetta and Pishin are more settled, the former tahsil possessing 47 villages in an area of 549 miles, and the latter 271 villages in 2,717 miles. There are very few villages, which have a population of over 1,000 souls. The most important places are mentioned in the *Miniature Gazetteer* of each locality.

**Character of villages.** The villages consist chiefly of hovels made of mud placed together without order or arrangement. The older ones are surrounded by mud walls, but in most cases these are now falling into disrepair. Narrow lanes full of refuse of all sorts run between the blocks of houses. Usually there are few trees but orchards, enclosed in high walls, are now springing up and tend to improve the dreary surroundings. In a few places, such as Hanna and Barshor, the houses are scattered and are sometimes picturesquely hidden among vines and apricots.

**Growth of population.** Previous to 1891, no regular census was attempted, and the growth in population cannot be illustrated by reliable figures. The only information available is derived from the enquiries made by Rai Hittu Ram in 1884, in connection with the land revenue arrangements of the Pishin tahsil, when he roughly estimated the number of houses at 3,376 and the population at 14,575. In 1891, a regular enumeration was carried out in

## MIGRATION.

Pishin and Quetta and a house to house census was taken in the villages, with the result that the population of the District was found to be 78,662. To this total the Pishin tahsil contributed 37,180, an increase of 155 per cent. over the estimate of 1884. In 1901, when the census was better done than in 1891, the total population was, as already stated, found to be 114,087, of which 51,753 were in the Pishin tahsil. The figures of 1901 for the whole District show an increase of 45 per cent. over those of 1891, while the figures of the Pishin tahsil show an increase of 39 per cent.

POPULATION.

Besides the improved methods, on which the census of 1901 was carried out, the increase in the population of the District may be attributed partly to the large influx of troops, an influx which has been accompanied by an increase in the alien civil population, and partly to the greater security to life which has attended the British occupation. It may also be presumed that the rise in the standard of living, which has undoubtedly taken place among the indigenous population, has led to more frequent marriages and a consequent increase in birth rate.

As in other parts of Baluchistan, a continuous flow of migration is constantly going on, the causes being the nomadic habits of some of the tribes, the variations in the climate, inducements occasionally held out by the Afghan authorities across the border, and trade. The nomadic habit appears, however, to be on the decrease. Almost all the Achakzais of Toba, who represent about 15 per cent. of the rural population, are nomadic in their habits, living in various parts of Toba from April to October and moving down to warmer parts in November. The Hamidzais (3,506) are the only section which lives in Toba throughout the year. The Ashezais (2,228) move to Murda Karez and the Chaman Sahara; the Khwajazais, a section of the Ashezais, and the Badinzais to Reg in Afghanistan, while the Alizais (2,503), the most important section of the Nasratzais, move to the Sarwesht circle in the Pishin tahsil. Among the tribes in Pishin, the Isa Khels (377), Bianzais (237), Shamozaïs (619), Churmi (701), and Ahmad Khel Kakars spend the summer in their hamlets, but in winter move to the Pishin plain with their flocks in search of pasture.

Migration.

Most of the Brahuïs (6,454) in the Quetta tahsil regularly migrate, after sowing the spring crop, to Kachhi where many of them own land; the downward move begins about the end of November and the return journey about the end of March. Their example is followed by the Sumalari (229), Pir Kanri and Sasoli Brahuïs, who subsist chiefly on the produce of their flocks and camels, and spend the summer in the Shorarud valley.

On more than one occasion a good many emigrants have been induced to proceed to Afghanistan, on the strength of

Emigrants to Afghanistan.

## QUETTA—PISHIN

**POPULATION.** gifts of land and water, pensions, etc., promised by the Afghan officials. Some emigration took place in 1896-7, and fair promises, coupled with high prices and bad seasons, proved sufficient to induce a number of men to cross the border in the autumn of 1899. Many of these emigrants have since returned, but the inducements have proved too strong for a good many of the Achakzais, and it has been estimated (1905) that about 1,472 families have recently left the District for good.

**Emigration  
for trade.**

Saiads, Taríns and Kákars from Pishín and some of the people of Panjpái and Muhammad Khél in Shorarúd visit India and other places to engage in trade, and remain there for several years until they have amassed sufficient money to enable them to return to their homes. From a rough estimate made by the Pishín tahsíl officials in 1905, it appears that about 1,092 men from that tahsíl are trading in India, 68 in Ceylon, 36 in Australia, 5 in Kábul, 3 in Afghan Turkistán, 6 in Chinese Turkistán, and 16 in Meshed. The trading centres in India, where Pishín men are most numerous, are Hyderábád in the Deccan, parts of Berár, Nágpore, Khándésh, and Calcutta. Arrangements have been made for traders proceeding to the Nizám's territory to obtain certificates of their residence and respectability from the Political Agent. So large is the exodus from the village of Kárbala that it is said that hardly an able-bodied landholder is to be seen in that place. Among the tribes in Pishín, the Taríns are most numerously represented among such emigrants.

**Periodic  
immigration.**

The periodic immigrants into the District are the Ná Khél and Báik Khél Tarakis, and the Kábul Khél and Bánzai Kharots. These men are chiefly flock-owners, who enter the District in the neighbourhood of Sábúra from Afghanistán about the end of October to graze their flocks in Pishín and Shorarúd during the winter. They return to the neighbourhood of Pishín bazar in April, where they shear their flocks and sell the wool, afterwards marching back to Afghanistán in the first week of May. The camel owners, who visit the District in the cold weather, are the Yá Khél, Bori Khél, Niámat Khél, Úsh Khél, and Kamál Khél Násars, and the Ahmand Khél and Haidarzai Kharots, besides the Kábul Khél and Bánzai Kharots already mentioned, who combine camel owning and flock owning. Such of them as can get loads for camels at Yáru Kárez return at once to Afghanistán, while others make their way westward to Seistán and other parts of Persia; others, again, send their families to Sibi or Duki with the female camels, and themselves go to Harnai or Spintangi, from which stations they engage in transport work with Sanjawi, Lorlai, Fort Sandeman, Thal, Lúni and Duki until March. Those who own only a few camels generally remain for the summer in Tora Sháh, Manzakai, Khudádádzai and round Bostán.

## STATISTICS.

in Pishin where they engage in hawking, and return to Afghanistan after three or four years, but most of them return to Afghanistan in April. In summer many Brahui camelmen encamp in the Quetta tahsil to obtain transport work especially coal carrying work. They are principally Bangulzais, Kambraris and Mengals.

POPULATION.

In 1901, 18,682 persons (14,657 males and 4,025 females), were enumerated in the District, who had been born in Provinces of India, and 2,352, who had been born in Native States in India.\* Countries adjacent to India, chiefly Afghanistan, had contributed 1,958 immigrants. These figures include the sepoy serving in native regiments.

Immigration from India.

The Province in India from which most immigrants come is the Punjab (11,804), which is followed by the United Provinces (3,346). Bombay and Sind come next with 1,426 and 1,404 respectively. Of Native States, those of Rajputana are most numerous represented. The immigrants from the Punjab are drawn principally from the Districts of Amritsar, Sialkot, Jhelum, Rawalpindi, Jullundur, Gujranwala, Gujrat, and Hoshiarpur.

No detailed record of age was attempted in 1901, except in the towns, military stations and bazars along the railway line which were enumerated on the standard schedule; in the District adults were merely distinguished from minors. Out of a total population of 114,087, there were 75,894 adults: 48,056 males and 27,838 females. The number of children, 12 years and under, was 38,193: males 20,889 and females 17,304. In the towns, for which alone accurate figures are available, most of the people, both men and women, were found to be between the ages of 20 to 40.

Age statistics, vital statistics, infant mortality and infirmities.

Vital statistics are not recorded in any place in the District except the Quetta municipality, where there were 152 births and 316 deaths among 13,517 persons during 1902-03. This gives 11 births and 23 deaths per thousand of the population.

In 1905, a summary enquiry regarding the birth and death rate was made by the Pishin tahsil officials by selecting a few villages in each circle, the result obtained indicating 4 per cent. of births and 2.7 per cent. of deaths on the total population during the preceding twelve months. The highest rate, both of births and deaths, was in the Surkháb circle, births 7 per cent. and deaths 5 per cent. Longevity among the indigenous population appears to be infrequent owing to constant exposure and bad nutrition.

Of the few infirmities recorded in the area censused on the standard schedule, cases of blindness were most numerous. Leprosy does not seem to be indigenous, the figures showing a

\* Census of India, 1901, Vol. V.A., table XI.

## QUETTA—PISHIN

**POPULATION.** solitary case in a total of 25.\* Most of the afflicted are to be found in the towns where they gather to beg.

Comparative numbers of the sexes and civil condition.

The disproportion of women to men in the towns, cantonments and bazars, was very great in 1901, as there were only 270 women to every thousand men. It may be assumed that the disproportion is greater in March, when the census was taken, than in summer, as many women leave for their homes in India to avoid the cold of winter. In the Quetta Town, where the alien population is becoming more settled than elsewhere, there were 429 women to every thousand men, but in the cantonment there were only 142 women to every thousand men.

Among the rural population there were 39,107 women and 46,611 men, or 839 women to every thousand men. Among the Afgháns, who form the major portion of the population, the proportion of females to males was 838 to 1,000. The Bráhuís had 873 females to every thousand males; among the Saiads the women exceeded the men the proportion being 1,033 females to 1,000 males. This large proportion among the Saiads may be accounted for partly by the fact of their comparatively comfortable circumstances and partly by the absence of a good many of the men on trading and other expeditions. Another tribe having more females than males, was the Kási (1,015 females to 1,000 males), due doubtless to the prosperous circumstances of its members, and their ability to marry several wives and employ female servants. The Taríns have 850 females, the Kákars 836, and the Achakzais, who were enumerated as a branch of the Taríns, 816 females to every 1,000 males.

Out of the total population of 114,087, civil condition was recorded in the case of 29,447 persons only. Of 23,224 males, 11,079 were married, 1,076 widowers and 11,069 bachelors. Of 6,223 females, 519 or about 8 per cent. were widows, 2,189 were unmarried, and 3,515 were married. The figures, of course, represent anomalous conditions prevailing among the non-indigenous inhabitants of the District. The excess of married men over married women is accounted for by the presence of a number of married men among the troops whose wives are in India. The proportion of married males to females among Musalmáns was 4,775 to 1,576, among Christians 368 to 268, and among Hindus 4,984 to 1,423; among unmarried Musalmáns the proportion of males to females was 4,631 to 881, of Christians 2,746 to 321; and of Hindus 3,133 to 848.

Marriage customs.

Among the indigenous classes, every man marries as soon as he possibly can, but the payment of bride price (*walwar*) compels many to wait till middle age. This is especially the case with the poorer nomadic classes among the Achakzais and

\* *Census of India, 1901, Vol. V.-A., table XII.*



**Kákars.** Marriage almost invariably takes place after puberty, one of the most important reasons being the heavy demands which are made on a wife and which can only be performed by a full grown woman. For not only do the ordinary domestic duties devolve on her, but she is required to help in loading, unloading, pitching and striking the *kizhdís*, tending the flocks, making felts, cutting and bringing home fodder, and generally to assist in all agricultural operations except ploughing and sowing.

So far as can be ascertained polygamy is rare, except among the well-to-do, though the people have no objection to a plurality of wives up to the limit of four prescribed by Muhammadan Law. It has been roughly estimated that the percentage of polygamists among the married men of the district is 5 among the Achakzais, 30 among the Taríns, 10 among the Pishín Saiads, and 23 among the Kásis. The wealthy, who are the only class with the means to pay *walwar* more than once take more wives than one, either for pleasure or, sometimes, for the sake of offspring. Polygamy is occasionally forced on the poor among the Afgháns by the custom which requires that one of the surviving brothers or cousins must marry a widow.

Marriage with near relations, though not always the rule, is preferred, because the exchanges can be easily arranged, the bride price payable is less, the parties are already mutually acquainted, and their mutual relations are strengthened by the marriage tie.

Among the well-to-do the bridegroom is generally about twenty-five and the bride four years his junior, while among the poorer classes both the bridegroom and the bride are generally older. In rare cases infant betrothals take place, generally among very near relations. Ordinarily, a man has nothing to say in the selection of his bride, but when his parents wish him to marry they look for a suitable girl, and the first step taken is to send a female relation to see her and to satisfy herself about her personal appearance and other qualifications. Among the poor, when marriage takes place at an advanced age, the man makes his own choice.

The girl having been approved, the father of the bridegroom with some of his relatives (*maralka*), goes to the girl's father and, if the preliminary overtures are well received, the amount of *walwar* is discussed and also the presents, which the father will at the wedding, give to his daughter. If the father of the bride consents to the match, the *walwar* is fixed, and the girl's mother or grandmother thereupon presents the bridegroom's father with a needle in the eye of which has been inserted a silk thread. Guns are now fired, sheep are killed and a feast is given to the bridegroom's party. This is the preliminary step in the betrothal and is known as the *hokra*. Among the

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### POPULATION

Achakzais and other Tarins a *walwa* is called in at the time of the *hokra* who reads the marriage service, the bridegroom being represented by a deputy (*wakli*). This ceremony of *hokra* is binding among all the tribes and more especially so among the Achakzais. After it has taken place, it is considered a want of good breeding on the man's part to retreat without a plausible excuse, and any one who does so is regarded with contempt. In the case of the woman, the *hokra* is considered binding except under special circumstances, such as adultery on her part or strong suspicion of it.

After about a month a portion of the *walwar* is paid, when a party of the bridegroom's relations goes to the bride's father, who presents them with a silk kerchief, the colour of which is generally green, and which has silk rosettes or silver ornaments on the four corners. This is the *kozda* or betrothal, and at this time there are again general rejoicings, dancing, etc. Among the Saiads of Quetta, the bridegroom's father presents a silver or gold ring to the bride on the day of betrothal, which is put on the index finger of her right hand.

After the *kozda*, the bridegroom is permitted to visit the bride with her mother's consent but not openly; such visits are known as *ghla gardani*, or secret intercourse. But the more regular system is the *psha khaldarwal* or *gardani*, the bridegroom going with his comrades to the bride's house and presenting her with a dress (*jora*) consisting of a head wrapper (*parinae*), shirt (*kamis*), drawers (*shalwar*) and a pair of shoes; among the Achakzais a cap (*rakhshna*) is also given. The party is feasted and returns home, but the bridegroom stays behind for a couple of days during which time cohabitation is permitted. He is then given a suit of clothing and dismissed, but may afterwards visit the girl at any time and enjoy all the privileges of a husband. If a girl becomes pregnant whilst in her father's house, the date of the marriage is expedited, and amongst the Tarins, the bridegroom has to pay a penalty to the girl's parents, the amount varying from Rs. 50 to Rs. 200. The *gardani* system is prevalent among all principal tribes in the District except the Saiads of Kirani.

When the *walwar* has been fully paid, a date is fixed for the marriage (*nikah*), which is performed in accordance with Muhammadan rites at the bride's house; among the Achakzais, however, the bride is taken to the bridegroom's house and the *nikah* is performed there. Besides the *walwar*, the bridegroom has to supply provisions to the father of the girl for the entertainment of the wedding guests. In cases of widow re-marriage no ceremonies, except the *nikah*, are observed.

### Bride price.

Except among the Saiads of Kirani, who marry within their own septs and do not demand any *walwar*, the amount and payment of *walwar* is the most important factor in all matrimonial

## MARRIAGE CEREMONIES.

arrangements. In pre-British days, money was scarce and the bride price was low, varying from Rs. 20 to Rs. 140 for a virgin, and, except the small amount required for ornaments, it was generally paid in sheep, goats, camels, cattle or arms. The present rate of *walwar* among the Achakzais is from Rs. 300 to Rs. 800; among the Taríns from Rs. 400 to Rs. 1,500; among the Chishti Saiads of Pishín Rs. 100; among the Bukhári Saiads Rs. 1,500; among the Kákars Rs. 300 to Rs. 500; and among the Kásis Rs. 400 to Rs. 500. But the amount depends on the position of the bride's family, her personal qualities, and the paying capacity; age and social position of the suitor. If a man wishes to marry above him, or an old man wishes to marry a young girl, he has to pay a higher price than an ordinary suitor, and instances are known in which Rs. 3,000 to Rs. 5,000 have been paid. It is believed in Pishín that the affluent Saiads of Karhala have been able to collect the prettiest girls in the country as their wives. The *walwar* paid for a widow is generally half the amount paid for a virgin but, in exceptional cases, when a widow is young and attractive, it is more. Deferred dower, or *haq-i-mahr*, is theoretically recognised, the amount varying according to the position of the parties. The amount is usually small, the minimum in Quetta being as low as Rs. 2-10-0 and in Pishín Rs. 32. Among the Saiads of Kiráni Rs. 500 are promised. A curious custom prevails in parts of Pishín where the husband presents his wife as dower, with a share of the merit (*sawáb*), which he hopes to obtain after death by giving alms from his hearth (*angharai*) in his lifetime. The share given varies from one-sixth to one-third, and the gift saves the husband from the onus of giving any dower upon earth. The payment of *haq-i-mahr* is seldom claimed by the tribeswomen, as their husbands usually make them give their dower back. Prompt dower appears to be only in vogue in the Achakzai country, where the husband, on bringing his wife home, presents her with a few animals, goats, sheep, cattle or camels, which are considered to be her sole property.

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Mention may also be made of the system of exchange of girls (*sarai*), which is universal among the tribes. Under this system, if there is much difference between the ages of the girls, which are to be exchanged, one being marriageable and the other not, the parents of the younger generally have to pay an additional sum in cash. Similarly an oldish man, who gets a young girl, in exchange for one of his own female relations, has to make an additional cash payment by way of compensation.

System of exchange.

The marriage expenses vary according to the position of the contracting parties from Rs. 100 to Rs. 500, excluding the *walwar*, most of which fall on the bridegroom's party.

Marriage expenses and gifts.

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### POPULATION.

The bride's parents generally present her with a dress, and a few silver ornaments, bedding, and some articles of household furniture. A suit of clothes is also given to the bridegroom. Wealthy families present 3 to 9 dresses to the bride and more numerous and better ornaments and articles of household furniture.

### Divorce.

The usual reasons for divorce are the disagreeable appearance or temper of the woman, immorality proved or suspected, and petty theft. The method of divorce is the throwing of three stones or clods of earth after the woman. The divorced woman has the status of a widow and can re-marry in her tribe, but if she is divorced for misconduct, she is not permitted by custom in most of the tribes to marry her seducer. Amongst the Achakzais, a woman can obtain a divorce if her husband is proved to be impotent. To effect, this pressure is brought on the husband by her parents through the tribal headmen. If an Achakzai woman is divorced at her own request, the husband is entitled to recover about one-third of the *walwar* paid by him. With the Tarins and Kákars, if a woman is divorced for her own fault, the husband claims compensation (*khulla*) from the man whom the divorcée marries. The amount is not more than one-third of the *walwar*. Among the Saiads of Pishin she loses her dower in such cases.

### Penalties for adultery.

Before the British occupation, death was the punishment of a faithless wife caught *flagrante delicto*. This still holds good theoretically but, in practice, an injured husband is ready to salve his conscience with compensation in girls, money, etc., the amount payable varying in different tribes. No compensation is payable, if both the seducer and the woman are killed. If both escape, the woman is divorced and among the Achakzais, the compensation payable by the seducer is 12 *juga*, or girls, of whom 6 are actually given while the remainder is contributed in cash at the rate of 200 *kandahári* rupees per girl. Among the Sanatia Kákars a divorcée is allowed to marry her seducer on payment of compensation to the injured husband varying from Rs. 320 to Rs. 400. Among most tribes, however, there is no fixed rate, the compensation, which generally consists of one or more girls and some cash, being determined on the merits of each case.

### The status of woman and rights to property.

The position of women is one of extreme degradation. No sooner is a girl fit for work than her parents send her to tend the cattle, besides taking her part in all the ordinary household duties. Owing to the system of *walwar* in vogue, when she reaches nubile age, she is, for all practical purposes, put up for auction sale to the highest bidder. Her father discourses on her merits as a beauty, or as a house keeper, in the public meeting-places, and invites offers from those who are in want of a wife. Even the more wealthy and more respectable Afghans are not above this system of thus lauding the human

wares, which they have for sale. A wife must not only carry water, prepare food and attend to all ordinary duties, but she must take the flocks out to graze, groom her husband's horse and assist in the cultivation. She has no rights in property, not even to any presents presented at her marriage, and, if divorced, she can only carry away with her the clothes she is wearing. As a widow, too, she is only entitled to a subsistence allowance from her late husband's estate.

In the household of a deceased Afghán, widows and girls are merely regarded as assets in the division of his property, and though the system is severely discouraged by Political Officers, it is no uncommon thing to find that a son is willing to hand over his mother to an applicant for her hand on the receipt of the stipulated *walwar*. The right to a deceased brother's widow, to which reference has already been made, is illustrated at the time of marriage by the bride, when brought home, refusing to enter the house until promised a present by the husband's brother.

In former days a brother, who did not wish to marry his brother's widow himself, could dispose of her in marriage to any one he chose and appropriate the *walwar*, but an appreciable change has occurred in the position of such widows, since an important decision given in November, 1892, by Mr. H. S. Barnes, then Agent to the Governor-General, in the case of Lukmán, Kákar, versus The Crown. "As regards a widow's power of choosing a husband," Mr. Barnes said, "Muhammadan Law must not be over-ridden by local inhuman and ignorant custom and, in all disputes regarding widow re-marriage brought before the courts in British Baluchistán or the Agency Territories, the courts of law should follow the provisions of Muhammadan Law, in so far as that law gives to widows full liberty and discretion to marry whom they please; and no case of the kind should be committed to a *jirga* for settlement without a clear direction that, on this point of the widow's freedom of choice, no curtailment whatever will be permitted of the liberty and discretion which Muhammadan Law allows her. The only point in which any concession to local tribal custom can be permitted, is that which relates to the payment which should be made by the new husband to the late husband's family.

In order to put a stop to the feuds which might otherwise arise from allowing widows to marry whom they please, it is admissible for courts to settle the sum of money which should be paid to the family of the widow's late husband by the man she proposes to marry. This is the point in the settlement of these cases which may usefully be made over to a *jirga* for decision." This decision was re-affirmed by Sir James Browne in June 1895, in the case of Musammát Miryam, Yásinzai, when an order of the Political Agent, Quetta, debarring

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**POPULATION.** the widow from marrying any member of the Karozai, Sulai-nánzai and Bárézai sections was quashed, and the woman was permitted to marry any one she chose, subject to the payment of *walwar*. The decision is not always followed by the tribesmen, but the women are well aware that they can appeal to the courts. The scope of the decision was extended in 1903 by the Kási headmen of Quetta, with one exception, agreeing to demand no *walwar* in future for widows on re-marriage.

**Inheritance.** Among most of the tribes the women are allowed no share in inheritance, but recently (1905) some of the Bázai Kákars of Quetta and the Sanatia Kákars of Pishin, have realised that their custom is contrary to *shariat*, and have agreed to follow the Muhammadan Law and give them the share of the inheritance allowed by that law, reserving to themselves, however, the right to pay a woman cash compensation for her immoveable property in case of her marriage in another tribe. This is also the custom of the Kiráni Saiads. It remains to be seen whether any general change takes place in the tribal custom in this respect. Inheritance among males is governed by tribal custom, but is based on the general principles of the *shariat*.

**Language.** Language, at the census of 1901, was recorded only in the case of 29,447 persons, who were censused on the standard schedule.\* Of these only 3,366 spoke vernaculars of Baluchistán; Punjabi was spoken by 11,836 persons and Urdu by 6,189. The number of persons speaking European languages was 3,396. Of languages common in the Bombay Presidency, Sindi had 1,635 speakers, Marathi 938, and Gujrati 410. Owing to the number of places from which the alien population is drawn, Quetta town presents great variety as regards the languages spoken in it; there is hardly a widely spoken vernacular of India of which some speaker cannot be found. The language of the courts is Urdu, and a modified form of it, originally introduced in the District by officials who came in the early days of the British occupation from the Déráját, is making way among the indigenous population, especially in the villages round Quetta.

The principal dialects spoken by the indigenous population are Bráhui and Pashtú. The former is limited to the Bráhuís, who occupy the southern part of the Quetta valley and Shorarúd; Pashtú is used by the Afgháns, who form over 77 per cent. of the rural population. Persian is spoken by Kandaháris and Hazáras and also by the leading men among the Achakzais and Saiads of Pishin, while a corrupted form, known as Dehwári, is spoken by the Saiads of Kiráni and some of the Kási Afgháns. The medium of correspondence, except in the case of official documents, is Persian.

\* *Census of India, 1901, Vol. V-A, table X.*

## RACES, TRIBES AND CASTES.

The following statement shows the distribution, by races and tribes, of the indigenous inhabitants of the District :—

		POPULATION.
		Races, tribes and castes.
Afgháns.	Kákars	35,452
	Taríns (including Achakzais)	26,691
	Kásís	1,064
	Ghilzais	2,102
	Others	829
<b>Total</b>		<b>66,138</b>
Saiáds		7,836
Balóch		656
Bráhuís		6,911

Afgháns, including Saiáds, it will be seen, are by far the most numerous, comprising 91 per cent. of the total, and Bráhuís come next with 8 per cent. of the aggregate; the number of the Balóch is insignificant.

Among the non-indigenous population, the races and castes most numerously represented in 1901 were Aroras 2,228; Chuhras 1,917; Europeans and Eurasians 3,404; Jats 2,793; Khatris 1,229; Marathas 580; Rájputís 1,107; Sheikhs 1,778; and Tarkhánís 613. Owing to the circumstances, under which the non-indigenous population comes to Baluchistán, either in government or private service or as traders, and the more or less temporary character of their sojourn, it will not be necessary to deal with them further in this section which will be confined to a description of the chief indigenous tribes.

Before dealing with each tribe, however, it is necessary to indicate what an Afghán tribe is. It must be borne in mind that it differs, in certain respects, very materially from a Bráhuí or Balóch tribe, but as the majority of the population in the District is Afghán, it is unnecessary to discuss this question in detail here. The subject is dealt with in the Baluchistán Census Report for 1901.

Theoretically, an Afghán tribe, is constituted from a number of kindred groups of agnates. That is to say, descent is through the father, and the son inherits the blood of the father. The groups comprising the tribe are divided into a multiplicity of sub-divisions, which it is almost impossible to follow, but for practical purposes four are in general use, the *kaum* or main body, the *khel* or *zai* representing both the clan, a group generally occupying a common locality, and the section, a group whose members live in close proximity to one another and probably hold common land, and lastly the *kahol*, a family group united by kinship.

Affiliated with a good many tribes, however, are to be found a certain number of alien groups known as *mindún* or *hamsáyah*. Some instances of these are given in the account of the tribes which follows. In these cases the test of kinship does not apply, and such groups, families, or individuals are

Tribal  
constitution

## QUETTA—PISHIN

**POPULATION.** united to the tribe by common good and common ill. In other words, common blood-feud is the underlying principle uniting a tribe, but the conception merges into the fiction of common blood, i.e., connection by kinship.

The Afghans are not organised under a common leader, as is the case with Baloch or Bráhui tribes, to whom the tribal officers such as *mukaddams*, *wadéras*, etc., are subordinate, but their more democratic spirit chooses a leading man in each minor group. Heredity is always an important factor among the Baloch, but with Afghans there is frequent chopping and changing, the weak giving way before the strong and the apt before the inept. Hence, individuality has far greater scope among Afghans than among the surrounding races, but the retention of influence, once acquired, frequently depends on exterior support, such as that of Government, rather than on that of the tribesmen themselves. An instance is that of Abdul Hamid Khán, who was the recognised head of the Achakzais up to 1889. On the withdrawal of his levy service, he lost most of his influence. Similarly, the Batézai Taríns held the governorship of Pishín before the British occupation, but Khushkyár, the present representative of the last governor in the direct line, is not recognised by the Taríns generally.

**KÁKARS.** The total number of Kákars in the District in 1901 was 35,452: males 19,308, and females 16,144. They represent 53 per cent. of the total number of Afghans, and 42 per cent. of the total indigenous population of the District. The Kákars are Ghurghusht Afghans, their progenitor Kákar being a son of Dáni and grandson of Ghurghusht son of Qais Abdul Rashíd. They are divided into the four clans or divisions shown in the

Sanzar Khél ...	6,728	margin,	the connection between each
Sanatia ...	13,097	of which is so slight that each might	
Targhara ...	13,356	almost be considered a separate tribe.	
Sargara ...	1,413	Included among them are some Dáwis,	

who are descended from Dáwi brother of Kákar, and a group known as Lamar, whose origin is doubtful. The last two groups may be dismissed in a few words. The Dáwis number 201, of whom 72 are in the Quetta tahsíl and 129 in the Pishín tahsíl. The Lamars, of whom there are 476, all live in the Toba Kákari circle of Pishín. The Targharas and Sanatias are the two strongest clans in the District and are of about equal strength; the Sanzar Khéls follow; the number of Sargaras is small.

**The Targhara  
clan.**

Numerically, the Targharas are the strongest division of the Kákars in Quetta-Pishín, numbering 13,356: males 7,374, and females 5,982. With the exception of 294, who reside in the Quetta tahsíl, the whole of them are to be found in the Pishín tahsíl, occupying the Barshor valley, Toba Kákari and a part of the Kárezát-i-Kákari circle. Their lands are limited and



## KAKARS.

they are comparatively poor. Their principal sections in Pishín POPULATION.

Ahmad Khél ...	3,077
Bárákzai ...	6,643
Sulaimán Khél ...	3,055

are shown in the margin. The notorious Háji Khán who took so prominent a part in the proceedings at Kábul during the first Afghán war

and who built the three forts which are known by his name, one at the head of the Kwat glen on the Toba plateau, another in Barshor, and the third in the Sarwésht circle of Pishín, belonged to the Ahmad Khél section of the Targharas.\* The leading men now (1905) are Maliks Habo, Lájwar, and Shirín, Ahmad Khéls; Sulaimán and Zarín, Bárákzais; and Muhammad Saido, and Zaríf, Sulaimán Khéls.

Amongst the Ahmad Khél branch of Targharas, the Akhtar-zai and Khudsi are aliens. The former are Akhtarzai Sanzar Khéls, who migrated to Toba some ten generations back. They now hold lands in Ulgi and Bachak in the Toba Kákari circle. The latter live in Marsínu and Pasta in the same circle, and are said to be the descendants of an orphan lad, who came from India with Fáil, son of Ali, Ahmad Khél. The Patazai Hasan-zais of Nigánd are a sacred group (*pir khána*) of the Ahmad Khéls, and a similar position is held by the Shádízai sub-section (16 families), who live in War Zarobe. The Bárákzais pay the Shádízais one *kása* of grain at the spring harvest, and the flock owners give them all the male kids other than those that are black. The *pir khána* of the Sulaimán Khéls is the Jamálzai branch (5 families), which lives in Barshor.

The Sanatias are only slightly less numerous than the Targharas and number 13,097:

Bázai ...	3,406
Isakhél, including	
Yasínzai ...	4,115
Mehtarzai ...	1,065
Mallazai ...	512
Pánézai ...	2,047
Sárangzai ...	997
Shamozai ...	854

males 7,132, and females 5,965, their principal sections in the District being as shown in the marginal table.

The Sanatia  
clan.

The Bázais occupy the skirts of Takatu and the Aghbarg valley; the Isa Khéls hold the Hanna valley and parts of the Kárezát-i-Kákari and Lora Kákari circles of Pishín; the Mehtarzais live in the Lora Kákari circle; the Pánézais in the Lora and Kárezát-i-Kákari circles; the Mallazai at Rod Mallazai in the Kárezát-i-Kákari circle; and the Sárangzais in the Hanna valley and the Kárezát-i-Kákari circle. The leading men among the Bázais are (1905) Khán Sáhib Majíd and Khán Sáhib Háji Baha-ud-din; among the Isa Khéls, Maliks Abbás Khán, and Lawang Khán; among the Mehtarzais, Malik Dil Murád; among the Pánézais, Khán Sáhib Háji Hárún; among the Mallazai, Abdul Hamíd; and among the Sárangzais, Maliks Mohín and Mazár

\* For further details see Chapter I, Archaeology.

## QUETTA—PISHIN

### POPULATION.

Instances of the admission of aliens are not wanting among the Sanatia Kákars. Thus the Alamzai branch of the Karozai Yásinzai Isa Khéls living in the Hanna valley are the descendants of one Maté, a Sanzar Khél; and the Bábarzai, a branch of the Sulaimanzai Yásinzai Isa Khéls, are said to be the descendants of a Hindu convert to Islám.

Among the Sanatia Kákars, the family of Sáhíbzáda Fakír Muhammad Ján who lives at Sáhíbzáda Káréz in the Kuchlák circle of the Quetta tahsíl was formerly held in much respect, but his influence is now on the decrease (1905). Its power was established by one Sheikh Záda, a man of great sanctity, the ancestor of Fakír Muhammed Ján in the sixth degree, who migrated from Kamchughai in the Hindubágh tahsíl of the Zhob District, and whose descendants gradually acquired a good deal of property including two *kárézes* in Kuchlák, the revenue of which has been remitted for the term of the Quetta Settlement. The Sáhíbzádas also hold their half of the Sher Khan Káréz and 5 acres of land under the Shébo Canal free of revenue.

### Sanzar Khéls.

The Sanzar Khéls of the District belong to the descendants of Sanzar Nikka, the majority of whom still live in Zhob. In 1901, their total number in the District was 5,728: males 3,606, and females 3,122, the principal section being the Parézún (3,207) of whom 3,188 were enumerated in the Pishín tahsíl. They occupy parts of the Gulistán and Kila Abdulla circles and their leading men are, Malik Muhammad Jan, Abdul Rahmánzai, and Malik Majlún, Massézai.

### The Sargara clan.

The Sargaras are divided into three main sections, viz.: the Sam khel, Mandázai, and Hárúnzai; most of them live in the Hindubágh tahsíl of Zhob. Those living in Quetta-Pishín number 1,413, of whom 714 are in the Quetta tahsíl and 699 in the Pishín tahsíl. They are alleged to have separated from the parent stock, under the leadership of one Mían Khan, in search of pasture, and lived for some time in Haidarzai, whence they moved to Kuchlák. Mían Khán is said to have accompanied Mir Nasir Khán I of Kalát to Persia and to have been granted one-fourth of the Kuchlák spring in recognition of his services. All the three principal sections are represented in the District, but the most important one is the Mandázai, living in Kuchlák, the principal man being Malik Sultán Muhammad who belongs to the Alyázai branch. The Mandazais of Quetta-Pishín recently attempted to renew their connection with the Hindubágh Sargaras but the latter refused to have anything to say to them, a fact which is of interest, as showing the fission, which is continually taking place among the tribes.

### Physical and moral characteristics.

Anthropometrical measurements, which were made of the Kákars for the census 1901, showed that they had broad heads, fine to medium noses, and that their stature was either above the mean or tall.

## THE TARINS.

The following were the average measurements\* of those **POPULATION.**  
examined :—

Average Cephalic index	...	...	81.9
Average Nasal index	...	...	69.6
Average Stature	...	..	1683. m.m.
Average Orbito-nasal index	...	...	116.6.

The tribe is, on the whole, peaceful and devoted to agricultural pursuits. The Kákars have a poor reputation for bravery among other Patháns, though they can be troublesome at times. A local proverb says: "Whenever you see a Kákar, hit that Kákar with a stick, expel him from the *masjid* and you will see no mischief." Their dirty personal habits are alluded to in another proverb, which speaks of them as "besmeared with filth." The standard of morality of the poor is rather low.

In 1842, they joined the Achakzais and Tarins at the engagement of Haikalzai and afterwards opposed the British troops at Murghi Kotal when returning to Quetta. Bellew, in 1872, mentions the trouble which the Bazais had given the Khan of Kalát by their raiding expeditions towards Mastung, and in 1877 the cattle raids which they committed ultimately led to the occupation of the Quetta fort. Some of them gave trouble after the battle of Maiwand in 1880, especially the Pánézais of the Sibi District, who were subsequently defeated in a skirmish near the Chappar rift. Since then the Kákars have generally behaved well and they now hold among others the levy posts of Sabúra, Basher, Churmian, Khánozai, Gwál, Khánai, Fuller's Camp, Bostán, Jalogir, Yúsaf Kach, Burj Azíz Khán, Dínár Kárez, Ghazaband pass, Murghi Kotal, Sra Khulla and Hanna pass.

Historical.

The Tarins are Saraban Afgháns, the descendants of Tarín, son of Sharaf-ud-dín, son of Ibrahim, son of Qais Abdul Rashíd. According to the tradition, Tarín had four sons: Spín Tarín, Tor Tarín, Zhar Tarín and Bor Tarín. The term Abdál, however, gradually superseded that of Bor Tarín and came into special prominence when Ahmad Sháh, Abdáli, commonly known as Durráni, began his career of conquest. It is still used, though sparingly, for the Achakzais, who have become localised in Toba and are regarded as a separate political unit from the rest of the Tarins. This is also the case with the Tor and Spín Tarins, who, so far as common good and ill is concerned, have no connection with the Achakzais or with one another

The Tarins.

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\* See *Census of India, 1901, Vol. I, Ethnographical Appendices*. An explanation of the method of measurement will be found at p. 6 of the Report.

## QUETTA—PISHIN

### POPULATION.

The total number of Tarins enumerated in the District in 1901 was 26,691, of which 20,345 were Abdáls. The latter included the sections shown in the margin. There are but few Spin Tarins, their numbers amounting only to 135, of whom 81 live in the Pishin tahsíl. The Tor Tarins numbered 6,172: males 3,116, and females 3,056.

### The Tor Tarins.

<table border="0"> <tr> <td>Achakzai</td> <td>...</td> <td>19,008.</td> </tr> <tr> <td>Bádízai</td> <td>...</td> <td>573.</td> </tr> <tr> <td>Núrzai</td> <td>...</td> <td>427.</td> </tr> <tr> <td>Popalzai</td> <td>..</td> <td>168.</td> </tr> <tr> <td>Bárákzai</td> <td>...</td> <td>16.</td> </tr> </table>	Achakzai	...	19,008.	Bádízai	...	573.	Núrzai	...	427.	Popalzai	..	168.	Bárákzai	...	16.	<p>Tor Tarin is credited by local tradition as having had a son, Bábo, who in turn had two sons Ali and Harún. The descendants of Ali are now known as the Alízai, while those of Harún are divided into four principal sections, viz.: the Abúbakar, the Núrzai, the Ségi and the Malikyár. The strength of each is given in the margin. The</p>
Achakzai	...	19,008.														
Bádízai	...	573.														
Núrzai	...	427.														
Popalzai	..	168.														
Bárákzai	...	16.														

Batézais (409), a sub-section of the Abúbakar, claim social superiority among their fellows, owing to the fact that they were the hereditary governors of Pishin under Persian and Afghán rule.

According to local tradition, the Malikyár section first established the power of the Tarins in Pishin in the fourteenth century by conquering the Zamands. At this time the Tarins were living in the country between Kánr Mehtarzai and Nigánd and in Barshor. They were assisted in the conquest of Pishin by the Kákars and Saiads and a pitched battle occurred at a place still known as Jangzæ in which the Zamands were defeated. Jangzæ is near Manzakai in the Alizai circle of Pishin. The Malikyár now set themselves up as governors, and one Baté is said to have been sent to Delhi to obtain confirmation of the office, but obtained a *sanad* in his own name and, on his return to Pishin, defeated the Malikyár and obtained the post for himself. He was succeeded by his son Khwája Khizar, the latter being followed by his son, Kála Khan, and Kála Khan by his brother, Shéram Khan, as governor. The latter is said to have been a contemporary of the Emperor Sháh Jahán (1628 to 1658) and appears to have had to abandon his post to Tamáz Khán, a Mughal and brutal tyrant. On the latter's death, however, the Tarins appear to have regained their power, the succession being disputed by Muhammad Khán and Ahmad Khán, sons of Kála Khán. Ahmad Khan, whose mother was a Baloch, called in Férozh Khán and Dinar Khán, Baloch, to his aid, but the latter took advantage of the quarrel to conquer the country for themselves. They were eventually ousted by the Tarins under Bahádur Khán son of Muhammad Khan, whose son, Zamán Khán, now made peace with Karam Khan, grandson of Ahmad Khán and presented him with half of the country. Zamán Khán was succeeded by Sád Ullah Khán,

and Karam Khán by Pakár Khán. Pakár Khán was a contemporary of Ahmad Sháh, Durráni, and appears to have done much to extend Tarín influence, as a result of which Ahmad Sháh conferred on him the title of *Amír-ul-umrá*. On Pakár Khán's death his son, Buland Khán, was nominated by the Sadozai rulers as their deputy in Pishín, and he was succeeded by his son, Páind Khán. The latter, however, fell out with the authorities at Kandahár and was replaced by Gul Muhammed Khán, Ahmad Khél Kákar brother of Háji Khán. With Páind Khán the Tarín power in Pishín disappeared, and his grandson, Khushkyár, *Malik* of Bazar-i-Nau, has now (1905) little or no influence, as already mentioned.

POPULATION.

The leading men among the Tor Taríns in Pishín (1905) are Khán Sáhíb Iskán Khán, Malik Arsala, and Malik Pakúr. Khudádádzais, and Malik Báz, Haikalzai. The Tor Taríns own the Surkháb and Sarwesht circles; Malézai in Band Khushdil Khán; Batézai under the Shébo Canal; Manzakai, Bagyar, Alizai, and Sémzai in the Alizai circle; and Ségi. Their principal occupation is cultivation but many of them go to India for trade.

The Tor Taríns are said to be not as strong physically as the Kákars or Achakzais, and their morals leave a good deal to be desired. Owing to the visits many of them have paid to India and the knowledge of law which they have thus acquired, they are more litigious than their neighbours. Some of them were in the force which defeated General England in 1842 at Haikalzai. Several instances are to be found in which they have given a share in land and water to outsiders on condition of the latter sharing in good and ill with them. Thus the lands now occupied by the Karbala Saiads, are said to have belonged to the Khánzai Taríns, who made them over to the Saiads in return for bearing a portion of the burden entailed by the introduction of the *gham-i-naukar* system. The Parézún Kákars, again, are said to have obtained the lands now comprised in Badwán, Kulalzai, Popalzai, Abdur Rahmánzai, Hamránzai, and Maghdozai in return for help given in the fight with the Zamands, and the Ismáilzai Sanzar Khél Kákars whose present *malik* is Mír Báz Khán, and whose village in the Ségi circle is known by that name, were given lands for assisting the Taríns against the Achakzais.

Owing to their connection by blood with the ruling family of Afghanistan, to their position athwart the border of the District, for many of them live in Afghan territory, and to the recent date at which they have been brought under control, the Achakzais are politically one of the most important tribes in the District. According to Hyát Khán's history of Afghanistan, from their progenitor Bor Tarín, otherwise known as Abdál, are descended two main divisions the Zirak and the Panjpaí. The Zirak include the Popalzai, Bárakzai and

Achakzais.

## QUETTA—PISHIN

**POPULATION.** Alakozai, and the Panjpái consist of the Núrzhai, Alízai, Ishákzai, Khakwáni and Maku. The Achakzais are, in strictness, a branch of the Bárakzai but Ahmad Sháh, Durráni, himself an Abdál, fearing the growing numbers of the Bárakzai, separated them from the parent stock, since which time their organization has remained distinct. The Muhammadzai Amírs of Afghánistán are their collaterals, descendants from the common Bárakzai ancestor in another line through the Umar Khánzai.

The total number of Achakzais in the District in 1901 was 19,008, of whom 13,039 were enumerated in the Chaman Sub-division, 5,952 in Pishin and 17 in Quetta. The tribe consists of two main clans, the Bádínzais and the Gujanzais.

Ashézhai	... 2,819	
Hamídhái	... 3,732	
Malézhai	... 1,660	
Nasratzai	... 3,978	
Usmánzai	... 27	

The Bádínzai numbered 4,993 in 1901; the strength of each of the remaining sections, which all belong to the Gujanzai, is shown in the margin.

The tribe occupies the western part of Toba, known as Toba Achakzai and the Khwája Amrán in the Chaman Sub-division; and Arambi Kákozai, Pír Alízai, Jangal Pír Alízai, Kila Abdúlla, Gulistán and Inayát-Ullah Kárez in Pishin, but their country is not confined to British territory, and extends into the Nárín hills beyond Murgha Chaman and to the north of Kandahár while south-westward it meets the Baréch of Shoráwak. Of the sections in Quetta-Pishin, the Bádínzais occupy Iskám Kánr, Arambi, Chinár and the Gwál valley in Toba; the Ashézhais part of the Sahará, Spéshlún and Tabína; the Hamídhais, the Táshrobát and adjoining valleys; the Nasratzais Farákhi; and the Usmánzais the country near the Ghwazha pass.

In physique, the Achakzais are some of the finest Afgháns in Baluchistán, and they are extremely active and hardy. Their ignorance, however, is extreme, and proverbial throughout the country-side. The local proverb says: "Ignorance spent the night with the Shamsozai,\* reached the Ismáílzai Saiads at noon, and was lost among the Kákars of Toba." The tribesmen have been less influenced than others by the British occupation, and their predatory habits are still not fully checked. As horse or cattle thieves, the Kákozai and Ghai-bézhai sub-sections of the Bádínzais are difficult to excel, but their marauding expeditions are now (1904) largely directed to the Afghán side of the frontier. Of their predatory habits, Elphinstone wrote in 1814: "Their Sardár has more power than most of the Durráni chiefs, but even that power, with his utmost exertions, is not sufficient to check the predatory spirit

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\* The Shamsozai are Bádínzai Achakzais.

## ACHAKZAIS.

of his tribe. No travellers can enter their country without being plundered, and they often make night excursions to steal. Skill in theft and boldness in robbery are great qualities among them; a great deal of the conversation of the young men turns on exploits of this kind, which they have performed or projected. Their robberies, however, are never aggravated by murder." In recent times the internal relations of the tribe have been much disturbed by intersectional feuds and dissensions.

POPULATION.

Most of the Achakzais are landowners, who till their own lands, but the Malézais, Ghaibézai Bádínzais, and the Alízai, Adrakzai and Salézai sub-section of the Nasratzais also own flocks. The Alízais and some of the Hamídzais are engaged in trade with Afghánistán importing *ghí*, wool and almonds, and exporting piece-goods and leather goods, while the Shamakzai, a sub-section of Ashézais, supplement their means of livelihood by selling wood in Kila Abdulla. Some of the Kákozais and Ashézais are also engaged as tenants in the Tarín and Saiad villages in Pishín.

The Achakzais gave trouble in the Khojak pass when the Army of the Indus passed through it in 1839, but a little later a good many of them were enlisted in the irregular force, which was raised at Kila Abdulla. At this time, two of their leading men were Háji Sarbuland Khán, son of Yár Muhammad, and Abdulla Khán the founder of Kila Abdulla Khán. Háji Sarbuland Khán and Saléh Muhammad Khán, his nephew, espoused the cause of the restored Sadozai dynasty, and were true to the British to the end of the war. Abdulla Khán took the Bárakzai side, and was one of the most vehement opponents of the British in Kábul; he and his two sons were killed at the battle of the 23rd of September, 1841. Some of his descendants, cousins of the Arzbégis of Kila Abdulla, are still employed in the Amír's service at Kandahár and Kábul. The Achakzais again proved troublesome in the early stages of the second Afghán war in 1878-80, and in September, 1880 a considerable force under General Baker marched from Chaman for the highlands of Toba, the inhabitants of which, in addition to raiding in Pishín, had attempted to close the Khojak pass and had cut and carried off much of the telegraph wire. They submitted and were given service for the protection of the posts between Gulistán and Chaman across the Khojak pass. This service was extended in 1881, and a pension for life was conferred on their chief, Háji Sarbuland Khán. Complaints of Achakzai depredations in 1882 led to the opening up of negotiations with the *maliks* of Toba and the despatch of a force to visit that tract and in 1883, the levy service was redistributed. In 1895 it was decided to take revenue from the Achakzais, a subject which will be dealt with in the section on Land Revenue, and in 1895-6 that part of their country now within Quetta-Pishín

## QUETTA—PISHIN

**POPULATION.** was finally definitely separated from Afghánistán by the Afghán Boundary Commission.

As usual in Afghánistán, the Achakzais appear to have had no recognised chief among themselves, but it was usual in Afghán times to appoint one of a particular family, generally the heads of the Ahmadzai sub-section of the Hamídzai section, to supervise the tribe on the part of the government, and probably to be responsible that their notoriously predatory propensities were kept within moderate bounds. The Jalézai, another sub-section of the Hamídzais, contained an elder branch, the Barkhurdár Kahol, and a younger branch, the Arzbégi Kahol, both of which attained considerable power in the time of the later Sadozai rulers, the influence of the Barkhurdár Kahol being principally exercised on the Afghán side of the border, and that of the Arzbégi Kahol on the Pishín side. The Barkhurdár Kahol is now (1905) represented by the Achakzais of Ináyat Ullah Kárez, and the Arzbégi Kahol by those of Kila Abdulla and Gulistán. The leading representatives of the Barkhurdár Kahol in Ináyat Ullah Kárez are (1905) Muhammad Hasan Khán, who is in receipt of a personal allowance and enjoys a revenue-free grant; Jalál Khán and Núr Muhammad Khán. They have, however, lost most of their influence.

The leading men among the Arzbégis are K. B. Ghulám Haidar Khán in charge of the Toba Levies; Abdul Hamíd Khán in charge of the levies at Gulistán; Táj Muhammad Khán; and Abdus Samad Khán, a deputy inspector in the Police. They hold several revenue-free grants.

Muhammad Aslam, Arzbégi, a son of the notorious Abdulla Khán, to whom reference has already been made, appears to have been officially considered chief of the Achakzais for some years previous to the British occupation and he was subsequently so recognised by the British authorities. But, after the troublous time of 1889, it was found that Muhammad Aslam and his sons were quite unable to manage the Achakzais, and Abdul Hamíd Khán, Arzbégi, son of Amir Buland Khán and nephew of Sarbuland Khán, was temporarily installed as chief of the tribe. On the abandonment of Kandahár, however, Háji Sarbuland Khán and his family removed to Pishín and he assumed the chiefship. The latter's family had long been at variance with the Abdulla Khán branch of the Arzbégis. Háji Sarbuland Khán continued to administer the tribe till 1883, when he resigned, and Abdul Hamíd Khán was once more restored as head of it.

The arrangement continued up to 1889, when it was found that Abdul Hamíd's men had refused to assist in recovering property and to follow and capture offenders and it was decided that the best way to work the tribe would be directly through *madiks* of sections without the intervention of a *Khán*.



The service was, therefore, redistributed, Abdul Hamíd Khán's position was much reduced and that of Ghulám Haidar Khán, son of Muhammad Usmán Khán and cousin of Abdul Hamíd Khán, was enhanced and he was charged with more responsibility. Direct control over the Achakzais of Toba has since then been extended and Ghulám Haidar Khán is largely used in working them though this is contrary to the original intention of working direct through headmen of sections; the Achakzais in Pishín are controlled by the local officials direct.

POPULATION.

Other leading men among the Achakzais in Pishín, who do not belong to either the Barkhurdár or Arzbégi Kahol, are Malik Agha Píralízai, Malik Páind, Malik Ayúb Bádínzai, Khushál and Khashang, Kákozai. Among men of influence in the Chaman Sub-division, may be mentioned, Maliks Pára Dín Khán, Ashézai; Pakár Khán, Malézai; Samundar Khán, Alízai; Wali Muhammad, Muhammad Umar and Táj Muhammad, Hamídzais; and Akbar, Bádínzai; all of whom are in receipt of allowances from the Achakzai levy service.

The Kásis or Kánsis belong to the Saraban division of the Afgháns, and in 1901 numbered 1,064: 528 males, and 536 females, the number of adult males being 244. Kási was a son of Kharshbún, and one of his brothers is said to have been Zamand, the progenitor of the Zamands of whom mention has been made in the account of the Tor Taríns. The local traditions of the Kásis assert that their seven sections migrated from their home round the Takht-i-Sulaimán about seven centuries ago, and made their first settlement at Samli, a village

The Kásis.

	Persons.	
Achozai ...	74	in the Kuchlák circle of the Quetta tahsíl, the site of which is still marked by a mound. Hence they spread into other parts of the Quetta tahsíl. They are divided into seven sections as detailed in the margin. To these should be
Ahmad Khánzai ...	141	
Akázai ...	366	
Badúzai ...	129	
Cadazai ...	17	
Mirzai ...	87	
Sanungli ...	80	

added Kotwál (39), the members of which were included among the Ahmad Khánzai at the Census. The Katír (106) and Samli (59) hold land jointly with the Kásis and share in good and ill with them, but the first are said to be of Kákar and the second of Músa Khél origin.

The leading families among the Kásis are the Arbáb Khéls. The senior branch is the Ahmad Khánzai, founded by Ahmad Khán, from whom Arbáb Badal Ján of Ahmad Khánzai is thirteenth in descent; his nephew Khán Bahádur Arbáb Shér Zamán is now (1905) an inspector in the Quetta levies. But at present the descendants of Masti Khán, Akázai, who live in the Kási village, have acquired much wealth and consequently more influence. Among them Khán Bahádur Arbáb Khudádád Khán, and Khán Síhib Malik Wazír Muhammad, both of whom

## QUETTA—PISHIN

**POPULATION.** are members of the Quetta Municipal Committee, are the leading men. Arbáb Karam Khán, a brother of Khudádád Khán, is a náib tahsildár.

Though numerically insignificant, the Kásis have come into prominence since the arrival of the British, owing to the proximity of most of their land to Quetta. In former times they suffered much from the attacks of the Kákars on the north, and the Bráhuís on the south. They paid revenue to Ahmad Sháh, Durráni, and in the time of Mír Nasír Khán I, a lump annual assessment of 300 *kharwárs* of wheat, 300 *kharwárs* of barley, and 3,000 rupees in cash was assessed upon them. The Akázai and Ahmad Khánzai Arbábs enjoyed certain privileges, in compensation for which an annual grant of Rs. 1,800 was sanctioned in 1894-5 in perpetuity, details of which will be found in the article on "Land Revenue Assignments."

The Kásis have an indifferent reputation among other tribes for bravery, trustworthiness and generosity. The absence of the two last qualities is proverbial. "Though a Kási become a saint, he will still retain a vein of the Devil," "Misfortune to the man, who puts his trust in a Kási," "The will of God, but the act of a Kási," and "To get what a Kási owns, you must employ either force or theft," are common sayings.

**Saiads.**

The Saiads in the District number 7,836 : 3,855 males, and 3,981 females, the number of adult males being 2,168. Of this total, 7,105 live in the Pishin tahsíl and 716 in the Quetta tahsíl. To this number may be added 531 Mashwánis: 270 males, and 255 females living in the Shorarúd valley, who were classed as Afgháns in the census returns, but claim to be Saiads.

The Saiads consist of a number of groups and cannot accurately be described as a tribe. True Saiads are the descendants of Fátima, the daughter of the Prophet and wife of Ali. The descendants of Ali by other wives are designated as Ulwi Saiads by courtesy. In habits, physique, etc., there is little to distinguish them from Afgháns, and not infrequently they are classed as such. In Afghán times they enjoyed great influence, owing to their descent, and local governors seldom dared to assess them to revenue. For political reasons this system of exemption has been continued under British administration and most of the lands of the Bukhári and Chishti Saiads are still revenue free. Their power among the people is considerable, but is not so great as it used to be. Some of their leading men sit on the *jirgas*, but their influence is not otherwise utilised for political purposes. The Kiráni Saiads of Quetta and those living among the Taráns, are in fairly affluent circumstances. The Jamáli, Karbala, and Chishti Saiads of Pishin and the Mashwánis of Shorarúd, combine landowning and trade; the

## SAIADS.

Kirals, Gharshíns, and Tárans and the Chishtis of Quetta chiefly depend on their lands. The Chishtis and Tárans receive offerings from the people in the shape of *thuk* or *thuka*; for this purpose, the Chishti Saiads extend their beat into the Sarawán country in Kalát and to Kach, Kowás and Hamadún in the Sibi District. The Bukhári Saiads are the spiritual leaders of the Taríns, while the Tárans hold the same position in respect of the Kákars.

POPULATION.

The Bukhári Saiads (5,528), are by far the most numerous	in the District and represent 71 per cent. of the total number. Their principal sections are shown in the marginal table. They live in the Haidar-zai, Shébo Canal and Alízai circles, and at the Yásínzai village in Band Khushdil Khán, at Tor Khél in Kila Abdulla, and at Kili Bakho in the
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Ismáílzai ... .. 745 Shahezai ... .. 683 Huramzai ... .. 528 Shadízai ... .. 500 Ibráhimzai... .. 450 Gangalzai ... .. 431 Hajízai ... .. 377 Yásínzai ... .. 368 Hajábzai ... .. 164	Gulistán circle of the Pishín tahsíl. The Bukhári Saiads claim descent from Saiad Dur Jamál, who passed through Pishín with his brothers, Saiad Jalál, Saiad Dalél, and Saiad Balél, on his return from a pilgrimage to Mecca in the fourteenth century, and married the daughter of one Hárún, Tarín. The Taríns are said to have eventually given Saiad Jamál's descendants the proprietary right in one-fourth of their land. The social status of the Shádízai section is superior to that of the rest, as their ancestor was Dur Jamal's eldest son, and they are given precedence in offering prayers. The principal men among the Bukháris are Saiad Muhammad Ján Agha, Saiad Muhammad Hasan Sháh, and Saiad Sháh Alam.
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As a consequence of the shelter, which the Ismáílzai Saiads of Kili Saiad Bakho gave to a fanatic, both before and after his commission of a fanatical attack on Lieut. Robertson on March 18, 1892, their revenue-free grant of land and grazing tax was resumed.

The other groups of the Saiads enumerated in 1901	are shown in the marginal table.
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Giláni or Jiláni ... 35 Kiral or Karal ... 176 Karbala ... 885 Kharsbin or Gharshin 312 Maudúdi or Chishti 311 Quréshi ... 51 Taran ... 458 Mashwani ... 531	The Giláni or Jiláni are alleged to be the descendants of the famous Shaikh Abdul Kádir, Jiláni, who was born in 1077 A.D. and died in 1164 A.D. and whose tomb is in Baghdád. The Kiral or Karal are in possession of a <i>sanad</i> from the Amír of Afghán-istán, in which they are described as Ulwi Saiads. Their lands are situated near the Afghán boundary and are partly in British and partly in Afghán territory; in Pishín they own the Zhar Kach village in the Toba-Kákari circle. The Karbala Saiads are said to be the descendants of a Saiad child
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## QUETTA—PISHIN

**POPULATION.** whom Hárún Tarín, whose daughter married Dur Jamál, took under his protection. They occupy the village of the same name in the Surkháb circle of Pishín and, owing to their trading proclivities, are some of the wealthiest men in Pishín. The Kharshín or Gharshín are descended from one Saiad Isháq, by a Shírání mother. They own land at Chashma Gharsín in Kudín village in the Kárézát-i-Kákari circle in Pishín, and also in the Músákhél tahsíl of the Loralai District, where their headman is Khán Sáhib Saiad Mehr Sháh.

The founder of the Chishti group was Khwája Maudúd, who was born in 1039 A.D. and died in 1133 A.D. at Chisht, a suburb of Herát. Khwája Muín-ud-dín, who flourished in the twelfth century and whose shrine is in Ajmér was a Chishti. A few families live in Manzakai in the Pishín tahsíl where they have been given the proprietary right in a sixth share of their land by the Alízai Taríns. The Chishti Saiads of Kiráni in the Quetta tahsíl claim as their ancestor Khwaja Naşrat-ud-dín *alias* Shál Pírán, whose shrine lies close to the Quetta fort, and who is stated to have left Manzakai for Quetta about 200 years ago. His grandson, Wali, settled in Kiráni. They are said to have rendered some service during the first Afghan war, their leading man at that time being one Mubárak Shah

The principal men among them receive allowances from the levy\* service. Saiad Lutf Ulla Shah who was seventh in descent from Nasrat-ud-dín, accompanied Mir Nasir Khán I, of Kalát to Persia and was rewarded, on his return, with the revenue-free holdings of Chashma Sheikh Manda and Sádiq Káréz in the Quetta tahsíl and with two *angusht* of water at Dádhar. The latter is now held by another branch of the family.

The Tárans, according to their traditions, are the descendants of Táhír *Ab-Shanús*, i.e., Táhír the water-finder, a contemporary of Mahmúd the Ghaznavid. They live in Kudín in the Kárézát-i-Kákari circle and Chungi Taran in the Barshor circle of Pishín. They receive one *kása* of grain, and a sheep or goat from every flock from Kákars.

The Mashwánis are said to be descended from one Saiad Muhammad-i-Gésu Daráz, twelfth in descent from the Prophet, and a native of Ush near Baghdád, by a Kákar wife. Besides his Kákar wife, Saiad Muhammad is said to have married a Shírání woman, from whom are descended the Ustaránas of Loralai, and a Kiráni woman by whom he became the ancestor of the Vardak and the Hania or Maráni. They claim that their ancestors were nomads, who came from Mashwán in Arabia. The presence among them of a Ghazni Khél suggests that the group has been recruited from aliens. Their principal men are Muhammad Amír Khán of Panjpái, who receives

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\* Details are given in Chapter III. under "Levies."

## BRAHUIS.

Rs. 20 per mensem from the levy service, Shér Muhammad Khán of Muhammad Khél, Rasúl Bakhsh, Chachézai, and Faiz Muhammad, Sirkozai. They are a quarrelsome lazy people.

POPULATION.

The Baloch, who numbered 656 in 1901: 358 males and 298 females and who are scattered over the southern parts of the Quetta tahsíl, are not indigenous to the District. Nearly all of those enumerated were Rinds. The largest sections represented were Nákhézai (114) and Rahéja (185). Many of them are said to be descendants of Baloch who came with one Zangi Baloch, a contemporary of Mír Chákar, and took possession of part of the Quetta Valley, only to be treacherously murdered by the Kásis. They possess little land, but earn their living by working as tenants and flockowning. The principal man among them till 1903 was Sona Khán, a jemadár in charge of the Mián Ghundi levy post, who has since been succeeded by his son, Kamál Khán, a promising boy.

Baloch.

The Bráhuís are all to be found in the Quetta tahsíl including

Bráhuís.

<table border="0"> <tr><td>Shahwáni</td><td>...</td><td>1,675</td></tr> <tr><td>Bangulzai</td><td>...</td><td>866</td></tr> <tr><td>Lehri</td><td>...</td><td>791</td></tr> <tr><td>Kúrd</td><td>...</td><td>626</td></tr> <tr><td>Lángav</td><td>...</td><td>614</td></tr> <tr><td>Móngal</td><td>...</td><td>568</td></tr> <tr><td>Raisáni</td><td>...</td><td>551</td></tr> <tr><td>Zehri</td><td>...</td><td>356</td></tr> <tr><td>Kambrári</td><td>...</td><td>303</td></tr> <tr><td>Nichári</td><td>...</td><td>179</td></tr> <tr><td>Muhammad Sháhi</td><td>...</td><td>174</td></tr> </table>	Shahwáni	...	1,675	Bangulzai	...	866	Lehri	...	791	Kúrd	...	626	Lángav	...	614	Móngal	...	568	Raisáni	...	551	Zehri	...	356	Kambrári	...	303	Nichári	...	179	Muhammad Sháhi	...	174	Shorarúd especially in their southern and western parts. Their total strength, in 1901, was 6,911: 3,690 males, and 3,221 females, the adult males numbering 2,245. This total is composed of seventeen different tribes, the principal ones in the order of their strength being shown in the marginal table. With the exception of 457 persons in Shorarúd valley, all the rest live in the Quetta tahsíl, where
Shahwáni	...	1,675																																
Bangulzai	...	866																																
Lehri	...	791																																
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Nichári	...	179																																
Muhammad Sháhi	...	174																																

they occupy the Sariáb, Kási and Nau Hisár circles. Their occupations were recorded as landholders, cattle breeders and dealers, and camel-owners and drivers. The dominant classes among them are the Raisáni and Shahwáni, whose connection with the District has been of long standing. The others appear to have been gradually attracted in search of employment. The revenue-free grants enjoyed by the Raisánis, including the Rustamzais, are mentioned in some detail under "Land Revenue Assignments."

The Shahwáni tribe enjoyed hereditary revenue-free rights in thirteen *kárézes* in Quetta, by virtue of a *sanad* issued by Mír Nasír Khán I of Kalát, dated 1168 H., to Háji Mír Muhammad Khán, Shahwáni, for services rendered in Persia, Makrán and elsewhere. At the time of the Settlement in 1897 it was decided that, besides the holding of the Shahwáni Sardár, holdings of certain Shahwáni headmen, in all the *kárézes* where they represented the original grantees, should be maintained free in perpetuity. The annual value of the assignments thus made was Rs. 1,101 11 per annum in 1897. Several grants were

## QUETTA—PISHIN

**POPULATION.** also made for the term of the Settlement. Maliks Sáad-ulla Khán and Jamshér Khán are the principal Shahwáni headmen (1905).

There were 457 Bráhuís in the Shorarúd valley in 1901; males 249, and females 208, the principal tribes represented being Lángavs 56, Méngals chiefly Sumaláris 298, Nicháris 32, Raisánis 28. Some Sásolis and Pír Kánris are to be found in the locality in summer but leave it in the winter. Almost all of them are nomads, and subsist on their flocks and camels; a few are engaged as tenants.

**Dehwárs.** The Dehwárs are an industrious and inoffensive people, whose name is derived from the fact that they live in *dehs* or collections of mud houses. Their nucleus is undoubtedly of Tájik origin and, like the Tájiks, they all speak Persian, but a corrupted form of it. There were 273 Dehwárs in the Quetta tahsil in 1901. Almost all are engaged in agriculture, generally as tenants.

**Ghilzais.** The Ghilzais are not an indigenous tribe, but a few have permanently settled in the District and acquired landed property. One of their principal men is, Pír Muhammad Khán, Andar, who is in receipt of a monthly allowance of Rs. 60 and resides at Kási near Quetta. The rest are either nomads who visit the District periodically to graze their flocks and to engage in the carrying trade, or labourers and *káréz* diggers who come during the winter and return to the Afghán highlands in the spring. A few stay in Pishín for a couple of years or more at a time and are engaged in hawking, such as buying fruit and melons, etc., and retailing them in the villages, and selling wool, milk and butter. Their women-folk make fine felts for sale. Great crowds of them enter the District in the autumn and again pass through it in the spring on their annual migrations to and from India, where they go for work. They are a remarkably fine race of men, being unsurpassed by other Afgháns in stature and strength. They also differ from other Afgháns in their greater intelligence, adaptability and perseverance and they are also most enterprising traders.

The total number enumerated in the District in 1901 was

Tarak	...	...	556	2,102: 1,278 males, and 824 females,
Násirs	...	...	409	the number of adult males being 892:
Sulaimán Khél	...	...	351	of these 1,155 were in Pishín, 748 in
Andar	...	...	228	Quetta including the Shorarúd valley,
Hotak	...	...	168	and 199 in the Chaman Sub-division.
Tokhi	...	...	92	The strength of the various clans
Kharot	...	...	82	enumerated is shown in the margin.
Wardak	...	...	25	

**RELIGION.** The indigenous population of the District may be divided into two religious denominations, Musalmán and Hindu, the number of the latter being comparatively insignificant. Of the total population of 1,14,087 persons censused in 1901, including natives of India proper, 96,600 or 84½ per cent were Muhamnadans, 11,752 or 10 per cent Hindus, 3,105 Europeans

## RELIGION.

and Eurasian Christians, 338 Native Christians, 1,798 Sikhs, 151 Pársis and 43 Jews. Most of the members of denominations, other than Muhammadan, are found in the town of Quetta.

Of the total number of Christians 464 were enumerated in Quetta town and 3,214 in the cantonment. As the European garrison of Quetta contributes a large proportion of the Christian population the number of the various religious denominations is a fluctuating quantity, dependent on whether Scotch, English or Irish regiments are quartered in the place. In 1901, members of the Anglican Communion were most numerous and numbered 2,558. Roman Catholics came next with 509, Methodists 162, and Presbyterians 70. Among the Eurasian community, the numbers of Anglicans and Roman Catholics were 36 in each case. The returns as regards the denomination of Native Christians were defective. Of the Native Roman Catholics, many were Goanese in domestic service with Europeans.

The Missions working in Quetta consist of branches of the Church Missionary Society and of the Church of England Zenána Missionary Society. Their efforts have principally been directed hitherto to giving medical relief, and a very large number of cases are treated at their hospitals.

Few of the indigenous Afgháns have been baptised so far; the new converts chiefly consist of Chuhras from the Punjab. The Zenána Missionary Society maintains three Schools in Quetta; a boarding school for Christian girls; a school for Hindu and Muhammadan girls; and one for sweepers' children. As in other parts of the Frontier, their educational work is much appreciated. Quetta forms part of the Anglican diocese of Lahore, and of the Roman Catholic Arch-diocese of Bombay.

The Muhammadans of the District belong to the Sunni sect. The Saiads and *mullás* alone know a little about the forms of their religion. The tribesmen generally are devout in performing their prayers at the stated times, in keeping the fasts, and in setting apart a portion of their income for *zakát* but for the rest gross superstition takes the place of religion, and there is a general belief in the intervention of ancestors and saints in the pursuits of daily life. These saints are invoked to cure diseases, to avert calamities, to bring rain, and to bless the childless with offspring. Saiads and *mullás* also play an important part, and their amulets, charms and blessings are constantly invoked. Some of them are credited with the power of bringing rain, of curing disease, of granting children, of averting rust and locusts from the crops and of exorcising evil spirits. A list of the most influential *mullás* in the District is given in Table III, Volume B.

A common superstition is that if some one calls to an Afghán or a Saiad as he is starting on a journey, he must

POPULATION.

Christians.

Christian missions.

Islám.

**POPULATION.** sit down before going farther. If, immediately after starting a hare crosses his path, he must return home and start again. A Shádízai Malikyár Tarín will not eat butter. A Tarín or Saiad woman will not give salt to a stranger after sunset for fear that the luck of the house may be lost, and a Saiad or Tarín of Pishín will not drink water or tea at the time of the *mázígar* prayers. A Yásínzai or Bázai Kákar will not sleep under the shade of a willow tree; and among the Achakzais, a woman will not give fire to a neighbour from her hearth, whilst milk is being boiled. Butter, too, from the first milk of the season is not given to any one until the supply collected in a pot has been turned into *ghí*. No Achakzai will cut the wild fig tree, or burn it as fuel. A Píralízai Achakzai, during his periodic migration, will not admit any one, guest or relation, to his tent on the first night of his march.

There is a general belief in evil spirits and their powers of theft and the grain on the threshing floor is encircled by a line drawn with a sword, and a copy of the Korán and the naked sword are placed over it until it can be measured for division, for fear lest evil spirits should interfere.

**Hinduism.** The domiciled Hindus, who are known as the Sháikoti Hindus, are few in number, almost all are of the Arora caste, and are immigrants from Dájál in the Déra Gházi Khán District, Kachhi and Sind. Their religion is a combination of idol worship, in which the shrine of Páni Náth\* takes a prominent part, with a belief in the Sikh scriptures. Their religious observances were very loose in former days, but since the British occupation they observe caste more strictly.

**Arya Samáj.** Arya Samáj and the Brahma Samáj movements are almost wholly confined to the Hindus and a few Sikhs, from the Punjab, who are employed in various Government offices. The Arya Samáj in Quetta has been divided into two parties since 1893, the Vegetarian section and the College party. The former is the stronger. Weekly prayer meetings are held by both, and preachers and others occasionally come from India to deliver lectures and to collect subscriptions, the Vegetarian section remitting the money to support the Kanya Maha Vidyalá (Girls' High School) at Jullundur, and the Guru Kul at Hardwár, and the College section contributing to the Dayánand Anglo-Védic College at Lahore and the orphanage at Ferozepore.

**Brahmo Samáj.** The Brahma Samáj of Quetta is a branch of the Sádháran Brahma Samáj of Calcutta and was established in 1882. The Sádháran Brahma Samáj is described in the Census Report of India (1901) as relying on the teachings of all religious systems, but as being more uncompromising in its disapproval of ritual

\* Described in Chapter IV, under Quetta town.



and set forms of worship. It rejects altogether the system of caste. It is also strongly opposed to the *parda* system, gives its women a liberal education, and allows them an equal voice in all matters of church government. It freely permits inter-caste marriages, not only in theory but in practice. The Quetta Samáj is numerically small, but its members have been the pioneers of much of the educational and social reform, which has taken place, such as the establishment of the Lady Sandeman Girls' School and the Sandeman Library.

POPULATION.

Occupations were only recorded in detail in 1901 in the areas censused on the standard schedule, and here, out of 20,152 males recorded as actual workers, 8,804 came under the head of "defence"; 2,708 under that of "personal, household and sanitary services"; 1,150 under that of "food, drink and stimulants"; 435 under that of "textile and fabrics"; 1,504 under that of "transport"; 268 under that of "wood and cane work"; 594 under that of "commerce"; 1,164 under that of "earth-work and labour" and 1,021 under that of "administration."

Occupation.

Outside the towns, the "family" system of enumeration was followed, the occupation of the head of the family being assumed to be that of the remainder. The population in this case may be roughly divided into six classes by occupation: landowners, cultivators, flockowners, traders, labourers and artisans. The landowners are the most numerous class, and the other classes are recruited from among them. They include the principal tribes of the District, viz.: the Achakzais, Taríns, Kákars, Saiads, Kásis, and Mashwanis. Most of them cultivate their lands themselves, except the Saiads, some of the Taríns, and the Kásis, who employ tenants or *bazgars*. In the Quetta tahsil the tenants are the Dehwárs, Lángavs, and Khánazáds or freedmen and, in Pishín, Kákars and Achakzais. The flockowners are chiefly Kákars of Quetta and Pishín and the Achakzais of Toba. The principal sections depending largely on their flocks, are the Yásinzais of the Hanna valley, the Bianzai Kákars of Pishín, the Sumaláris, Sásolis and Pír Kánris of Shorarúd and the Méhrbán Kahol, Bostán Kahol and Mushkai Kahol of the Malézai, Achakzais; the Bakhshu Kahol, Awán Kahol and Hérab Kahol of the Ghaibézai Achakzais; and the Sáléhzai and Adrakzai sections of the Hamúdzais, and the Alizai Achakzais.

Reference has already been made to the Saiads, Taríns and Kákars of Pishín, who are engaged in trade in various parts of India. The labourers are to be chiefly found among the Kákars of Pishín. The only artisans indigenous to the country, are the *push*, or blacksmith, and *peshúwar* or weaver. The blacksmiths are generally Jats, are attached to villages or tribal sections, and are paid in kind by a fixed amount per *shabánaroz* per plough, or per family at the harvest. The weavers, the

## QUETTA—PISHIN

**POPULATION.** majority of whom are *Kákars*, make rough carpets and are paid in cash by the yard. The women, besides helping in agriculture, occupy their spare time in making felts, felt coats, and earthen pots. The poorer classes make their own sandals (*gáwli*) from raw hides.

**Social life.** Social or class distinctions are little observed among Afgháns as a rule. There are a few families, such as the Achakzai Kháns of Pishín, the Sáhibzádas and some of the Saiads, such as the Shádizai Bukháris, who, for various reasons, claim a superior social status to that of their fellows (a superiority, which is exemplified by their giving their daughters in marriage only to selected individuals), but among the rest, social position is on a uniform level. Even the title of *Arbáb* or *malik* confers little distinction, and the holder of the title is treated as an equal by the villagers. In former days these *maliks* and *arbábs* were largely responsible for the revenue and general administration, and as such, claimed superiority of status, as in the case of the Batézais of Pishín, but this has now disappeared. In the absence of a Saiad or *mullá* precedence in an Afghán assembly is generally given to the oldest.

The above remarks do not hold good with the Bráhuis, among whom the chief and the *takkari* or headman of the clan still occupies a social position which is superior to that of the rest of the tribesmen.

As elsewhere in Baluchistán, persons following the occupation of artisans are always placed at the bottom of the social scale.

The custom of taking and giving the news, which is usual everywhere, prevails among the Afgháns and Saiads of the District in a short form. Enquiries and answers are limited to the usual salutation, welcome, and enquiries after the health of the person concerned and also of his immediate relations. When addressing persons of sanctity, the terms *Pír Sáhib*, *Sháh Sáhib*, or *Mullá Sáhib* are used, and their hands are kissed and people rise when they enter an assembly.

**Custom of hospitality.**

Hospitality is not so profuse as in the case of the Baloch, and the custom is limited to relations and friends, who are entertained according to their position. A near and well-to-do relation or an intimate friend will be given meat and bread or even *puláo* but a poor relation meets his usual fate and must be content with such food as may be ready in the house. Strangers resort to the *masjids*, where their food is sent by such of the villagers as may happen to meet them at the time of their prayers. Among the Achakzais of Toba, however, hospitality is considered a duty, and they will entertain a stranger, who happens to visit a family or settlement. Some of the well-to-do among the Bráhuis of Sariáb, Saiads of Kiráni, Saiads and Taríns of Pishín, keep guest houses, but these are in the first place intended for relatives and friends.

## FOOD.

It is customary for the tribesmen to raise subscriptions among themselves on certain occasions, the system being known as *bijár*, *baspan* or *sawál*. Such subscriptions are raised when an individual has been reduced to poverty, owing to unforeseen circumstances, such as the burning down of his house, or when a heavy fine has been imposed on him, or when he has to pay bride price. Contributions are invited by the person in need from among his own tribesmen, who pay him in cash or kind according to their means. Among Taríns, the *sawál* is never raised to pay for *walwar*, or to meet the expenses of a marriage.

A headman, who owns sufficient land to provide for all the needs and comforts of a family, lives at ease. Praying, eating, and gossiping fill his day, with now and again a little business, such as revenue collecting, or acting as peacemaker or arbitrator in a petty dispute. Most of the cultivators are lazy fellows, who are only fully employed at the time of sowing or harvest. They leave much of the work to their women and spend most of their day gossiping. Occasionally they vary the monotony of existence by bringing some fuel, or fodder for the cattle. A shepherd is the only man, who leads a hard life. He is off before dawn, and only returns to the settlement for a short time at midday, after which he is again absent till evening. When the pasture near the village is exhausted, he is sometimes absent from the village or encampment for weeks or months, where his dole of flour and salt is sent to him and is supplemented by milk from his flock. He sleeps in the midst of his flock. It is not surprising that his life renders him extraordinarily hard and active.

The majority of the people have two meals daily, one in the morning, and the other at sunset. Some cultivators, when at work, have a meal brought them, at midday. All Afgháns have voracious appetites, and a male adult will eat as much as 2 lb. of bread at a meal if he can get it.

Wheat is the staple food grain and is made into unleavened cakes (*patíri*) baked on a griddle. In the summer, leavened cakes (*khamíri*) are usually eaten for the morning meal. Nomads on the march eat *kák* or *kurnú*, made by wrapping dough round a hot stone and putting it in the embers. Sweet cakes (*khalázi* or *béshali*) are popular.

Most people eat their bread plain and without relish, but an infusion of *krut*, known as *krut ghorí*, is sometimes poured over the pieces, to which boiling *ghí* is added. Flockowners eat milk and its preparations, generally butter-milk (*shalombae*), with their meals. Meat is seldom eaten in summer except when the inhabitants of a hamlet combine to buy a sheep, goat, or bullock, or when a moribund camel or other animal is killed. It is usually half-boiled and is cooked without condiments except salt.

## POPULATION.

Co-operation among the tribesmen.

Manner of spending day by a headman, cultivator and shepherd.

## Food.

## QUETTA—PISHIN

### POPULATION.

*Ogra*, a porridge made of crushed wheat or maize, boiled in water, with the addition of butter, milk, or *ghī*, was the most common article of food in former days, and is still popular among the Kakars, especially in the spring. Cakes made of maize or millet flour are eaten as a change from wheat.

The Achakzais largely supplement their food stuffs with *shinae*, the fruit of the *Pistacia kharjak*, which is eaten both fresh and dry. Before use, it is pounded and either mixed with the cakes, or made into an infusion in which the cakes are steeped.

The use of *lāndi*, a kind of biltong is common among the well-to-do classes, and also among some of the poorer people. Another name for it is *paraanda*, and it is known as *kadit*, *khadit*, or *pattav* in Brāhui. It is generally made of mutton, but occasionally also of goat's meat, beef or camel's flesh. Sheep are specially fattened for the purpose, and are killed about the end of October. The carcass is either skinned, or the wool is pulled off with the help of applications of boiling water. After the carcass has been singed in a fire made from *artemisia* or from camel thorn, the feet are cut off, and it is cleaned, the stomach is then joined together with green twigs, and the body is divided from neck to tail, the bones of the back and legs being taken out. Such meat as adheres to these members is salted, and placed in an emptied entrail, and is considered a great delicacy.

The carcass is now slashed and thoroughly salted, rolled up; and kept for a night, to get rid of the moisture in the meat. After being further treated with salt and asafoetida, the meat is now hung on a forked pole, and exposed to the air, day and night, except in damp weather. It is ready for use in about a month. It is examined from time to time, and more salt and asafoetida are rubbed in if it shows signs of decomposition.

When ready, it is cut up and stored in a jar or sheep skin, and is fit for use till March. When required for eating, it is boiled in an earthen pot for 5 hours over a slow fire. Most people eat it once a week or in very cold days.

Nowadays the diet of the people is becoming more civilized. They drink green tea and *sharbat* and eat fowls, eggs, and rice, but only the Kirāni Saiads eat fish.

### Milk and its preparations.

Cows are kept by those in good circumstances but the milk commonly drunk is that of sheep or goats, and sometimes of camels. Curds, made with rennet or *khamazirae* (*Withania coagulans*), form the basis of most preparations including butter and cheese. Butter milk is much consumed, next in demand to which is *krut* or cakes of boiled whey, which is dried and mixed with salt.

### Fruit and vegetables.

Mulberries in their season sometimes form the staple food of the poor and fresh grapes, apricots, peaches and water

## DRESS.

melons are eaten largely. Only the leading men use vegetables. The Kásis and Taríns eat *mung* pulse; a wild plant called *bushka* or *garbust* has long been employed as a vegetable; and the Kiráni Saiads sometimes eat tender vine leaves. Many of the hill plants are also utilized for the purpose, and young lucerne shoots are not despised.

Men, women and children eat together, except among the Achakzais, where the men eat alone and the boys under four eat with the women. The Bráhuís resemble the Achakzais in this respect.

The cooking and eating utensils are few and dirty; they usually consist of a tripod, a stone griddle, an earthen pot, a few drinking bowls, a wooden plate used both for kneading and eating, and a copper can with a spout (*gadwa*).

A land-owner wears a muslin turban, costing R. 1-8, tied over an Afghán conical cap (*kulla* or *khwalai*) costing from R. 1 to R. 1-8; a shirt reaching to the knee, price R. 1; and baggy trousers price R. 1-3. Also in summer, a wrapper price R. 1 and in winter either a thick cotton wrapper (*khés*), costing Rs. 3, or a short *postín*, costing Rs. 5. Woollen waistcoats, costing about Rs. 2 are popular and second hand ammunition boots, a pair of which can be bought for about Rs. 3, are now replacing sandals. Long felt coats (*kosae*), and shorter ones (*grátai*) are worn in winter by Achakzais and Kákars.

Shepherds wear a felt cap, which costs about 8 annas covered by a cheaper turban; the other articles of their dress are of inferior quality, the whole costing about Rs. 6-4.

The rise in the standard of living has led to much improvement in the clothes of the wealthy in the shape of better turbans (*lungi*), costing from Rs. 10 to Rs. 13, gold embroidered coats and caps and longcloth shirts and trousers. Pesháwar shoes costing Rs. 4 and imitation *pattu* wrappers (price about Rs. 12), are frequently to be seen, and sometimes fine woollen wrappers, made in Kábul and costing Rs. 60. The hair of the men is cut short over the nape of the neck except with the Bráhuís, who affect long curls.

A woman's dress originally consists of a cotton wrapper (*parúnae*), price R. 1-4, a shift or shirt (*kamls* or *pairáhan*) costing R. 1-8 and baggy drawers, price R. 1. The shift is always long among Kákar women, but varies in length among other tribes, that worn by Achakzai women being short. The use of drawers by Kákar women is a recent innovation; formerly they only wore gaiters (*paicha*), which were green for married and white for unmarried women. The drawers worn by Kákar women in Barshor are still replaced by *paichas* immediately after marriage. Shoes are not worn.

The material used by the poor is cotton or chintz, a cheap striped cloth (*ilácha*) being popular for shifts and drawers and

POPULATION.

Meals.

Utensils.

Dress.

Woman's dress.

## QUETTA—PISHIN

**POPULATION.** plain coarse cotton for wrappers. Among Achakzais and Kákars, red cotton (*alwán*) is in much demand. Every married woman possesses a merino, silk, or embroidered shirt, a wrapper and a pair of drawers, which were presented to her on the day of her wedding and are kept for use on special occasions. The shirts worn by married women differ from those worn by girls in having embroidered fronts (*gréwán*) and in being gathered at the back. A wōman's dress costs from Rs. 3 to Rs. 12. Ornaments are confined to cheap rings, worn in the nose and ears and on the hands.

**Hair.** Part of the hair of unmarried girls is made into fine plaits over the forehead, and tied with a brooch (*zarínkae*) the mark of maidenhood, and the rest is tied in a single plait at the back. That of married women is divided by a parting, brought round the ear, and made into two plaits at the back.

**Dwellings.** The nomads spend the year in blanket tents (*kizhdi*). A *kizhdi* is made of goat's hair, and generally consists of eleven pieces (*tígai*). The ordinary width of a piece is 3 feet, and the length varies from 15 to 24 feet. Three of these pieces stitched together form the fly, and two stitched together form each of the four side walls. They are stretched over curved wooden poles (*skám*). The side walls are protected against rain and water by a stone or mud wall (*pulli*), about one and a half feet high, or by a wattle hurdle. In front of the *kizhdi* is a yard fenced in by matting or bushes. In winter a *kizhdi* is pitched to face the east, in order to get the warmth of the sun, in the spring its face is turned to the south-east. Only the well-to-do can afford a separate *kizhdi* for their flocks and cattle. In the centre of the *kizhdi* (*gholai*), the family live, and this part of the abode contains the hearth and a platform on which are placed blankets, carpets, and spare clothes, and a stand for the water skins. In another division (*shpol*) the sheep and goats are folded at night, while in a third (*ghojil*) larger animals are tethered. A *kizhdi* costs about Rs. 60 and should last for ten years. It is waterproof and a favourite mode of living as may be gathered from the name given it by the Achakzais, "the house of one's heart." Many of the cultivators move from their mud huts into *kizhdís* in the summer. No beds or lamps are used, and the household furniture is scanty and consists, generally of a few blankets, carpets, quilts, pillows, skins for water and grain, some cooking pots, and a hand mill (*méchan*).

A variation of the *kizhdi* is the summer shelter, which is covered with bushes, instead of blankets and is called *kudhal*.

The settled inhabitants live in mud huts, consisting of a single hut 20' by 15' in size, and costing about Rs. 40. The roof is either flat or sloping and consists of brushwood covered with mud. In Hanna and parts of Toba, where juniper trees occur,

## DISPOSAL OF THE DEAD.

the roofs are thatched with juniper bark, and somewhat resemble English cottages. The single room is used for all purposes including its use as a cattle shed. The cultivators in Shorarúd have two huts, one for the family and the other for cattle and fodder. The house of a well-to-do Tarín consists of four parts: a living room, a kitchen, a cattle shed, and a double-storeyed building, the ground floor of which is used for *bhúsa* and fuel, and the upper storey for storing food grain. Such houses are generally surrounded by a courtyard. Wealthy men are now building houses with iron roofs.

POPULATION.

The method of burial usual among Muhammadans is in vogue, the body being laid north and south with the head inclined to the west. The *mullá* draws the *kalíma* either on the forehead of the corpse, or on a piece of pottery or clod, which is placed under its head. Mourning lasts for three days, and among the Achakzais for ten days, in the case of a person over four years old, during which time visits of condolence are received and prayers are offered for the soul of the deceased. On the first day no food is cooked, but the family of the deceased is fed by friends and relatives. Persons coming to condole with the family from a distance bring a sheep or some cash as an offering and are entertained by the bereaved family. On the last day of the mourning, sheep are killed and alms (*shúma*) distributed, after which the bereaved family is entertained by their relatives and friends in turn. The mourning in the case of a child under four years lasts for one day only.

Disposal of the dead.

Two stone slabs about 3 feet high are generally fixed upright on the grave of a man, one at the head and the other at the foot, and three on that of a woman, the third being in the centre. Among the Kásis and Quetta Saiads, long poles are inserted over the graves of saintly persons as a mark of reverence.

The only indoor game is *katár*, which resembles chess, and requires two players each having nine pieces of stick or small stones. Boys play with knuckle bones (*baddai*) and are fond of marbles.

Amusements and festivals.

Of outdoor games may be mentioned *héndá*, resembling prisoner's base, and wrestling, the most proficient wrestlers being the Léwa Kahol of the Ashézai Achakzais, and some of the Taríns. *Khusae*, a hopping game, requiring eight or twelve players is another amusement. The well-to-do classes both shoot and course, while the Achakzais, Taríns and Kákars are fond of chasing, tiring and thus killing sisi, chikor and hares. Dancing (*attan*) is popular among the men and women on all festive occasions. The dancers move in a circle, clapping their hands and singing in concert under the leadership of one of their number, who beats the cymbals. Men and women dance in separate circles.

## QUETTA—PISHIN

### POPULATION.

The only festivals of consequence are the two *Ids*. The shrine of Pír Bukhári at Quetta is the general meeting place for people in the Quetta tahsíl on the first day and the shrine of Sheikh Mándá, about 6 miles from Quetta on the second. The *Id* festivals are also celebrated by the Achakzais at Khusanki in Farákhi, if they do not fall in winter; and in Jilga, Manzakai or Loe Dobandai and Khidar in Hésanna; in Pishín there are gatherings at Chaman near Malikyár, Ináyat Ulla Kárez, and in Shorarúd at Muhammad Khél. Horse races, tent pegging, dancing, shooting at a mark, wrestling, and fighting with coloured eggs form the amusements on these occasions.

### Shrines.

Shrines are ubiquitous in the District, almost every village graveyard having a patron saint, who in his lifetime was a village or tribal elder. Reverence for such saints is specially strong among the Achakzais and Kákars. Their shrines generally consist of little more than a heap of stones or a rough mud or stone enclosure, surmounted by some poles to which rags or horns are attached.

In the Achakzai country, the best known shrines include those of Khwája Amrán Bába\* ; of Achak Nikka, the progenitor of the tribe at Sra Karúna, about 24 miles from the Dobandai levy post; and of Mullá Zargar Nikka, in Rod-i-Alízai. That of the last named is in the Shákha Mándá about 16 miles from Kila Abdulla. He died about 1873 and is credited with having prophesied in his lifetime that flames would issue from the Khojak, that the pistachio trees in the pass would be cut down, that Europeans would build in the Chaman Sahará and at Sirki Talérai, that a fort would be built at Buldak, and that streams of blood would flow in the Sahará.

In Pishín, Baba Sheikh Faríd, whose shrine is at Old Bazar is said to have miraculously produced the Surkháb water, in consideration of which his descendants still hold one-fifteenth of the stream and receive contributions from the grain heaps of persons cultivating under the Surkháb. Saiad Barat is another celebrated saint, who has been mentioned in the article on Kila Abdulla, as is also Khwája Maghdúd Chishti, whose shrine is in Manzakai and who is said to have miraculously cut the rift in the Chappar mountain with his sword.

Pír Abdul  
Hakím alias  
Nana Sáhíb.

Abdul Hakím, son of Sikandar Sháh, a Shamozaí Kákar of Yúsaf Kach in the Pishín tahsíl, a contemporary of Sháh Husein, Ghilzái, and Nádir Sháh, is another local celebrity who is credited with many miracles, including the stopping of the pistachio trees, which were following him, in the Khojak pass, and the rendering of all the snakes in Toba innocuous. At Khánózai he induced the people to treat his father, Sikandar Sháh, as a saint and contribute to the upkeep of his shrine,

\* Described in the account of Khwája Amrán lall.



## NAMES AND TITLES.

and then passed on to the Duki tahsíl where he died and was buried at Chotiáli. POPULATION.

Kutab or Kutah Nikka was an Ahmad Khél, Targhara by birth and the presence of his shrine, near Haji Khán Kila in Toba, is believed to render that country immune from cholera. His assistance is specially efficacious to childless women and toy cradles are a common offering to him. Children, born in answer to vows made to him, are said always to bear some mark of the saint. Oaths are also given at the shrine to persons suspected of theft. Kutab Nikka.

In Shorarúd, the best known shrine is that of Pír Rahím Sháh, which has been mentioned in the article on Muhammad Khél. Pír Rahím Sháh.

Both among girls and boys many names are to be found, which are possibly of totemistic origin. They are those of animals or plants, and references to colours such as *nilai*, bay, *samand*, dun, are frequent among Afgháns. In other cases, the denominations used for men are those usual among Muhammadans while, in the case of women, names beginning or ending with Bibi, Khátún, or Náz are popular, such as Bakht Bibi, Bibi Maryam, Bibi Aisha, Ganj Khátún, Mah Náz or Náz Bibi, etc. Shortened forms of the long names given to men such as Tájo for Táj Muhammad, Walo for Wali Muhammad, etc., are frequently used. Names and titles.

No ceremonies are observed on the birth of a girl. She is named by the mother or some female relative. The birth of a boy is announced thrice by the women attending the mother. Guns are at once fired and there are general rejoicings. The boy is named on the third day after consultation with a *mullá*.

In stating his name, a man will generally add that of his sub section, section, clan, tribe or other group to which he belongs. The term *khán* is used both as a suffix and prefix, and in the latter case it is considered a mark of honour. The word *malik* is applied not only to village headmen recognised by Government, but also to large landholders and men of influence. The term *sardár* is strictly confined to some of the Muhammadzai refugees residing in the District. But it is commonly applied by the Achakzais to their leading men and is also used by the Durránis residing in the Quetta tahsíl.

Among titles possessing a religious significance may be mentioned, the prefix *Mír* or *Mira* and the suffix *Sháh*, which are employed by Saiads, but the term *Mír* is also often used for the leading men among the Bráhuís. The terms *mullá* and *tálib* are applied to men, who have some pretensions to religious learning, the latter being applied to those who are still under religious instruction. The descendants of *mullás* are known as

## QUETTA—PISHIN

POPULATION  
Rules of  
honour.

A knowledge of the rules of honour (*mayár*), which prevailed among the people before the British occupation and which still influence the actions of many of them, is not without importance from the point of view of administration, and a short reference may be made to them here. They are gradually giving way before British law and order.

It was incumbent on an Afghán :

- (1) To avenge blood.
- (2) To fight to the death for a person who had taken refuge with him. The refugee was called *hamsáyáh*, and was always maintained by his protector so long as he remained under the latter's roof.
- (3) To defend to the last property entrusted to him.
- (4) To be hospitable and to provide for the safety of the person and property of a guest. Responsibility for the property of a guest does not appear to have been undertaken by the Taríns and Kákars of Pishín, but an Achakzai was bound to recoup any loss.
- (5) To refrain from killing a woman, a Hindu, a menial, or a boy who had not taken to trousers.
- (6) To pardon an offence on the intercession of a woman of the offender's family. Among Achakzais, an exception was always made in cases of adultery and murder.
- (7) To refrain from killing a man, who had entered the shrine of a Pír, so long as he remained within its precincts; and also a man who, whilst fighting, begged for quarter with grass in his mouth.
- (8) To cease fighting when a *mullá*, a Saiad, or a woman, bearing the Korán on his or her head, intervened between the parties.
- (9) To punish an adulterer with death.

System of  
reprisals.

The three 'Zs,' *zan*, *zar*, and *zamín*\* have always been the causes leading to bloodshed, especially the first and last. In pre-British days, blood had to be avenged by blood, if the parties were of equal position and influence; but if the relations of the person killed were weak, the matter was compromised by the payment of compensation. In cases in which the parties belonged to the same tribe and the offender himself was out of reach, his nearest relation, viz. : his brother, father or cousin was slain. If, however, the offender belonged to another tribe, it was incumbent on the aggrieved party to kill one of the section, clan or tribe to which the former belonged, for instance if an Alizai Tarín killed a Kákar, the Kákars might take vengeance

\* Woman, money, and land. — ED.

## BLOOD COMPENSATION.

on the Khudádádzai Taríns. Such a system was liable to indefinite extension, and led to blood feuds which, unless nipped in the bud, developed until either the authorities or friends intervened to arbitrate. The losses on either side were then reckoned up and compensation was paid to the side which had lost most.

Might was right in days gone by and the position of the party aggrieved was the principal factor in determining the price to be paid for blood; hence the compensation for a *mullá*, a Saiad or a person belonging to a *sardár khél* or leading family, was ordinarily double that payable for a tribesman. The general rate among the Achakzais was six girls or 1,200 Kandahári rupees, equal to about Rs. 600; among the Pishin Kákars and Taríns Rs. 2,800; and among the Kásis of Quetta Rs. 3,000, generally paid in girls, a girl for this purpose being valued at Rs. 500. Among other tribes it was determined by *shariat*. The loss of an eye, a hand, ear, or foot was counted as equivalent to half a life; the loss of a nose as equivalent to a life; the compensation for the loss of a tooth varied from Rs. 31 to Rs. 62. Among the Achakzais a thief, when caught was made to pay seven times the value of the property stolen, while among the Kásis his face was blackened, he was mounted on a donkey, and turned out of the village.

There are twenty families of the Afghán refugees, who permanently reside in the District, and who are in receipt of allowances from Government. Of these, 10 are Muhammadzai Afgháns, 4 are Ghilzais, while the rest belong to the Gurg, Sulaimán Khél, Bábozai, Popalzai, Alakozai and Shínghari Saiad sections. The settlement of further refugees has not been encouraged since 1904.

POPULATION.

Blood compensation.

Afghán refugees.

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## TRIBES

“The special interest in the Afgháns for Baluchistán lies in the fact that the traditional home of the race lies within its boundaries. Afghán genealogies, whatever be their value, all commence from Qais Abdur Rashíd, who is alleged to be thirty-seventh in descent from Malik Tálút (King Saul). His home was in the tract immediately to the west of the Koh-i-Sulaimán, which is known to the Afgháns as Khorásán and to us as Kákar Khorásán. From Qais Abdur Rashíd sprang three sons, Ghurghusht, Saraban, and Baitan, and the descendants of these eponymous ancestors are still to be found living in large numbers round the slopes of the Takht-i-Sulaimán. From Ghurghusht, according to the genealogists, were descended three sons, Mando, Bábi, and Dáni. The descendants of Mando are represented by the Mando Khéls of Zhob. We have a few Bábis in Quetta-Pishín and Kalát, and although Dáni has not become the eponym of a tribe, his descendants constitute two of the most important tribes of the Province, namely, the Kákars and the Pannis. \* \* \* Saraban's descendants divide themselves into two groups, whose ancestors were his two sons, Khair-ud-dín *alias* Kharshabún and Sharf-ud-dín *alias* Sharkhabún. Kharshabún's immediate descendants are represented by the Zamands, a few of whom are to be found in Pishín, and the Kásis, who live close round Quetta. The rest of the descendants of Kharshabún are the Yúsufzais, the Tárkalánri, and the Utmán Khél, the main body of whom are to be found in Dír, Swát, and Bajaur, whilst a few are said to have amalgamated with the Dehwárs of Mastung. Among the Yúsufzais of Swát the tradition exists that they migrated from Ghwara Murgha in Khorásán and a curious verification of this statement was obtained by Major (Sir Henry) McMahon, while marching along the Kundar river, which leads from Khorásán into the Gomal. At one of his halting

POPULATION.  
Ethnogra-  
phical history.

POTULATION. places, Gustoi, he discovered remains which appeared to be those of a walled encampment of considerable extent, and enquiries from the local inhabitants, to whom the existence of the Yúsufzais of Swát was unknown, elicited the fact that, according to their traditions, the old encampment had been held by a tribe called Yúsufzai.

"The descendants of Sharkhabún, Saraban's other son, were five in number—Tarín, Shírání, Miáni, Baréch, and Urmar. Tarín, Shírání, and Baréch are at once identifiable as the names of important tribes still to be found in Baluchistán. It is only among the Marris that the name Miáni can be localised, where they constitute only a small group, but other representative descendants of this grandson of Saraban are the Lúnis of Thal-Chotiáli, amalgamated with whom are to be found the descendants of another son of Miáni, the Laths; the Jáfars of the Músa Khél tahsíl • of Zhob; the Silách, who are to be found among the Hasni section of the Khetrán tribe, the Zmarais, and the Bulfarz or Bulfarth section of the Isot tribe.

"Few of the descendants of Baitan have their homes in this Province, but many of them re-visit the homes of their ancestors in the course of their annual migrations. I refer to the numerous nomad sub-divisions of the Ghilzais—the Sulaimán Khéle, Násars, Kharotis, and others. Close to our borders, across the Gomal, the name of the common ancestor can still be localised in the Baitanis of the Déra Ismáíl Khán District." †

According to local tradition almost all the present Afghán tribes of the Zhob District allege that they supplanted the Mughals in the time of Sanzar Nika, the progenitor of the Sanzar Khél Kákars, who was fifth in descent from Qais Abdur Rashíd; that they were primarily pastoral, but gradually began to till the land. The exist-

• Now in the Loralai District ( 1906 ).

† *Census of India, 1901, Volumes V and V-A, Baluchistán, Chapter VIII.* by R. Hughes-Buller, I. C. S.

## DENSITY.

ence of ruins of old forts, villages, and underground water channels called after the Mughals corroborates the local tradition. The Bargha Shíránis and the Khosti Saiads are said to have been recent immigrants, the former having moved from the country east of the Sulaimán range some three hundred years ago. POPULATION.

The first regular census of the District, the results of which have been published, was carried out in 1901. The District was divided into three divisions for the purpose— (a) the head quarter stations, bazars, and military outposts in which a synchronous enumeration was made on the standard schedule; (b) the tribal area, i.e., the country occupied by the Sulaimán Khéls in which estimates were prepared through the headmen of the tribe; and (c) the remainder of the District in which a rough house to house enumeration was made by the subordinate revenue staff. This was not synchronous. The results arrived at gave a total population of 69,718, of which 5,152 were censused on the standard schedule, and represent, in the main, the non-indigenous population of the District. A detailed statement containing the principal census statistics will be found in table II, Volume B. Density and growth.

No previous figures are available to afford comparison and to illustrate the growth of population, but it may be assumed that the greater security to life which has attended the British occupation, and the rise in the standard of living has led to more frequent marriages and a consequent increase in the birth rate. It may be mentioned that in 1890 the number of fighting men of the Hasan Khél, Oba Khél, and Chúhar Khél clans of the Bargha Shíránis was computed at 540, while in 1901 the number of adult males of these clans was found to be 967.

According to the census of 1901, the total number of occupied houses in the District was 15,557; 1,061 in towns and 14,496 in the villages. Of the total population of



## ZHOB

**POPULATION.** 69,718\* the urban part numbered 3,552 and the rural portion 66,166. The incidence of population per square mile is 7, the highest being 9 in the Fort Sandeman tahsíl and the lowest 5 in the Hindubagh tahsíl. The population per house in the urban area is 3·3 and in the rural area 4·5

**Towns and villages.** The only town in the District is **Fort Sandeman** which has grown up since the British occupation in 1890 and is inhabited largely by an alien population.

In pre-British days, the number of villages was smaller, the people being obliged to live together for offensive and defensive purposes. There is now a tendency to spread out, and new villages and hamlets are gradually springing up. Since the British occupation, 69 new villages and hamlets have been established in the District: 38 in Hindubágh, 21 in Fort Sandeman, and 10 in the Kila Saifulla tahsíl. The District possessed a total of 245 villages in 1901, in an area of 9,626 square miles or one village in every 39 square miles. Fort Sandeman has one village in 33 miles, Hindubágh one in 43 miles, and Kila Saifulla one in 46 miles. There are few villages which have a population of over 1,000 souls. The most important places are mentioned in Chapter IV in the Miniature Gazetteer of each tahsíl.

**Migration.** As in other parts of Baluchistán, a continuous flow of migration is constantly going on, the causes being the nomadic habits of some of the tribes, the variations in the climate, and trade. The Sargara flockowners of Hindubágh spend their winter in the Duki and Bori tahsíls, the Isa Khél Sanatia, and the Mazárzai, Gházezai and Asozai Mehterzais move to the Kárézát-i-Kúkari and Surkháb circles in Pishín, while the Mírzai, Khoidádzai, Mardánzai, Fakírzai and Macharzai Sanzar Khél flockowners spend the summer in Kákar Khurásán. Similarly the flockowners of the Kila

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\* This figure does not include the population of Loralai and Músa Khél tahsíls which formed part of Zhob District in 1901, and which are now included in the Loralai District.

## EMIGRATION AND IMMIGRATION.

Saifulla tahsíl migrate to Khurásán in the spring and return in the autumn, and the Sulaimánzai section of the Mando Khéls and Huramzai and Mardánzai Sanzar Khéls graze their flocks from September to March in the Spéra-ghar and Sáng-ghar hills and from April to August in Khurásán. The poor among the people of Hindubágh migrate after the *rabi* sowing to Pishín and Quetta, those of Kila Saifulla to Bori and Fort Sandeman where they work as labourers, returning home about the end of May when the *rabi* harvest is ready. Most of the tribesmen who are engaged in agriculture live in winter in their huts, and in summer are scattered about their fields or move to the nearer hills.

The majority of the Haripáls (males 833) and some of the Bábars, Bargha Shíránis, Mando Khéls and Kibzais of the Fort Sandeman tahsíl regularly leave their country in April, visit Siáhbánd, Herát, and Maimana where they spend three months in collecting the *asafoetida* drug, and return home in October, the journey each way occupying about two months. Some of them take the drug for sale to Déra Ismáíl Khán, and go as far as Bombay in the south and Cawnpore in the north of India. A few of them also visit the Zarghún hills in the Sháhrig tahsíl of the Sibi District, and the Western Sanjrání country to collect *asafoetida*. A considerable number of the Kibzai, Abdullazai, Mando Khél and Bábar periodically visit Kandahár, Herát and Turkistán where they spend two to three years and deal in sheep and *postíns*.

The periodic immigrants into the District are the Taraki, Andar, Kharot, Shinwár, Mala Khél, Násar, Mia Khél, Sulaimán Khél and Dotáni clans of the Ghilzais. Of these, the Taraki, Andar, Kharot, and Mala Khéls are chiefly flockowners who enter the District by passes between Kamr-ud-dín Káréz and Késhatu. Some go towards Pishín and Shoráwak, others graze their flocks in Hindubágh and Kila Saifulla and some go to Fort Sandeman. Some of them move on to Músa Khél, Duki, and Bori.

POPULATION. The Mala Khél, Kharot and Mia-Khél, and Násars who own camels and carry on trade in wool, *ghí*, and almonds come through the passes east of Kamr-ud-dín Káréz, between it and the Gomal and go to the Déraját in the winter, and some of them proceed as far as Calcutta where they engage in the cloth trade. The Mala Khél camelmen leave their families in *dámán* and themselves spend the winter in the District and engage in transport work. The Zangi Khél section of the Násars, who own goats, live near Fort Sandeman from April to September and sell milk and graze their flocks in the *dámán* during winter. The Sulaimán Khéls spend the winter in the Fort Sandeman tahsíl, and the Dotánis migrate to the District from Wazíristán in October and graze their flocks throughout the winter. These Ghilzai Powindahs generally come from Afghánistán during October to December, and return to their homes during April and May. A further account of them is given under the Ghilzai tribe.

Immigra-  
tion from  
India.

In 1901, 6,216 persons (5,601 males, 615 females) were enumerated in the old Zhob District (which then included also the Loralai and the Músa Khél tahsíls), as having been born in Provinces of India beyond Baluchistán, and 668 who had been born in Native States in India beyond Baluchistán. Countries adjacent to India chiefly Afghánistán had contributed 790 immigrants. These figures include the sepoy serving in Native Regiments.

The Province in India from which most immigrants come, is the Punjab (4,823), which is followed by the United Provinces (983). Sind and Bombay come next with 206 and 63, respectively. Of Native States those of Rájputána (304) and Punjab (173) supply the major portion. The immigrants from the Punjab are drawn principally from the Districts of Jhelum, Déra Ismáíl Khán, Siálkot, Amritsar, Ráwalpindi, Gujranwála, Sháhpur, Gujrát, Ludhiána, Hoshiárpur, Jullundur, Pesháwar, Gurdáspur, and Déra Gházi Khán.

## STATISTICS.

No record of age was attempted in 1901, except in the **POPULATION** town of Fort Sandeman, and in the bazars and military outposts which were enumerated on the standard schedule; in the District the only classification was adults and minors. Age statistics, vital statistics, infant mortality and infirmities. Out of a total indigenous population of 64,417, there were 21,018 adult males and 18,818 adult females. The number of children, 12 years and under, was males 13,840 and females 10,741. In the town of Fort Sandeman for which alone accurate figures are available, out of a total population of 3,552 (males 3,139, females 413) 2,338 males and 196 females or a total of 2,534 persons were between the ages of 20 and 40 years.

Vital statistics are not recorded in the District. In 1905, a summary enquiry regarding the birth and death rate was made by the tahsíl officials by selecting a few villages in each tahsíl, the result obtained indicating 6·06 per cent. births and 5·73 per cent. deaths in the Fort Sandeman tahsíl, and 5·67 per cent. births and 5 per cent. deaths in the Kila Saifulla tahsíl, on the total population of those villages during the preceding 12 months. The birth and death rate in each tahsíl was as under—

	FORT SANDEMAN.		KILA SAIFULLA.	
	Births.	Deaths.	Births.	Deaths.
Boys ... ..	3·64	1·98	3·17	1·07
Girls ... ..	2·42	1·34	2·52	1·11
Adult Males ...	...	1·11	...	1·60
Adult Females...	...	1·3	...	1·22

The conditions in the Hindubágh tahsíl are similar to those prevailing in Kila Saifulla.

The indigenous population, as a rule, are not long-lived owing to constant exposure and bad nutrition.

**POPULATION.** The same summary enquiry, to which a reference has already been made, shows that of a population of 5,662 in the selected villages, the total number of afflicted persons was 74 or 1·31 per cent., of which 54 were males and 20 females. These included 41 blind (29 males, 12 females) and 28 deaf and dumb.

Comparative number of the sexes and civil condition.

The disproportion of women to men in the Fort Sandeman Bazar and military station was very great in 1901, as there were only 132 women to every thousand men.

Among the rural population there were 29,668 women and 36,498 men or 813 women to every thousand men. Among the Kákar Afgháns, who form the major portion of the population the proportion of females to males was 850 to 1,000. The Mando Khéls had 879, Shíránis 890, the Saiads 935, and the Ghilzais 776 females to 1,000 males. No record was prepared in 1901 of the civil conditions of the indigenous population.

Marriage customs.

Among the indigenous classes every man marries as soon as he possibly can, but the necessity of paying bride-price (*walwar*) compels many to wait till middle age. This is specially the case with the poorer nomadic classes. Girls are rarely given in marriage till they have reached the age of puberty, one of the most important reasons being the heavy domestic duties which devolve on a wife and which can only be performed by a full grown woman.

So far as can be ascertained polygamy is rare, except among the well-to-do, though the people have no objection to a plurality of wives up to the limit of four prescribed by Muhammadan Law.

The summary enquiry instituted by the tahsíl officials, to which a reference has already been made, elicited that in a population of 5,662, the number of married males was 1,246 or 22·4 per cent., of whom 223 or 4 per cent. only had more than one wife, the percentage being higher (4·51) in Kila Saifulla than (3·05) in Fort Sandeman. As a rule, only the wealthy can afford to take more wives than one, though

## MARRIAGE CEREMONIES.

polygamy is occasionally forced on the poor among the **POPULATION.** Afghans by the custom which requires that one of the surviving brothers or cousins must marry a widow.

Marriage with near relations, though not always the rule, is preferred, because exchanges can easily be arranged, the bride-price payable is less, the parties are already mutually acquainted and their tribal relations are strengthened by the marriage tie.

Among the well-to-do a man does not usually marry before the age of twenty; the bride is generally about four years younger. Among the poorer classes both the bridegroom and the bride are, as a rule, older. In rare cases infant betrothals take place, generally among very near relations. Ordinarily a man has nothing to say in the selection of his bride, but when his parents wish him to marry they look for a suitable girl, and the first step taken is to send a female relation to see her and to satisfy herself about her personal appearance and other qualifications. Among the very poor, or when marriage takes place among the well-to-do at an advanced age, the man makes his own choice. The girl having been approved, the father of the bridegroom with some of his relations (*marakka*) goes to the girl's father, and, if the preliminary overtures are well received, the amount of bride-price (*walwar*), the portion of it to be paid in cash and in kind, and the presents (*kor*), which the father will, at the wedding, give to his daughter, are discussed and settled. A deduction on account of the value of presents is sometimes made from the amount of *walwar*, and in such cases the parents make no presents to the daughter at the time of the wedding. When matters have been arranged, the *mullá* offers prayer (*fáteh*) and congratulations are offered to the bridegroom's father. The girl's mother then presents the bridegroom's father with a handkerchief or the collar of the girl's dress, and a needle in the eye of which has been inserted a silk thread. The bridegroom's father presents the bride with an ornament

Marriage  
ceremonies.

**POPULATION.** made of silver coins called *zarungae*. This is the distinctive sign of maidenhood and is not removed until the woman becomes a mother. Guns are then fired. This is the preliminary step in the betrothal and is known as the *hokra* or *ghusht* and it is binding, and after it has taken place, it is considered a want of good breeding on the man's part to retreat without a plausible excuse, and any one who does so is regarded with contempt. In the case of the woman the *hokra* is considered binding except under special circumstances, such as adultery on her part or strong suspicion of it.

After about a month a party of the bridegroom's relations goes to the bride's father, and pays him a portion of the *walwar*. The bride's father presents embroidered cloth, pouches used for keeping antimony and tobacco in, and in the Kila Saifulla tahsil a *paijama* string and the collar of the girl's dress. This is the *kozda* or betrothal, and at this time there are again general rejoicings, dancing, etc. After the *kozda* the bridegroom is permitted to visit the bride at her parents' house and enjoy all the privileges of a husband.

When the *walwar* has been fully paid, a date is fixed for the marriage (*nikáh* or *wáda*), when a party of the bridegroom's relations and friends (*wra*) go to the bride's house, and bring home the bride. The marriage service (*nikáh*) is performed by a *mullá* in the bridegroom's house within three days. Marriages are generally performed after the wheat harvest has been gathered in, but they are not celebrated during the month of Safar, the first ten days of Muharram, and the period intervening between the two lds. Besides the *walwar*, the bridegroom has to supply provisions (*khushai*) to the father of the girl for the entertainment of the wedding guests. In the case of widow re-marriages no ceremonies except the *nikáh* are observed. A curious custom is that on the day of the marriage the elder brothers, if any, of the bride, out of shame, leave the village.

## BRIDE-PRICE

The ceremonies of marriage described above prevail among the Kákars of the Hindubágh tahsil, but with a few local modifications, apply to other Afghán tribes of the District including the Khostis. Among the Sanatia Kákars of Hindubágh, after the *kozda*, the bridegroom presents the bride with a dress, a wrapper to her mother, and sweet-meats, all collectively known as *jora*, after which he visits the bride and enjoys all the privileges of a husband. If the girl becomes pregnant whilst in her father's house, the date of the marriage is expedited and the bridegroom is sometimes required to pay a penalty (*sharmána*) which varies from Rs. 30 to Rs. 40. The *nikáh* among the Sanatias is performed at the bride's house. Among the Mando Khéls, when a part of the *walwar* has been paid after the *kozda*, the bridegroom can visit the bride at her father's house. Among the Shíránis and Khostis, the bride and bridegroom are not permitted by custom to meet before the marriage ceremony (*nikáh*) has been performed. In the case of the bride's death before the marriage, the full amount of *walwar* paid is refunded among the Shíránis, while among other tribes only half of the sum paid is refunded.

The amount and method of payment of *walwar* is the most important factor in all matrimonial arrangements. In pre-British days money was scarce, and the bride price was low, varying from Rs. 30 to Rs. 50 for a virgin, and except the small amount required for ornaments, it was generally paid in sheep, goats, donkeys, camels, cattle, grain, or arms, and, occasionally, in land. The present rate of *walwar* among the Sanzar Khéls is from Rs. 200 to Rs. 700; among the Mando Khéls, from Rs. 300 to Rs. 500; among the Shíránis of Fort Sandeman, from Rs. 400 to Rs. 700; among the Khosti Saiads, from Rs. 300 to Rs. 700; and, among the Sargaras of Hindubágh, from Rs. 300 to Rs. 400. Among the Jogízai Sardár Khél of Kila Saifulla, the bride-price is about Rs. 1,000. But the amount

Bride-price



POPULATION. depends on the position of the bride's family, her personal qualities, and the paying capacity, age, and social position of the suitor. If a man wishes to marry above him, or an old man wishes to marry a young girl, he has to pay a higher price than an ordinary suitor. The *walwar* paid for a widow is generally half the amount paid for a virgin, but, in exceptional cases, when a widow is young and attractive, it is more. Dower (*haq-i-mahr*), locally known as *káwin* prevails, and its amount varies according to the position of the parties. It consists of a camel, a head of cattle, or cash from Rs. 2-8 to Rs. 10. When animals are presented, the females are the sole property of the wife, while the males may be killed or disposed of by the husband without her consent. The husband also presents his wife, as dower, with a share, generally one-third, of the merit (*sawáb*), which he hopes to obtain after death by giving alms from his hearth (*anghari*) in his life time.

System of exchange. A custom is also universal among the tribes of exchanging girls, and is called *sarai* or *tsarai patsarai*. Under this system, if there is much difference between the ages of the girls, which are to be exchanged, one being marriageable and the other not, the parents of the younger generally have to pay an additional sum (*baráward* or *sar*) in cash. Similarly an oldish man, who gets a young girl in exchange for one of his female relations, has to make an additional cash payment by way of compensation. This amount generally does not exceed one-fourth of the *walwar* prevalent among the tribes.

Ar system of marriage. Among the Sanzar Khéls of the District, a system of marriage known as *ar* is also recognised. This was practised in pre-British days by men of power and influence only and there have been a few instances of it in recent years also. A man enamoured of a girl and refused her hand by her parents, would throw a sheep or goat's head into her house, fire a gun in front of the house, cut off her locks of hair, or ornament (*zarungae*), run away with her

## DIVORCE.

wrapper (*sarai* or *lakrai*) pronouncing at the same time POPULATION. that she was his, and no one else could dare to marry her. In due course her parents would be reconciled and the usual *walwar* paid. This system is now dying out.

The marriage expenses vary according to the position of the contracting parties, from Rs. 100 to Rs. 300, excluding Marriage expenses and gifts. the *walwar*; most of which fall on the bridegroom's party. The bride's parents generally present her with a dress and a few silver or brass ornaments, bedding, and some articles of household furniture. A suit of clothes is also given to the bridegroom. Wealthy and leading families present more dresses than one to the bride, and the ornaments and articles of household furniture are more numerous and better. When the value of the presents has been set off against the *walwar*, the bride seldom receives more than a wrapper from her parents.

The usual reasons for divorce are the disagreeable appearance or temper of the woman and immorality proved or suspected. Divorce. The method of divorce is the throwing of three stones or clods of earth in the woman's lap, or, in her absence, in the lap of her father or brother in the presence of two witnesses. The divorced woman has the status of a widow, and can, among the *Kákars*, re-marry in her tribe, but, if she be divorced for misconduct, she is not permitted by custom in some of the tribes to marry her seducer.

A woman can obtain a divorce if her husband is proved to be impotent. To effect this, pressure is brought on the husband by her parents through the tribal headmen.

Among the *Sanzar Khéls* and *Shíránis* if the woman is divorced on account of disagreement, a part of the *walwar* is refunded to the husband, and among the *Sanzar Khéls* in cases of divorce for misconduct, the man who re-marries the divorcee has to pay a sum of money (*khulla*) to the husband.

Before the British occupation death was the punishment of a faithless wife caught *flagrante delicto*, and among the *Shíránis* the seducer's right foot or nose was cut off. Penalties for adultery. In case

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POPULATION. of misconduct on the part of a widow, her nose and ears were cut off. Theoretically death is still the punishment for adultery, but, in practice, an injured husband is ready to salve his conscience with compensation in girls, money, land, etc.; the amount payable varying in different tribes. No compensation is payable, if both the seducer and the woman are killed. If both escape, the woman is divorced and among the majority of the tribes the divorcee is allowed to marry her seducer on payment of compensation to the injured husband. There is no fixed rate of compensation, it being determined on the merits of each case. Among the Sanzar Khéls, Sargaras, and Mando Khéls the ordinary rate is 2 to 4 girls and Rs. 1,200, and in rare cases women are exchanged, the seducer handing over his wife to the injured husband; among the Shíránis it is Rs 700; among the Khosti Saiads it equals the amount of *walwar*.

The status of women and rights to property.

Women occupy a very degraded position in the household. As soon as a girl is fit for work, her parents send her to tend the cattle, besides requiring her to take her part in all the ordinary household duties. When she attains a marriageable age, she is, for all practical purposes, put up for sale to the highest bidder. As a wife she must not only carry water, prepare food and attend to all ordinary duties, but she must take the flocks out to graze, groom her husband's horse and assist in the cultivation. With a few exceptions mentioned later, she has no rights in property, nor even to any presents given her at her marriage, and, if divorced, she can only carry away with her the clothes she is wearing. As a widow, too, she is only entitled to a subsistence allowance from her late husband's estate. In the household of a deceased Afghán, widows and girls are merely regarded as assets in the division of his property.

In former days, a brother who did not wish to marry his brother's widow himself, could dispose of her in marriage to any one he chose and appropriate the *walwar*, but an appreciable change has occurred in the position of such widows,

## INHERITANCE.

since an important decision given by Mr. ( Sir Hugh ) POPULATION. Barnes, then Agent to the Governor-General, in November, 1892, in the case of Lukmán Kákar *versus* the Crown.

“ As regards a widow's power of choosing a husband,” Mr. Barnes said, “ Muhammadan Law must not be over-ridden by local inhuman and ignorant custom, and, in all disputes regarding widow re-marriage brought before the Courts in British Baluchistán or the Agency territories, the Courts of Law should follow the provisions of Muhammadan Law, in so far as that Law gives to widows full liberty and discretion to marry whom they please ; and no case of the kind should be committed to a *jirga* for settlement without a clear direction that, on this point of the widow's freedom of choice, no curtailment whatever will be permitted of the liberty and discretion which Muhammadan Law allows her. The only point in which any concession to local tribal custom can be permitted, is that which relates to the payment which should be made by the new husband to the late husband's family. • • • In order to put a stop to the feuds which might otherwise arise from allowing widows to marry whom they please, it is admissible for Courts to settle the sum of money which should be paid to the family of the widow's late husband by the man she proposes to marry. This is the point in the settlement of these cases, which may usefully be made over to a *jirga* for decision.” This decision was re-affirmed by Sir James Browne in June, 1895. The decision is not always followed by the tribesmen, but the women are well aware that they can appeal to the Courts.

Among most of the tribes the women are allowed no share in inheritance; and a local proverb\* to the effect that “ if a brother has a sense of shame, a wrapper would be a sister's share of the patrimony ” illustrates the position of the women. Among the Sanzar Khéls, Mando Khéls, Inheritance.

\* The proverb in Pashtú is the following :—*Warer che nangyálái si da khor yao tikrai si.*

## ZHOB

**POPULATION.** Shíránis, and Khostis, a widow, so long as she does not marry, is permitted to hold one-eighth of her deceased husband's property, both moveable and immoveable, but she does not enjoy any such right among the Sargara Kákars.

Inheritance among males, is governed by tribal custom, but is based on the general principles of *shariat*.

**Language.** Language, at the Census of 1901, was recorded only in the case of 5,152 persons, who were censused on the standard schedule. Most of them were aliens from other Provinces in India and some from other districts in Baluchistán and spoke their own dialects. The language of the Courts is Urdu, and a modified form of it originally introduced in the District by officials who came in the early days of the British occupation from the Déraját, is making way among the indigenous population; and especially in the villages close to the head quarter stations of the tahsils.

The indigenous population is almost wholly Afghán and speaks Pashtú. The soft Southern dialect, as distinguished from the Pashtú or Northern dialect is alone used. A brief account of its origin is given in Chapter VI (page 75) of Mr. Hughes-Buller's Census Report of Baluchistán for 1901. The Sibzais, now a section of the Akhtarzai, originally spoke the Ghilzai Pashtú, but being now amalgamated with the Kákars, they have adopted their dialect. The medium of correspondence, except in the case of official documents, is Persian; some of the *mullás* among the Sanzar Khél Kákars of Hindubágh carry on their correspondence in Pashtú verse written in Persian character.

Races,  
tribes, and  
castes.

The principal race found in the District are the Afgháns, who represent about 98 per cent. of the total indigenous population, to which are to be added 1,138 Saiads and 6 Khétráns. The Afghán tribes of the District include:—

Kákars	...	...	...	...	...	43,068
Shírání	...	...	...	...	...	6,974
Panri	...	...	...	...	...	5,319
S46	...	...	...	...	...	345

## TRIBAL CONSTITUTION.

Ghilzai ... ..	7,500	POPULATION.
Others ( Taráns 66, Ustrána 1 ) ...	67	

Theoretically an Afghán tribe is constituted from a number of kindred groups of agnates. The groups comprising the tribe are divided into a multiplicity of subdivisions, which it is almost impossible to follow, but for practical purposes four are in general use, the *qaum* or main body, the *khél* or *zai* representing both the clan, a group generally occupying a common locality, and the section, a group whose members live in close proximity to one another and probably hold common land, and lastly the *kahol*, a family group united by kinship.

Affiliated with a good many tribes, however, are a certain number of alien groups known as *mindán* or *hamsáyah*. Some instances of these are given in the account of the tribes that follows. In these cases the test of kinship does not apply, and such groups, families or individuals are united to the tribe by common good and common ill. In other words, common blood-feud is the underlying principle uniting a tribe, but the conception merges into the fiction of common blood, i. e., connection by kinship.

The Afgháns are not organised under a common leader, as is the case with Baloch or Bráhui tribes, to whom the tribal officers such as *mukaddams*, *wadéras*, etc., are subordinate, but their more democratic spirit chooses a leading man in each minor group. Heredity is always an important factor among the Baloch, but with Afgháns there is frequent chopping and changing, the weak giving way before the strong and the apt before the inept. Hence individuality has far greater scope among Afgháns than among Baloch or Bráhui, but the retention of influence, once acquired, frequently depends on exterior support, such as that of Government, rather than on the tribesmen themselves.\*

The total number of Kákars in the District in 1901 was 43,068: males 23,275, and females 19,795. They represent

\* *Census of India ( 1901 )*, Volumes V., V-A., Chapter VIII.

POPULATION. 68 per cent. of the total number of Afgháns, and 67 per cent. of the total indigenous population of the District. The Kákars are Ghurghusht Patháns, their progenitor Kák or Kákar being one of the four sons of Dáni and grandson of Ghurghusht, son of Qais Abdur Rashíd. The various descendants of Kákar are shown in a genealogical table prepared, in 1901, by Khán Bahádur Mír Shams Sháh, Settlement Extra Assistant Commissioner, a copy of which is given in appendix III.

The Kákars in the District are divided into three clans:—

Sanatia	...	...	...	...	4,429
Sanzar Khéls	...	...	...	...	87,666
Sargara	...	...	...	...	765

Included among these are a few Dáwi who are descended from Dáwi, brother of Kákar, a group called Lamar, whose origin is doubtful, and a few Targharas.

The Sanzar  
Khél clan.

The Sanzar Khél are descended from Sanzar or San jar, son of Sughrak and grandson of Kákar, and they are known by outsiders as the Saráns and Zhobis. Sanzar Nika was regarded as a saint, and many stories are told in confirmation of this belief. According to local tradition Sanzar was a posthumous son of Sughrak by a Saiad wife named Lazgi who after her husband's death returned to her own home in the Lúni country, where Sanzar was born. When he came of age, he was taunted by his companions with the fact that his father was unknown, whereupon his mother gave him his father's signet ring and told him who he was. Sanzar then came to Hindubágh. Here the Mughal governor, Míro, conspired to kill him, but Sanzar miraculously made his escape, destroyed the Khánki fort and married Míro's daughter by whom he had twelve sons.\*

In the course of the Census of 1901 there seems to have been a misapprehension as to the constitution of the Sanzar

\* Note about certain sections of the Kákars living in the Zhob District of Baluchistán by Rái Sáhíb Dítwán Jamiat Rái, published in the *Journal of the Asiatic Society of Bengal*, Vol. LXXII, Part III, No. 2 of 1903.

## SANZAR KHELs.

Khel, and they were divided into thirty-two sections, but all local authorities distribute them into twelve sections. They have affiliated certain other groups known as the *Waslis*. Among these latter may be mentioned the following :—The Sibzais, who now form a branch of the Akhtarsais in the Kila Saifulla tahsil and who were originally Hotak Ghilzais; the Adozais among the Sulaimanzai Kibzais who are descended from a widow's son (whose origin is not known) whom Sulaimán, a merchant of Kandahár, abducted. Sulaimán afterwards came to Gosa, bought land and settled there. The Yásuzais among the Abdullazais are said to be the descendants of a foundling whose parentage is unknown.

The principal sections of the Sanzar Khels are known, after the twelve sons of Sanzar, as Alizai, Abdullazai, Kibzai, Huramzai, Utmán Khél, Barat Khél, Nas Khél, Arab Khél, Parésún, Taimáni, Nisai, and Hindu Sanzar Khél. Of these the Parézúns migrated to the Pishin tahsil of the Quetta-Pishin District, the Hindu Sanzar Khéls are in Shikárpur in Sind; the Utmán Khéls and Arab Khéls live chiefly in the Bori tahsil of the Loralai District, while the Taimáni reside in the Siábband mountains in Herát territory where they have been amalgamated with the Chár Airtaq ribe. The following table shows the population of each section by tahsils, in the Zhob District in 1901 :—

*Population in 1901.*

Section.	Total.	Fort Sandeman.	Kila Saifulla.	Hindubágh.
Alizai ... ..	24,819	1,076	16,889	6,854
Kibzai ... ..	6,287	6,165	122	...
Abdullazai ... ..	4,110	4,040	66	4
Arab Khél ... ..	818	...	818	...
Nas Khél ... ..	512	..	...	512
Huramzai ... ..	501	501	...	...
Barat Khél ... ..	470	...	470	...
Utmán Khél ... ..	6	..	1	5



POPULATION. Each of these sections is divided into numerous sub-sections, which have been shown in table II-A, Volume B.

The most important group of the Sanzar Khéls is the Jogízai ( 749 : males 397, females 352 ), a sub-section of the Jalálzai-Shádozai-Alizais. Jogi, the progenitor of this group, was eleventh in descent from Sanzar. His two sons were Bostán and Mitha. Mokám, son of Békar Nika, great-grandson of Bostán, had two sons, Ishák and Nawáb, who gave their names to the two rival factions of Ishák Kahol and Nawáb Kahol. The Jogízais are endowed with a kind of religious sanctity in the eyes of their fellow-tribesmen, and it was on one of the Jogi's descendants, Békar Nika, that the title of the ruler of Zhob was bestowed by Ahmad Sháh Abdáli. The doings of the principal men among the Jogízai family chiefly form the history of the District and have already been given in some detail in an earlier section. The present headman is Sardár Muhammad Akbar Khán, Nawáb Kahol, who was recognised as chief in 1893 and on whom the title of "Sardár Bahádur" was conferred in June, 1897. Other important men among the Nawáb Kahol are : Saíd Khán, Ayúb Khán, Nari Khán, Mir Háji, Shádi Gul, Muhammad Sadíq, Lájwar Khán, Muhammad Afzal Khán, and Kála Khán. Among the Ishák Kahol the principal men are : Zaríf Khán, son of the late S. B. Nawáb Bangul Khán, Zarghúna Khán, son of Sardár Shahbáz Khán, Lúni Khán, Dewána Khan, Tájuddin, Rahmán Ján, Jamál Khán, Uma Khán, Shér Khán, Báz Khán, and Baii Khán. Most of these enjoy revenue-free lands, are exempt from payment of cattle tax, are in receipt of grain allowances, and some also receive pay from the levy services. These concessions are mentioned in Chapter III.

The Malézai sept among the Mírzais, a sub-section of the Alizai are looked on as a sacred class—*pír khána*.

The majority of the Sanzar Khéls are agriculturists, but some combine flockowning with agriculture. The Jalálzais

## SANATIAS AND SARGARAS.

and Mardens as chiefly subsist on the produce of their flocks. **POPULATION**  
The Ghorúzai, Bátozai, and Ismáílzai also own large flocks, and the Alízai, Daulatzai, Mírzai, and Jalálzai are camel breeders. The Malézai section of the Ismáílzais are engaged in trade.

Besides the Jogízai Sardár Khél the leading men among the Sanzar Khél are (1905): Khán Sáhib Mián Khán and Páind Khán Kibzais, Shér Muhammad and Músam Khán Abdullazai, Mullá Dilbar Fakírzai, Khoidád Khán Mírzai, Malik Anwar Bátozai, Sheikh Yákúb Ismáílzai, and Muzhak Rustamzai-Hamzazai.

In the Census returns of 1901 Dumars (94: males 56, <sup>Dumars.</sup> females 38) were included among the Sanzar Khél Kákars. They all reside in the Hindubágh tahsíl. Local tradition assigns them a low social status as being descended from a slave or musician of Sanzar and hence the well-to-do among the Sanzar Khéls hesitate to give their daughters to them in marriage.

Sanatia was a son of Husain and grandson of Jadram <sup>The Sanatia</sup> one of the six sons of Kákar. They are divided into two <sup>clan.</sup> main branches, the Hárún Khél and Isa Khél. In 1901 the total number of Sanatias in the District was 4,429 (males 2,382, females 2,047) of whom 30 were in the Kila Saifulla and the remainder in the Hindubágh tahsíl. The principal sections represented are the Isa Khél (1,565), Mehtarzai (2,621), Sárangzai (174), Bázai (45), Mallazai (19) and Brábímzai (7). They occupy the western portion of the tahsíl, including the Kamchughai glen. They are agriculturists and some own flocks also. The Isa Khéls own a little land and earn their living by labour and selling firewood. The principal men among the Sanatias are (1905) Mir Alam Khán Mehtarzai and Muhammad Ján Sultánzai.

The Sargaras are descended from Sargarai, son of Kákar <sup>The Sargara</sup> and are divided into three main sections, viz.: the Sám Khél, <sup>clan.</sup> Mandazai, and Hárúnzai. Most of them live in the Quetta-Pishín District. In 1901, the number of Sargaras in the

## ZHOB

**POPULATION.** Zhob District was 765 : males 425 and females 340, of whom 707 were in the Hindubágh and 58 in the Kila Saifulla tahsils. Those now found in the Quetta-Pishín District are alleged to have separated from the parent stock, under the leadership of one Mián Khán, in search of pasture and lived for some time in Haidarzái whence they moved to Kuchlák. All the three sections are represented in Hindubágh but the Hárúnzái are numerically the strongest ( 386 ), the Sám Khél coming next with 246, and the Mandazais 98. The Mandazais of Quetta-Pishín recently attempted to renew their connection with the Hindubágh Sargaras, but the latter refused to have anything to say to them, a fact which is of interest, as showing the fission which is continually taking place among the tribes. The Sargaras are an agricultural class and own lands in Parkanda and Sám Khél Káréz. Their leading man is Kamál Khán, son of Támás Khan, Umarzái Hárúnzái.

**Physical characteristics.**

Anthropometrical measurements, which were made of the Kákars in 1903, showed that they had broad heads, fine to medium noses, and that their stature was either above the mean or tall. The following were the average measurements \* of those examined :—

Average Cephalic Index ... ..	81·9
Average Nasal Index ... ..	69·6
Average Stature ... ..	168·3 c.m.
Average Orbito-nasal Index ... ..	116·6

The Kákars of Zhob are on the whole at present a well-behaved and peaceful people, though they were troublesome in the earlier days. They have no great reputation for bravery and the estimation in which they are held by other Patháns is expressed in a local proverb, which says: "Whenever you see a Kákar, hit that Kákar with a stick, expel him from the mosque and you will see no mischief." Their dirty personal habits are alluded to in another proverb which speaks of them

\* See *Census of India*, Vol. I, Ethnographical Appendices.

## SHIRANIS.

as "besmeared with filth." Their standard of morality is **POPULATION** somewhat low and the custom of *majlis* prevails among them. According to this custom young marriageable girls are supplied to respectable guests for entertainment, and a host who happens to have no girl in his family obtains one for the purpose from a friend's or a relative's family.

The Shíránis are the descendants of Sharaf-ud-dín *alias* Shírání tribe. Sharkhabún, son of Saraban. Geographically the Shíránis are divided into two groups—those residing to the east of the Sulaimán range being known as the Largha Shíránis, while those residing to the west of that range are called the Bargha Shíránis. Like other Afghán tribes, they have spread out from time to time, and some of them are to be found in Shoráwak, whilst others have given their name to one of the clans (Loharání-Shírání) of the Marri Baloch. After the Khidarzai expedition of 1890, to which a reference has been made under **History**, the tribe was split up, the Bargha Shíránis remaining under the control of the Zhob Political Agency, whilst the Largha Shíránis fell to the Dérá Ismáíl Khán District of the North-West Frontier Province.

According to the local tradition, there was continual warfare between the Shíránis and Baitánis about three hundred years ago. The leader of the Shíránis found a Kurésh orphan boy, with whose miraculous help the Shíránis were victorious over the Baitánis. The boy was named Daré Khán, was married to a Shírání woman, and the leading men of the Shíránis decided to send a batch of their tribe under his leadership to occupy the Bargha lands which were lying waste for fear of the Wazírs. This is said to be the origin of the Bargha branch. According to a local tradition the Bargha lands were formerly held by the Hazáras, who deserted the country and migrated to Rozgán in the north.

The recognized head or Sardár of the Shíránis is Baloch Khún, Mahmúdzai, who lives in Largha, and the Bargha

POPULATION. Shíránis consider Atta Khán, who is seventh in descent from Daré Khán, as their Sardár. But of recent years the Sardárs have been weak and incapable men and the family has lost much of its influence and importance. In pre-British days the Bargha Shíránis paid their headman one *kása* of grain per family at the *rabi* harvest, and three hundred *kásas* per annum from the produce of the Mughal Kot lands. The Narézai Mando Khéls also paid him one-tenth of the produce of their lands. Abdulla Sháh of Shína Khwaza and Miharbán Chúhar Khél are also important men. Salím Khán is the leading man among the Bábars and Háji Baháwal Hak among the Haripáls.

In 1901 the Bargha Shíránis in the District numbered 6,974: males 3,639, females 3,295, the number of adult males being 2,135. They are divided into the following clans: Bábar (1,743), Chúhar Khél (451), Haripál (1,593), Hasan Khél (2,095), Kapíp (290), Marhél (283), and Oba Khél (514). They have from time to time affiliated other groups.

The Haripáls claim a Saiad descent, and allege that their progenitor, Haríf, was a Saiad from Pishín, who migrated to the Shíráni country, married a Shíráni woman, and was affiliated with the Shíránis. Similarly the Kirmánzai among the Hassan Khél are said to be the descendants of a founding (*mindán*).

The principal villages of the Shíránis in the Fort Sandeman tahsíl are Kuria Wasta, Kurram, Ghazlawar, and Shar Ghalai, those of the Haripáls Bráhm Khél, and Algada, while the Bábar are chiefly found in Garda Bábar, Algada Bábar, and Bráhm Khél.

The Shíránis are agriculturists, and also own flocks but the Marhél clan among them are almost all nomads. Mr. L. W. King, C. S., when Deputy Commissioner, Dera Ismáíl Khán, described the Shíránis in 1890 as follows:—

Character and appearance.

“The Shíránis (or Maránis, as they prefer to call themselves) are perhaps the most uncivilized tribe on the Dera

Ismáíl Khán border, and have all the characteristics of wild <sup>POPULATION.</sup> races. They are not given to thieving, but lying is a vice which I am afraid, intercourse with our district has taught them, as amongst the Sultánzais and Khiddarzais who inhabit the slopes of the Takht and are far removed from our civilising influence a Shíráni's word can generally be relied on.

“ Murder or killing for the mere lust of blood is very rare. They are not so cheerful and joyous as their neighbours, the Mahsúds, and seem to take the world much more seriously. Fanaticism cannot be assigned to them as a fault, and their performance of the rites of religion struck me as being very perfunctory. They are lazy in the extreme and thriftless. In appearance they are ill-favoured, low-sized, and wiry with high cheek bones. They are by no means a manly race, though an exception in this respect might perhaps be made in favour of the Khiddarzais, some of whom are fine looking men.” They are locally considered to be bad friends and a proverb says that “ a dog which knows you will not bite you, but a Maráni who knows you will eat you up.”

The Panris or Pannis were originally a nomad tribe of the Ghurghusht Afgháns and the Sáfis, a branch of the tribe, are still found in considerable numbers near Ghazni, and another large section, now known as the Gadúns, reside in the Peshawar District to the east of the Yúsufzai country. A branch of the Panris appears to have wandered from the west to the Sulaimán hills, and from thence to have spread gradually to the south. The Músa Khéls and Isots of the Loralai District are Panris, and another section found their way into Sángán from the Bolán pass and gradually acquired Bádra, Quat-Maudai, and Sibi. Eventually they got possession of, or were perhaps nominated by the rulers of Kandahár to administer Bárkhán, and the lands now held by the Marris. The descendants of the Panris are also found in Southern India where, from time to time, they have made a considerable figure in Indian history. Prior to the downfall of the house of Búbar, one of the celebrated free-lances

The Panri  
tribe.

## ZHOB

**POPULATION.** of the period was Dáúd Khán, a Panri, who was remarkable for his generosity and liberality which have passed into the proverb: *Bani ta bami nahin ta Dáúd Khán Panri*, that is to say, if the worst comes to the worst, there is still Dáúd Khán to fall back upon.

According to the Census of 1901 the Panris of Zhob District are represented by three clans: the Lawanr or Lawanas, the Mando Khél and the Músa Khél; and their total number was 5,319: males 2,835 (including 1,667 adult males) and females 2,484. The Músa Khéls only numbered 69. This classification has been retained, but in reality the Mando Khéls have no connection either ethnically or in practice with the Panris. They are descended from Mando, one of the three sons of Ghurghusht and a cousin of Kákar, son of Dáni.

The Lawana  
clan.

The Lawanas or Lawanrs are descended from Lawanr, one of the six sons of Panri, and are therefore related to the Músa Khéls, Isots, Bárúzais, and others. In 1890 they had settlements in two places—(1) at southern Tirwah and on the Kundar river, between Kundar Nigángi and Nákhél; and (2) at SÁNGÁN in the Sibi District. In 1901 their number in the Zhob District was 970: males 518, females 452, almost all (958) of whom are in the Kákar Khurásán circle of the Hindubágh tahsíl. The principal sections recorded in the census papers are the Mandarzai (593), Ismáílzai (295) and Husain Khél (70). Before the British occupation of the country, the Lawanas were considered as owing allegiance to the Jogízai family and paid small contributions to them. The Lawanas are both agriculturists and flockowners, but their chief means of livelihood is the produce of their flocks. They also manufacture earth salt. The leading men among the Lawanas are Gori Khán, Násar Khán and Shainak.

The Mando  
Khél clan.

According to the local tradition the Mando Khél (Ghurghusht Afgháns) came from Náwar in Khurásán and in conjunction with the Músa Khéls and Sanzar Khél Kákars defeated and turned the Mughals out of the country and

## SAIADS.

occupied it. They are divided into two branches, the **POPULATION.** Hádizai or Sheikh and Hider Khél. In 1901 the total number of Mando Khéls in the District was 4,280 : males 2,278 (including 1,380 adult males) and females 3,002. The Sheikh or Hádizai only numbered 131, all the rest being distributed over twenty-five sections of the Hider Khél, of which Kariazai (267) are considered to be the *sardár khél* or the leading family. The Mando Khéls occupy the country round Fort Sandeman, their principal villages being Apozai, Kam Gustoi, and Buranj. They are generally a peaceful and inoffensive people, and among their neighbours are known as the Mándá Khél or backward tribe. Their chief occupation is agriculture, but most of the Sulaimánzai section (755) are flockowners. The Mando Khéls owned allegiance to the Jogízai Sardár but always had a headman of their own. The present headman is Shér Khán. Akhtar Khán, Sulaimánzai, and Jalát Khán, Izatzai, are also important *maliks* among the Mando Khéls.

The Sáfi are a clan of the Pannis or Panris, but those in the Zhob District disown any connection with their brethren in the Sibi District. They allege that they belong to the Ghilzai tribe and migrated from Afghánistán. In 1901 their number in the District was 345 (males 209, females 136), and they are divided into three sections: the Páinda Khél (265), the Traman Khél (53), and Jáni Khél (27). The majority of them are nomads, but some have acquired land by purchase, and are settled at Sáfi Kot on the bank of the Zhob river, in the Fort Sandeman tahsil. Their headman was Usmán Ghani, who migrated to Afghánistán in 1894, and the present (1906) leading man is Torán.

In 1901, the Saiads in the District numbered 1,188: males **The Saiada.** 588 and females 550; the local distribution being Fort Sandeman 966, Hindubágh 107, and Kila Saifulla 65. The principal clans represented are: the Bukháris 177, Khosti 820, Táran 36, Kharshín 82, Husaini 14, Kurésh 14, and 45 others.



POPULATION. The Khostis claim to be the descendants of Saiad Táhir and are said to have emigrated from Khost in Afghánistán. Of the total of 820, 772 are in the Fort Sandeman tahsíl and 48 in the Kila Saifulla tahsíl. They are divided into four sections: the Umarzai, Márúfzai, Miráni, and Sohbat Khél, the first three are in the villages of Márúfzai, Lahráni, and Umarzai between Lakahand and Bábar, and the last named section are settled close to Aghbargi Mándá in the Kila Saifulla tahsíl. Their leading men are *malik* Kondal and Sheikh Raza Gul. They intermarry with the Kúkar tribes among whom they live and adopt their customs.

The Bukhári and other Saiads are scattered among the various villages of the District and live chiefly on the charity of the people.

Ghilzais.

In the census taken in 1901 the Ghilzai Afgháns at that time in the District numbered 7,500: males 4,221 and females 3,279. They were distributed over Fort Sandeman (5,076), Hindubágh (1,905), and Kila Saifulla (519); and belonged to the following clans:—Násar 3,796, Sulaimán Khél 2,209, Kharot 868, Andar 108, Tokhi 196, Taraki 109, Hotak 41, and others 173.

The majority of these are nomads who under the general name of Powindahs visit the District during the winter during their annual migration from Afghánistán to the Déraját and back. Besides the clans mentioned above the Shinwár, Mala Khél, Mia Khél, and Dotáni also visit the District. The Mia Khéls come from Afghánistán by the Gomal, proceed to Dámán by the Ghwae-liár and Dahána Sar, leave their families there, and trade in Calcutta and Delhi in cloth. The Dotánis live in Wazíristán to the north of the Gomal and come down to the Zhob District in October to graze their flocks in the hills near Kuchbína, returning to their homes in April.

The Taraki, Andar, Kharot, Shinwár, and Mala Khél are large flockowners and enter the District in October from passes between Kumar-ud-dín Kárez, Késhatu, and

Tirkha-war; some of the Taraki, Andar, and Kharot proceed by Loeband to Toba Kákari, Pishín and Shoráwak, and a larger number of the Kharot, Shinwar, and Mala Khél proceed to Hindubágh and Kila Saifulla by the Mughal Cháh route. Thence they move on, grazing their flocks as they go, through the Zhob valley to Duki, Loralai, and Músa Khél while the Mala Khél camel owners go to Dámán by Dabána Sar. After leaving their families in the Dámán, the Mala Khéls return to Fort Sandeman and engage in transport work. They also import grain from Bárkhán, Loralai, and Kila Saifulla into Fort Sandeman. Such of the Powindahs as have caravans of *ghí*, almonds, wool, *postíns*, *larak* cloth, and raisins enter the District by Késhatu, some of whom go on to Pishín and Quetta via Loeband and Sábúra, some go to Fort Sandeman via Shighála, and others by Khasnob to Loralai.

The poorer members of the Kanda Khél and Barézai sections of the Kharot remain in Súng-ghar and Siliáza and earn their livelihood by selling firewood, while other sections who own camels come by the Gomal and go to Daman by the Ghwae-liár. Kharot.

The Násar Powindahs who periodically visit the District belong to the following sections:—(1) Kamál Khél; (2) Malézai; (3) Pándi Khél; (4) Tarak Khél; (5) Ya Khél; (6) Niamat Khél; (7) Bhar Khél; (8) Zangi Khél; (9) Talák Khél; (10) Nabo Khél; (11) Ush Khél; (12) Jalál Khél; and (13) Masézai. Of these the first named six sections live from December to March in Dámán in the Dera Gházi Khán and Dera Ismáíl Khán Districts, and from April to November in the Duki, Bori, and Kila Saifulla tahsils of the Baluchistán Agency. The Kamál Khél and Malézai largely deal in wool which they buy in Zhob, Loralai, Sháhrig, and Kohlu and export to Karáchi. Some of the men of these sections, and of the Bhar Khél buy wool in Kákar Khurásán which they send to Karáchi by rail from the Yaru Káréz railway station in the Pishín tahsíl. The Násars.

POPULATION. bigger merchants among them make advances of money to the flockowners before the shearing season and fix a rate, while others make purchases through their agents, to whom they pay commission at the rate of 5 per cent. known as *tumani*. When returning from Dámán, the members of these six sections bring wooden plates (*kásas*), molasses, silk, needles, thread, rings, beads, and glass bangles which they retail to villagers in Zhob and Bori. The Malézai, Zangi Khél, Talák Khél, and Nabo Khél Násars own flocks of sheep, while the Ush Khél, Jalál Khél, Niamat Khél, Masézai, and Bhar Khél are chiefly camel owners. The latter sections deal in almonds, travelling by Kosaka, Kandíl, and the Gomal to the Déraját in October and returning to their homes in April.

The Sulaimán Khél.

The opening of the Gomal pass in 1889-90 first brought us into direct relations with the nomad Sulaimán Khéls who, during the winter months, occupy and graze over the country stretching northward from the Sàng-ghar near Fort Sandeman to the neighbourhood of Wáno, and eastward from the Chukhan and Lower Kandar to the Zhob river, or in dry seasons to and beyond the Sulaimán range. The principal sections who graze over this tract: are the Sultán Khél, Saráz Khél, Minzai, Mahmúd Khél, Ahmadzai, (a small offshoot from the great Ahmadzai section of Upper Afghánistán), and the Jalálzais.

Of these sections the Sultán Khél appear to be the most numerous and powerful, said to number from 6,000 to 8,000 fighting men but comparatively few of their people graze actually within the Zhob District: large numbers go down to the Déraját, and the bulk of those who stay above the passes, including the chief *maliks*, generally inhabit the Zarmelán plain north of the Gomal river. There are, however, a considerable number of them round about Gulkach and on the Girdao plain and their *maliks* exercise a more or less indefinite authority over some of the minor sections, e.g., the Mahmúd Khéls and Ahisadzais.

## SULAIMÁN KHÉLS.

The Minzais are also a large and powerful section (estimated at 4,000 to 5,000), and large numbers of them come into Zhob, occupying the country round Husain Nika, Shinbázha, and south to the Sri Toi. POPULATION.

During the negotiations that led to the opening of the Gomal, the Sulaimán Khéls showed themselves friendly. Shahábuddín Khán, the head of the Khoidád Khéls, came in and paid a visit to the late Sir Robert Sandeman at Apozai, and no trouble was given by the Sultán Khél who, occupying the country about the Lower Gomal, were in more immediate contact with the expedition in 1889. Again in the winter of 1890, previous to the Shírání expedition, a force under Sir George White marched down the Kunder and Gomal to Gulkach without meeting with any opposition from the Sulaimán Khél. In the beginning of 1891 a military post was placed at Gulkach. The Sultán Khéls proved friendly, and gave useful assistance to Captain (now Sir Henry) McMahon, then Assistant Political Agent in Zhob, who accompanied the expedition and arranged for the establishment of the post and for the Zhob Valley Railway Survey operations. Their friendly behaviour to us tended, in conjunction with other causes, to bring the Sultán Khéls into bad odour with the Afghán Government, and during the years 1891—93 Muhammad Akram and certain others of their *maliks* kept out of reach of the Afghán authorities. The Sultán Khéls subsequently made their peace with the Afghán authorities and in 1894 their *maliks* accompanied the Afghán Joint Commissioner on the Baloch-Afghán Boundary Demarcation Commission. Again on the formation of the Wazíristán Delimitation Commission they were deputed to attend on Mr. King, presumably to represent Afghán interests as far as regarded the country in which the Sulaimán Khéls were interested. Here they seem to have acted a somewhat double part, agreeing to the line fixed by Mr. King on the one hand and on the other representing to Sardár Gul Muhammad and the Amír that

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## ZHOB

POPULATION. they had strongly protested against it. Later they again fell out with the Afgháns and Mír Hazár, Muhammad Akram, and Kattai along with some minor *maliks* visited the Political Agent at Fort Sandeman during November-December, 1895, and petitioned to be given some allowances. Having been disappointed in this request, on their way back they threatened the Gulkach post, but soon saw their folly and disclaimed any hostile intentions.

In March, 1896, Mr. H. W. Gee, Deputy Commissioner of Déra Ismáíl Khán, and Captain C. Archer, Political Agent, Zhob, met the Sulaimán Khél *maliks* at Gulkach and discussed future arrangements. Captain Archer and Mr. Grant, Political Agent, Wáno, again met the *maliks* at Gulkach in March, 1897, and Malik Muhammad Akram and 13 others signed the following agreement :—

“ Whereas we, the *maliks* of the Sultán Khél, Minzai, and Saráz sections which graze in the hills in British territory during the winter and spring, have submitted certain petitions to Government regarding the grant of allowances and of permission to cultivate, and whereas Government has been pleased to grant our requests on certain conditions, we on behalf of our tribes gratefully agree to the offer made to us by Government and accept the conditions imposed, as follows :—

(1) Government will grant us fixed sums of the following amounts on our arrival in British territory each autumn and again each spring on our leaving for Khurásán :—

Sultán Khéls Rs. 1,425 in the autumn and a like amount in the spring, making in all a total of Rs. 2,850 a year.

Minzais Rs. 450 at each season, in all Rs. 900 a year.

Saráz Rs. 275 at each season, in all Rs. 550 a year.

We have arranged and have placed on record the distribution of these sums among our different sections and the sums to be paid to minor *maliks* within each section.

## SULAIMAN KHÉLS.

(2) Government will grant us the right to bring under POPULATION.  
cultivation all culturable lands within the limits of Zarmelán, Gul-kach, Girdao, and Shinbázha with regard to which no other claimant can prove recent cultivating occupation.

In return for the above privileges and for the protection of the British Government to our grazing and cultivation, we agree willingly on behalf of ourselves and our tribes to the following conditions :—

(1) To pay grazing tax in future both in the Zhob District and in the Wazíristán District at the following rates, being those now in force in Zhob :—

	Rs.	a.
Male camel per head ... ..	0	8
Female do. do. ... ..	1	0

(or As. 12 per camel whichever Government may order).

	Rs.	a.
Bullocks and cows per head ... ..	0	6
Donkeys do. ... ..	0	4
Sheep and goats do. ... ..	0	1

We hold ourselves responsible for the collection of the grazing tax with the assistance of Government when necessary.

We can, however, only agree to this on the understanding that grazing tax at the same time and at the same rates be taken from the Dotánis who graze alongside us within Wazíristán limits. Otherwise we shall be disgraced in the eyes of the other Ghilzais.

(2) We agree to be responsible for the good behaviour of our sections while residing within the Zhob and Punjab hill tracts and for the detection of offences committed within the limits where our sections are residing.

(3) We agree to pay land revenue on any land we may bring under cultivation within these tracts whenever Government sees fit to demand it, and we will be responsible for the realization of such revenue.

## ZHOB

POPULATION. (4) Government has the right to place posts at any place within these tracts, when they may deem it necessary.

We agree to these arrangements coming into force from next autumn, provided that grazing tax is taken from the Dotánis at the same time."

The usual rate of grazing tax ( *tirni* ) is As. 8 for a male and Re. 1 for a female camel. The tax is levied from the Sulaimán Khéls by contract, and the amount annually realized in the Zhob District has been as under :—

	Rs.
1898-99 ... ..	1,175
1899-1900 ... ..	1,660
1900-01 ... ..	2,500
1901-02 ... ..	2,535
1902-03 ... ..	2,250
1903-04 ... ..	2,250
1904-05 ... ..	550
1905-06 ... ..	906

The allowances paid to the Sulaimán Khéls by the Zhob District amount to Rs. 1,550 per annum as detailed below—

Section.	Sub-section.	Monthly Allowance.
		Rs.
Sultán Khél ...	Mír Khán Khél ...	200
Minzai ...	Bádin Khél ...	350
" ...	Mír Gul Khél ...	850
" ...	Mohbit Khél... ..	100
Saráz Khél ...	Mahmúd Khel ...	250
" ...	Jalálzai ... ..	300

The Wazírs. The Wazír Afgháns, a powerful tribe who inhabit the country north-east of Zhob have always been a source of trouble and have committed raids and robberies from time

## THE WAZÍRS.

to time in the Zhob District. They are a race of tall POPULATION. active hillmen of vagrant and pastoral habits who are more prone to rob their neighbours than to work for their living. In 1891 the Wazírs were responsible for 41 reported cases of murder, cattle-lifting, etc. They were again particularly active during 1892 in depredations in the Zhob District. The most serious of their offences were attacks on sentries and escorts between Mír Ali Khél and Khajúri Kach and Gulkach, all of which were successful and resulted in much loss of life and the gain to the Wazírs of a certain number of rifles. During 1893 they committed no less than 37 raids and other offences within the Zhob limits. The scene of most of these outrages was the Khajúri Kach-Mughal Kot road, which was rendered so unsafe that special measures had to be taken for the protection of travellers. In 1894 they committed 19 raids. The Wazírs were comparatively quiet during 1895 and 1896, but in 1897, they were again rather more active and did much mischief, and during 1898, 20 raids were attributed to them. In May, 1899, the Wazírs attacked a party of 5 Zhob Levy Corps sowars between Mír Ali Khél and Girdao. One sowar was killed and another wounded and their rifles were taken away by the raiders. Besides this, eight cases of highway robbery and theft were also reported against the Wazírs. In December, 1900, the Mahsúd Wazír blockade commenced and continued until March, 1902.

The troops noted in the margin\* were allotted for blockade duty under the command of Lieutenant-Colonel R. I. Scallon of the 23rd Rifles. The boundary of the Zhob District to be watched by these troops was roughly a line from Gustoi along the Kundar river to its junction with the Gomal at Domandi; thence along the Gomal to Toi Khulla (where the Wana Toi joins the main stream); then

\* Detachment, 6th Bombay Cavalry, Wing, 24th Bombay Infantry, 23rd Bombay Rifles, Zhob Levy Corps.



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POPULATION. over the hills in a south-easterly direction to the Ghzamánda Nullah ; thence across the Zhob River to Kuchbína Nullah, about 4 miles ; and from there eastward to the Zao Pass in the Sulaimán range ; a total distance of about 55 miles. The troops were distributed in various posts and were instructed to capture and hand over to the Political authorities any Mahsúd Wazírs who might be discovered beyond the limits of their own district ; to prevent any supplies of food or clothing from passing into the Mahsúd country ; to protect the persons and property both of the inhabitants of Zhob and of the Powindahs and Násars who twice yearly pass along the Gomal valley to and from the Punjab ; and for these purposes to co-operate, as occasions required, with the troops and levies employed in Wazíristán. The Commissioner of the Déraját computed that during the Powindahs migration some 50,000 souls and 150,000 animals traverse the Gomal. A large camping ground was selected on the left bank of the Gomal on the lee of an isolated hill which was occupied by a strong party of the 23rd Bombay Rifles. The caravans were met as they crossed the Afghán border, and convoyed by parties of the Zhob Levy Corps to the assigned camping ground near Gulkach. Here they were passed on in such numbers as would ensure no block taking place anywhere along the road, to Khajúri Kach where there was a picquet of the 23rd Bombay Rifles, parties of which escorted the caravans to Toi Khula where they were handed over to the Southern Wazíristán Militia. Other caravans using the Zhob Valley were protected by parties, detached from Mughal Kot, Mír Ali Khél, Girdao and Husain Nika. The result of these arrangements was that the Powindahs suffered no loss in person or property in Zhob or the Gomal. Several petty raids were attempted by the Wazírs, but as a rule the raiding parties which managed to enter Zhob returned with difficulty and empty handed. The troops employed on this duty made many roads and tracks, the most important one being a camel road 9 feet wide from

Mír Ali Khél in Zhob via Wazíri Bágh to Gulkach on the Gomal river, a distance of 23 miles. The Zhob Levy Corps rendered excellent service, and on more than one occasion Lieutenant-Colonel Scallon brought to notice especially commendable acts of service by parties of the corps. In one instance over 1,000 sheep lifted near Chachobi were saved by the energetic action of the Risaldár Commanding the Zhob Cavalry at Mughal Kot.

In July, 1904, a party consisting of about 15 raiders raided the Zhob Levy Corps post at Khúni Burj and carried off 12 Martini-Henry, and one Snider carbine and 126 rounds of ammunition, killing one duffadár and wounding two sowars, one of whom subsequently died. The raiders made good their escape and could not be arrested. The joint enquiry held by the Political Agents, Zhob and Wáno, showed that the raiders were Mahsúd and Shiráni outlaws from British territory living in Afghánistán near the border.

Subsequent attacks were made on the Levy Corps post at Shinbáz in April, 1905, and on Gudawana in December, 1905. In both cases the attackers were repulsed. The defenders in each case suffered severely, but succeeded in holding their posts and in preserving the rifles and Government property in their charge. Five native officers and men of the Corps received the Indian Order of Merit for their gallant conduct on these occasions.

Of the total population of 69,718 censused in 1901, 67,772 or 97 per cent. were Muhammadans, 1,529 Hindus, 320 Sikhs, 50 European and Eurasian Christians, 46 Native Christians and one Jew.

The Muhammadans of the District belong to the Sunni sect. The Saiads and *mullás* alone are versed in the tenets of their religion. The tribesmen generally are devout in performing their prayers at the stated times, in keeping the fasts, and in setting apart a portion of their income for charity (*zakát*), but in other respects their religion is mingled with superstition, and there is a general belief in the intervention of

Religion.

Islam.

POPULATION. ancestors and saints in the pursuits of daily life. These are invoked to cure diseases, to avert calamities, to bring rain, and to bless the childless with offspring. Saiads and *mullás* also play an important part, and their amulets, charms, and blessings are constantly invoked. Some of them are credited with the power of bringing rain, of curing diseases, of granting children, of averting disease and locusts from the crops and of exorcising evil spirits. A list of the most influential *mullás* in the District is given in table III, Volume B. A common superstition is that if any one calls to a tribesman as he is starting on a journey, he must sit down before going farther. If immediately after starting, a hare crosses his path he must return home and start again. The same holds good if he meets any member of the professional weaver class, who are locally known as *péshawar*. If a jackal crosses the path it is considered a good omen. A journey must not be undertaken on a Tuesday, nor during the month of *safar*. A *push* or blacksmith will not cut a green pistachio *khanjak* tree, nor will he sell a stone griddle which has once been placed over fire. The Taran and Khosti Saiads in the Fort Sandeman tahsíl are credited with the power to render an enemy's bullets harmless, and the members of the Sháhézai sept of Jalálzais are believed to be able by their charms to avert locusts. In pre-British days it was not uncommon to prove the guilt or innocence of a suspect by ordeals by fire, water, etc. In upper Zhob the ordeals by water were generally performed in the Fakírzai spring near Bábu Chína. The procedure was as follows:—A man stood in the spring with a pole in his hand about 6 feet long, the end of which he inserted in the mud under the water. The criminal after receiving blessings from the *mullá*, was made to hold his breath and sit under water whilst the man holding the pole kept him down with the hand which was free. As soon as the criminal put his head under water a man posted on the bank ran to another, placed at a distance of from 30 to 70 paces

## OCCUPATION

from the bank. As soon as the first man reached the bank, and if the criminal could hold his breath till he reached it he was held to be innocent. In the ordeal by fire a heated plough share was placed on the hand of the suspect and he was made to take 7 steps. There were also other forms of ordeal. A stick was inserted in a hole drilled in the bottom of a wooden bowl. A *mullá* would then read the verse *súra yasin* from the Korán and blow at the bowl, and should the bowl turn to the left the suspect was declared guilty. Or the same verse would be chanted over crushed barley which would be given to the suspect to swallow and it would stick in his throat if he were guilty.

There is a general belief in evil spirits and their powers of theft, and the grain on the threshing floor is encircled by a line drawn with a sword, and a copy of the Korán is placed over it until it can be measured for division, for fear lest evil spirits should interfere.

In the Census of 1901 the total number of Hindus and Sikhs in the District was 1,849, of whom 1,818 were censused on the standard schedule, and represented mostly the aliens from Indian provinces. In pre-British days, a few families of Hindus, who originally came from Vihowa in the Déra Gházi Khán District, were engaged in trade at Mína Bázár, but since the establishment of the bazar at Fort Sandeman some of them have returned to their homes whilst others have moved to Fort Sandeman.

The Arya Samáj movement is wholly confined to the Hindus from the Punjab who are employed in Government offices. There is an Arya Samáj at Fort Sandeman, where there is a *mandir* or prayer hall.

Occupations were only recorded in detail in 1901 in the areas censused on the standard schedule, the population of which was 5,152 or about 7 per cent. of the total population of the District. The majority of these were aliens in the service of Government or engaged in trade.

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**POPULATION.** Outside the town of Fort Sandeman and tahsíl head quarter stations, the family system of enumeration was followed, the occupation of the head of the family being assumed to be that of the remainder. The population of the District in this case may be roughly divided into six classes by occupation: landowners, cultivators, flockowners, traders, labourers, and artisans. The landowners are the most numerous class, and the other classes are recruited from among them. They include the principal tribes of the District, viz., the Kákars, Mando Khéls, Shíránis, and Khosti Sheikhs. Most of these cultivate their lands themselves, except the leading families among the Jogízais and the Sáfí nomads who employ tenants. The tenants also belong to the poorer classes among these tribes. The flockowners, are chiefly the Malazai and Kamálzai in Hindubágh; the Jalálzai, Bátozai, Ali Khél, and Ghorézai in Kila Saifulla; and the Mardánzai, Huramzai, Sulaimánzai Mando Khél, and Sáfí in Fort Sandeman. The Ali Khél, Ghorézai, and Daulatzai in the Kila Saifulla tahsíl are the best camel breeders. The labourers are chiefly to be met with among the poorer Kákars and Ghilzai nomads. The artisans indigenous to the country are the blacksmith (*push*), carpenter and weaver (*péshawar*), who are scattered in different villages in each tahsíl. Some of the Lowanas and Jalálzais manufacture earth salt.

**Social life.** Social or class distinctions are little observed among Afgháns as a rule, though there are a few families such as the Jogízai, and some Saiads, who, for various reasons, claim a superior social status to that of their fellows. Dumars, who are said to be the descendants of a slave or minstrel of the Sanzar Nika, are considered by the Kákars as socially inferior, and the respectable among the Kákars generally refrain from giving their daughters to them in marriage. Weavers (*péshawar*) are also regarded as inferior, but the *push* or blacksmith assert equal status with the tribesmen and some of the *push* claim a Saiad descent.

## CO-OPERATION.

Among the rest social position is on a uniform level, and even the title of *malik* confers little distinction, and the holder of the title is treated as an equal by the villagers. In the absence of a *Saiad* or *mullá* precedence in an Afghán assembly is generally given to the oldest. POPULATION.

The custom of taking and giving news, which is usual everywhere, also prevails among the Afgháns of the District but in a less ceremonious form than is observed by the Baloch. Enquiries and answers are limited to the usual salutation, welcome, and enquiries after the health of the person concerned and also of his immediate relations. When addressing persons of sanctity, the term *pir sáhib*, *míra sáhib*, or *sheikh sáhib* are used, and their hands are kissed and people rise when they enter an assembly.

Hospitality, among the Afgháns, is not so profuse as in the case of the Baloch, and the custom is limited to relations and friends, who are entertained according to their position. A near and well-to-do relation or an intimate friend will be given meat and bread, but a poor relation must be content with such food as may be ready in the house. Strangers resort to the mosques and the villagers who meet them at the prayer times either send them their food or take them home and feed them, the system being known as *lwatsa*. Some of the leading men among the Jogízáis keep guest houses, but these are in the first place intended for relatives and friends. Custom of hospitality.

It is customary among the tribesmen to raise subscriptions among themselves on certain occasions, the system being known as *baspan*, *sawál*, or *manga*. Such subscriptions are raised when an individual has been reduced to poverty owing to unforeseen circumstances, such as the burning down of his house, or when a heavy fine has been imposed on him, or when he has to pay blood money. The person in need, who is accompanied by one or two friends, invites contributions from among his own tribesmen, who pay him in cash or kind, according to their means. Such subscriptions are not raised to pay bride-price or to meet marriage Co-operation among the tribesmen.

POPULATION. expenses except by the Sargaras, among whom the bridegroom's friends contribute one *kisa* of grain per family towards the marriage feast.

Food. The majority of the people have two meals daily, one in the morning called *barazar markhuma*, *gahiz* or *sahar*, and the other at sunset (*masham hor*), men and women generally eating separately. Some of the well-to-do people have a third meal early in the morning (*niharai*) or in the afternoon, and some cultivators, when at work, have a meal brought them at mid-day. All Afghans have a voracious appetite, and a male adult will eat as much as 2 lbs. of bread at a meal if he can get it.

Wheat is the staple food-grain and is made into unleavened cakes (*patiri*) baked on a griddle. In the summer leavened cakes (*khamiri*) are usually eaten for the morning meal. Nomads on the march eat *kak* made by wrapping dough round a hot stone and putting it in the embers.

Most people eat their bread plain, and without relish, but an infusion of *krut* or boiled whey known as *krut ghor* is sometimes poured over the pieces, to which boiling *ghi* is added. The *Kakars* of Hindubagh and *Kila Saifulla* prepare *pandkai* by boiling wheat flour in milk and making the paste into small cakes. These are dissolved in hot water and pieces of bread broken in it. It is considered a delicacy. The tribesmen, and more especially the flock-owners among them, take milk and its preparations, generally butter-milk (*shalombae*), with their meals from April to July. Cows are kept by those in good circumstances, but the milk commonly drunk is that of sheep or goats, and in the *Kila Saifulla* tahsil also of camels. Curds, made with rennet or *khamazirae* (*Withania coagulans*), form the basis of most preparations, including butter and cheese. In Upper Zhob, next to butter-milk, *krut* is in demand which are cakes made of boiled whey to which salt has been added.

Meat is seldom eaten in summer except when the inhabitants of a hamlet combine to buy a sheep, goat or bullock,

or when a moribund camel or other animal is killed. It is usually half-boiled and is cooked without condiments, except salt. In the Hindubágh tahsíl the blood of animals slaughtered was formerly boiled and eaten. Locusts and *táz* are singed in fire and eaten.

*Ogra*, a porridge made of crushed wheat, maize or millet and sometimes of wild almond fruit (*zarga*) and boiled in water in winter, and in butter-milk in the summer, was the most common article of food in former days, and is still popular among the Kákars, especially in the spring. In winter, in the Fort Sandeman tahsíl, a small quantity of *lánde* meat (a kind of biltong) is sometimes added to it. Cakes made of maize, *juári* or millet flour are eaten as a change from wheat; and rice porridge forms the staple food of the Mando Khéls in summer. The principal article of food of the Sbíránis is maize bread, though cakes made of wheat, barley, and *juári* are also sometimes eaten. *Ash*, another kind of porridge, is made by boiling wheat flour in milk. The Kákars of Hindubágh and Kila Saifulla largely supplement their foodstuffs with *shinas*, the fruit of the pistachio *khanjak*, which is eaten both fresh and dry. Before use it is pounded and either mixed with bread, or made into an infusion in which the cakes are steeped (*písa*). A similar use is made of the juniper berries.

The use of *lánde* or *paraanda*, a kind of biltong, is common among the well-to-do classes and also among some of the poorer people. It is generally made of mutton, but occasionally also of goats' meat, beef, or camels' flesh. Ordinarily a family will kill three to five sheep for making *lánde*, but the well-to-do kill more.

Sheep are specially fattened for the purpose, and are killed about the end of October. The carcass is either skinned, or the wool is pulled off with the help of applications of boiling water. After the carcass has been singed in a fire, the feet are cut off, and it is cleaned; the stomach is then joined together with green twigs, and the body is



## ZHOB

**POPULATION.** divided from neck to tail, the bones of the back and legs being taken out. Such meat as adheres to these members, is salted and placed in an emptied entrail, and is considered a great delicacy. The carcase is now slashed and thoroughly salted, rolled up, and kept for a night to get rid of the moisture in the meat; after being further treated with salt and asafœtida, the meat is now hung on a forked pole and exposed to the air, day and night, except in damp weather. It is ready for use in about a month. It is examined from time to time, and more salt and asafœtida are rubbed in if it shows signs of decomposition. When ready, it is cut up and stored in a jar or sheep skin, and is fit for use till March. When required for eating, it is boiled in an earthen pot for three hours over a slow fire. Most people eat it once a week or on very cold days. Some people also eat pieces of this meat raw.

Now-a-days the diet of the well-to-do among the people is becoming more civilized. They drink green tea, and eat fowls, eggs and rice.

**Fruit and vegetables.**

Melons, water-melons, grapes, apples, apricots, mulberries, and *sanzali* fruit (*Elæagnus hortensis*) are eaten where procurable. The wild fruits in use are the pistachio *khanjak*, *shinani* (*Olea cuspidata*), and wild almond. The use of vegetables is unknown among the indigenous population, though they eat the tender shoots of wheat and barley and also the following wild herbs:—*Ushnâr astaghniâr*, *khokhai*, *injâra*, *shêzgi*, *raghbolae*, *péwark*, *marghakai*, *pushai*, *gul-i-mákhi*, *khátol*, *bushki*, *kursaka*, *gadzewari*, *darzai* and *khwázha másal*, and *sandi*.

**Utensils.**

The cooking utensils ordinarily in use consist of a tripod, a stone griddle, an earthen pot, a few drinking bowls, a wooden plate used both for kneading and eating and a copper can with a spout (*gadwa*).

**Dress.**

The dress of the majority of the people is simple and made of coarse cloth, that of a male costing about Rs. 7 and of a female Rs. 5-8-0. An average tribesman wears a turban

## DRESS.

(*pagrai*), a *jábai landai* or *khalkai* which is like a smock POPULATION. frock, *partúk* or baggy trousers, a long *tikrae* or scarf and a pair of shoes (*kapai*) or sandals (*tsaplai*). The Sanatia Kúkars wear a *kumis* or shirt instead of the *jábai* and have also a conical cap (*kulla*) under the turban. A Sanzar Khél would generally wrap one end of his turban round his neck. Big trousers among the Sanzar Khéls are considered a mark of distinction, an average tribesman expending on them about 20 yards of cloth, a Sardár Khél Jogízai as much as 45 yards, while among other tribesmen about 8 yards of cloth are used. In winter sheep skin (*postin*) or felt coats (*kosae*) are worn; the Mando Khéls using generally sheep skin coats which they make themselves. The poorest among the Shíránis are content with a course blanket (*sarai*) round the waist and another thrown over the shoulders. The majority of the tribesmen wear nothing but white; the Shíránis, Mando Khéls, and Alizai Sanzar Khéls, however, wear black turbans.

The women have a wrapper (*sarai* or *tikrae*) and a long shift reaching to the knee which in the case of married women is embroidered in front with silk and studded with shells. Among most of the tribes, a marriageable girl's dress is generally of two colours, the front pieces being of a different colour to that of the back pieces. The use of trousers among the tribeswomen is restricted to Mando Khéls and to a few women of leading families among other tribes. Some of the Sanatia women have begun to wear trousers. Among the Shíránis a girl on her marriage wears trousers. Other women wear gaiters (*paichas*), which in the case of married women are green or red and of unmarried girls white. Unmarried girls of the Kamálzai section in Hindubágh wear on the forehead a red cloth band (*zekán*) stuffed with wool.

The rise in the standard of living has led to improvement in the style of dress among the wealthier classes, and the felt coat (*kosae*) and coarse cloth are being gradually

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**POPULATION.** replaced by the finer Indian piece-goods. Better materials are also used for the dress of the women.

**Hair.** All the tribesmen, except the *mullás* who shave their heads clean, wear long hair which falls in curls on either side of the face. Elderly men among the Sanatia Kákars cut their hair short. A part of the hair of unmarried girls is made into fine plaits over the forehead and tied with a brooch (*zarúngae*), the mark of maidenhood; and the rest is tied in a single plait at the back. That of the married women is divided by a parting, brought round the ear and made into two plaits at the back.

**Ornaments.** Females adorn themselves with ornaments such as nose rings, ear-rings of silver or brass, bracelets and necklets of silver, and bangles of either silver or zinc. Young men and older men of position are particularly fond of ornamented saddlery, cheap rings set with imitation stones, and gold embroidered coats and waistcoats. Nearly every man wears an amulet or *táwiz*.

Married men who have no children, or whose children do not live long, sometimes wear, as a charm, a bracelet on the right arm and a silver ring in the right ear, and get a hole bored by a *mullá* or *sheikh* in the ear or in the right nostril.

**Dwellings.** Nomad tribes such as the Malazai, Kamálzai, Mírzai of Kazha in Hindubágh, Mardánzai and Sáfi in Fort Sandeman, and Jalálzai, except the Jogízai *sardár khél*, in Kila Saifulla spend the year in blanket tents (*kizhdi*). A *kizhdi* is made of goats' hair, and generally consists of eleven pieces (*táyai*). The ordinary width of a piece is 3 feet, and the length varies from 15 to 24 feet. Three of these pieces stitched together form the fly, and two stitched together form each of the four side walls. They are stretched over curved wooden poles (*skám*). In winter the side walls are protected against rain and water by a stone or mud wall about 2 feet high, or by a wattle hurdle. In front of the *kizhdi* is a yard fenced in by matting or bushes.

## DWELLINGS.

Only the well-to-do can afford a separate *kizhdi* for their **POPULATION** flocks and cattle. In the centre of the *kizhdi* (*gholai*), the family live, and this part of the abode contains the hearth and a platform on which are placed blankets, carpets, and spare clothes, and a stand for the water skins. In another division (*shpol*) the sheep and goats are folded at night, whilst in a third (*ghojal*) larger animals are tethered. A *kizhdi* costs about Rs. 60, and should last for ten years. It is waterproof and a favourite mode of living, as it can be moved from place to place as may be necessary. The Jalalzai Kákars of Torghar who are mostly graziers use caves for shelter and many of them do not possess even *kizhdís*. Many of the cultivators move from their mud huts into *kizhdís* in the summer, some along their fields and others in fixed encampments known as the *ména*. No beds or lamps are used, and the household furniture is scanty and consists generally of a few blankets, carpets, quilts, pillows, skins for water and grain, some cooking pots, and a hand mill (*méchan*). A variation of the *kizhdi* is the summer shelter, which is covered with bushes, instead of blankets and is called *kudhal*.

The settled inhabitants live in huts made of stones and mud, consisting of a single hut 24 feet by 12 feet in size, and costing about Rs. 30. The roof is either flat or sloping and consists of brushwood covered with mud. The single room is used for all purposes including use as a cattle shed. The well-to-do people, especially among the Jogízais, have spacious houses, with court-yards. Among the Shíránis the people generally live in stone-built houses with flat mud roofs, each hut containing a single room about 8 feet high and 10 feet square, which is occupied by the whole family. Doors are uncommon, the door-way being generally closed with a bush. The stock of furniture is very limited, consisting as a rule of a mat or two and a couple of cots made of olive wood and woven with a kind of grass called *burwaz*.

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POPULATION. An improvement has recently been noticeable in the structure of houses in the District. Sheikh Yákúb Ismáílzai has set an example by building a large house, stone in mud, with a *masjid* and a guest house adjoining it, at Musáfirpur. It is all his own handiwork including the doors, and the bedsteads, and is known in the country as the *Sheikh bangla*.

Disposal of the dead. The method of burial usual among Muhammadans is in vogue, the body being laid north and south with the head inclined to the west. The *mullá* draws the *kalima* either on the forehead of the corpse, or on a piece of pottery or a clod, which is placed under its head. As his fees he is given the clothes worn by the deceased except the turban. There is no fixed period for mourning. Condolence and *fáteh* are offered by friends and relatives within the first three days, but in the case of death of females, condolence is dispensed with, except among the Sanatias. The mourning in the case of a child under four years lasts for one day only.

Two stones are generally placed on the grave of a man, one at the head and the other at the foot, and three on that of a woman, the third being in the centre; in some places a man's grave has two and a woman's grave one stone only. Long poles are erected over the graves of saintly persons as a mark of reverence.

A person who is killed at the hands of a man of an alien faith, or unjustly by one of his co-religionists, is styled a *shahid* or martyr. His body is placed on the ground in his own clothes, covered over with stones, and a stone hut erected over it in which a loophole is left for passers-by to look in.

Amusements and festivals. The only indoor game is *katár* which resembles chess, and requires two players each having nine pieces of stick or small stones. Boys play with knuckle bones (*baddai*) and are fond of marbles. Of out-door games may be mentioned *hinda* resembling prisoner's base, and wrestling,

## SHRINES.

the latter being confined to Sanatia Kákars. *Khu ae* POPULATION. a hopping game, requiring eight or twelve players, is another amusement. The well-to-do classes both shoot and course, while the poorer classes are fond of chasing tiring, and thus killing sisi or chikor. Sisi and chikor are snared, and also foxes, the last named chiefly in Hindubágh and Kila Saifulla tahsíl for their skins.

Dancing (*hamai* or *atanr*) is popular among men and women on all festive occasions. The dancers move in a circle, clapping their hands and singing in concert under the leadership of one of their number. Among the Sauzar Khéls mixed dances (*gada hamai*), are common, marriageable girls and men dancing together; but in other parts of the District men and women dance separately. Among the Shíránis male guests at weddings perform the sword and *jhímar* dances round a bonfire.

The only important festivals are the two *ids*, the *los id* and the *halkai id*. Horse races, tent pogging, dancing, and shooting at a mark, form the amusements on these occasions.

Shrines are ubiquitous in the District, almost every village graveyard having a patron saint, who in his life time was a village or tribal elder. Their shrines generally consist of little more than a heap of stones or a rough mud or stone enclosure, and occasionally a mud hut, surrounded by some poles to which rags, horns or bells are attached. Shrines.

In the Hindubágh tahsíl the best known shrines are those of Sheikh Tárn Nika in the Marghzún valley, much respected by the Sargaras; and of Sháh Husain Nika, an Isa Khél Kákar, at Urgassa, held in reverence by the Sanatia Kákars. The local tradition credits Sháh Husain with having had horns, like a goat. The shrine of Mullú Kamal Akhund, Mehtarzai, lies at Kbulgi. He is said to have predicted that on the day of his death Hindubágh would be occupied by the British, and local tradition alleges that this prediction was realised in October, 1890. Other

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POPULATION. shrines are those of Sakhi Nika, Túrán, on the bank of Yúkúb Mándá, about 20 miles south of Hindubágh, who is said to have turned the melons of a field in "Hindwáno kach" into stones; Shéran Nika who in his lifetime rooted out cholera from Hindubágh; Daulatyár Nika, a companion of Dáru Nika; and among Fakírzais those of Bahlol Nika, Sikandar Nika, Lakír Nika, and Adilai Nika.

In the Kila Saifulla tahsíl the best known shrine is that of Békar Nika, who was fourth in descent from Jogi, the progenitor of the Jogízais. It is alleged that the power and influence of the Jogízais was at its zenith in Békar's time. He was summoned to Kandahár by Ahmad Sháh Abdáli, who demanded revenue from his clansmen. Békar was put in boiling water and miraculously came out unhurt. Ahmad Sháh was convinced of his saintliness and gave him a *sanad* of exemption from payment of revenue. His shrine lies at Spín Tangi, about 12 miles north of Kila Saifulla, and is largely visited by all Sanzar Khéls. The shrines of comparatively minor importance are those of Jogi at Spántangi, Nawáb Jogízai at Khusnob, Jbanda and Isháq Jogízai at Rod, Ismáíl Smailzai at Takri, Hazár Ghorézai at Ghorézai, Saiad Muhammad Ghorézai at Toiwaz, Zaid Allahdádzai at Telerai Allahdádzai, and of Mullá Sada Gul Mírzai. A hillock near the Tang Haidarzai resthouse is pointed out as the sacred spot where Khwája Khidar sat for a while.

Important shrines in the Fort Sandeman tahsíl are those of Husain Nika, Sanzar Nika, and the Takht-i-Sulaimán. The shrine of Husain Nika, a Mecha Khél *fakir*, is situated on the bank of the Kundar river, on the northern frontier of the District; it consists of a hut about 20 yards long by 12 yards broad and 3 yards high. There are several other shrines close by, among others of a dog belonging to the saint. According to local tradition this dog was endowed with the power of divining the number of pilgrims who were coming to visit the shrine and used to notify the same by barking.

## SHRINES.

giving one bark for each visitor. On one occasion the dog **POPULATION.** gave three barks and his master accordingly prepared food for three guests, but four men arrived and the saint, moved to righteous anger by what he considered was wilful deception on the part of the dog, immediately slew him. It subsequently transpired that only three out of the four guests were Musalmáns and that the fourth was a disguised Hindu who had falsely endeavoured to pose as a true believer. In his remorse the saint erected a shrine in honour of the dog and left it in his will that his votaries should first visit the dog's shrine and then his own. This practice is observed to the present day. The shrine is held in reverence by the Powindahs, more especially by the Sulaimán Khéls. The present keeper of the shrine traces his descent for twenty-three generations in a direct line from Husain. The other men attached to the shrine reside at Inzar about 5 miles distant and attend by turns. The shrine has a revenue-free grant at Inzar of 62 acres of land, of which 29 acres are irrigated and 33 acres uncultivable waste. Among other miracles it is mentioned that the caldron provided for cooking the sacrificial meat cannot be filled, nor can any length of cloth wholly cover up the saint's grave, except in cases when the votary's request meets with the saint's approval and the object desired by him is to be gained immediately.

The shrine of Sanzar Nika, the progenitor of the Sanzar Khéi Kákars, lies at Kot in the Kibzai circle about 27 miles from Fort Sandeman, and is held in great reverence by all Kákars.

The Takht-i-Sulaimán shrine is situated on a ledge some distance below the crest on the southernmost bluff of the Kaisa-ghar mountain. It is visited, chiefly in the summer on Thursdays, by many pilgrims both Hindu and Muhammadan. In June, 1891, it was visited by the late Major McIvor, then Political Agent in Zhob, and Captain (now Major Sir Henry) McMahon, and the following has been



POPULATION. extracted from an account dated the 8th of August, 1894, written by the latter officer, and published in the "Geographical Journal" for that year:—

"This mountain, which, with its sister peak of Kaisagar, forms the highest points of the Sulaimán range of the north-west frontier of India, is situated in the territory of the Shíránis, who, until brought under British control in the winter of 1890, were an independent and extremely troublesome border tribe. Many legends attach to it. According to some, Noah's Ark alighted here after the Deluge; while others (from this the mountain derives its name) connect it with Solomon, who, as the story goes, once came to Hindustan to marry a lady named Balkis. While returning from India with his bride in a flying throne, the lady requested Solomon to stop for a while, to enable her to take a last fond look at her native land. Thereupon the throne alighted on this peak, which has ever since borne the name of Takht-i-Sulaimán, or Solomon's throne. Ethnologically, the mountain is considered by some to have been the birth-place of the Pashtú-speaking races.

"From these and other legends connected with this mountain, the shrine situated near its summit has been for many centuries the place of pilgrimage of such adventurous pilgrims, both Hind. and Muhammadan, as were hardy enough to face the dangers of the road, through the wild tribes of the country, and the difficulties of the mountain itself. A native surveyor is said to have reached the shrine about a hundred years ago, while somewhat later two Englishmen, Messrs. Fraser and Harris, members of Elphinstone's Mission of 1809, are said to have attempted the ascent, without success. The military expedition sent to survey this mountain in 1884 succeeded in reaching the summit of the Kaisa-ghar peak close by, which is 11,300 feet and some 200 feet higher than the peak of the Takht itself. No attempt was made to scale the Takht, which was said to be inaccessible.

## SURINE OF TAKHT-I-SULAIMAN.

“ During the Shíráni expedition in December, 1890, General Sir George White, the present Commander-in-Chief of India, in order to show the Shíránis that even their most remote mountain fastnesses were not inaccessible to British troops, ascended the mountain from the eastern side, accompanied by a small party of picked men, and succeeded, after some two days' hard climbing, in reaching a point on the east line of the hill, but was unable to devote the time necessary for an attempt to reach either the shrine or the actual summit. POPULATION.

“ Major MacIvor, C.I.E., then Political Agent, Zhob, and myself determined, the following year, to attempt the ascent, and found ourselves on June 28, 1891, at the Pozai spring, on the western slopes of the range—the highest point at which spring water on that side is obtainable. At dawn on the 29th we commenced the actual ascent, and by the evening, after a hard day's climb, reached the crest line at the point where the famous shrine is situated. Here we found a couple of rough stone hut shelters erected by pilgrims, in which former visitors had each in turn left cooking vessels and supplies of flour and rice for the use of those who might come after them. The actual shrine was close by, and within a few yards, but far from a pleasant place to get at. The face of the mountain at this point on the eastern side is a sheer precipice of many thousands of feet. The shrine is some 20 feet down below the edge of the precipice, and consists of a small ledge of rock about  $4\frac{1}{2}$  feet long by 3 feet wide, with a slight artificial parapet of rocks on the outer sides, about a foot in height. It is reached by four foot-holes cut or worn away in the rock. The hand and foot-hold is good, but the edge of the precipice appears slightly to overhang the little ledge below and the sensation therefore experienced in going down or coming up over the edge of the precipice is only equalled by that of seeing some one else do so. All pilgrims apparently do not enter this shrine, but content themselves with looking

POPULATION. down into it from above. Those who do descend leave a small token in the form of a small piece of stick, which they fix into the interstices of the little rock parapet. Both of us descended, and left our stick tokens. The look-down into space from this little ledge does not tempt one to make a very long stay there.

“The crest of the mountain at the shrine is not the highest point, which is at one of the three knob-like peaks at the south end of the crest. These we determined to ascend, if possible, next day, notwithstanding the assurances of our native guides that these peaks were quite inaccessible. After a cold night on the crest, on the ground, where some snow was still lying in patches, we commenced a hard day’s work. Each of the three peaks before us was separated from the place in which we were and from each other by precipitous gaps in the crestline, and the ascent certainly did not appear hopeful. Without describing the many adventures of the day, it will suffice to say that we both succeeded in reaching the tops of all three peaks, and also, I am glad to say, in discovering a possible way down again—a matter which at one time appeared somewhat doubtful.

“This is the first occasion on which Europeans have reached either the shrine or the summit of the peak of the Takht-i-Sulaimán. No one has, as far as I know, gone up to either place since.”\*

The minor shrines in Fort Sandeman are those of Mír Nika at Karmánzai in the Shírání circle; of Mullá Zamán Nika, Harípál at Niqíb Khel; of Mullá Bábakar Haripál at Shínapunga; of Mullá Umar Nika Harípál at Abdul Haq Kili; and Muhammad Nika Mando Khel at Déra.

Names and titles.

Both among girls and boys many names are to be found, which are possibly of totemistic origin. They are those of animals, plants or fruits, and references to colours such

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\* The place has since been visited on two separate occasions by parties of British Officers.

## NAMES AND TITLES

as *nílai*, bay, *samand*, *dun*, *zarghún* green, are frequent. In POPULATION. other cases, the denominations used for men are those usual among Muhammadans, while, in the case of women, names beginning or ending with *Bíbi*, or *Náz* or expressions of value or quality are popular, such as *Bakht Bíbi*, *Bíbi Maryam*, *Bíbi Aisha*, *Mahnáz* or *Náz Bíbi*, *Gulbasha* ( flower-faced ), *Zartola* ( golden ), and *Názuka* ( delicate ), etc. Shortened forms of the long names given to men such as *Táju* for *Táj Muhammad*, *Walo* for *Wali Muhammad*, etc., are frequently used.

Though a girl is a valuable asset in an Afghán family, no ceremonies are observed on her birth. She is named by the mother or some female relative. The birth of a boy is announced in a peculiar manner. The woman who attends the mother shouts thrice at the top of her voice *Kánros búto wárvai da faláni zoe wo so*, which means, 'Ye stones and plants, listen that a son has been born to a certain ( naming him ) person.' Guns are then fired and there are general rejoicings. The boy is named on the third day after consultation with the *mullá*. The ceremony of circumcision takes place within the seventh birthday generally. In stating his name a man will generally add that of his sub-section, section, clan, tribe or other group to which he belongs. The term *khán* is used both as a suffix or prefix, and in the latter case it is considered a mark of honour. The word *malik* is applied not only to village headmen recognised by Government, but also to large land-owners and men of influence. The term *sardár* is strictly confined to some of the leading men among the *Jogízais*. But it is commonly applied by the *Shíránis* and *Mando Khéls* to their leading men, and also to other *Jogízais*.

Among titles possessing a religious significance may be mentioned the prefix *sheikh* and the suffix *sháh* which are employed by *Saiads*. The term *mullá* and *tálib* are applied to men, who have some pretensions to religious

POPULATION. learning, the latter being applied to those who are still under religious instruction. The descendants of *mullás* are known as *Akhundzáda*.

Rules of honour.

A knowledge of the rules of honour (*mayár*) which prevailed among the people before the British occupation and which still influence the actions of many of them is not without importance from the point of view of administration, and a short reference may be made to them here. They are gradually giving way before British law and order. It was incumbent on a tribesman —

- (1) To avenge blood.
- (2) To fight to the death for a person who had taken refuge with him. The refugee was called *wanawátqe* and was always maintained by his protector so long as he remained under the latter's roof.

Among the Shíránis an offender who is unable to protect himself from his enemy, or, in other words, when his own territory is too hot to hold him, generally takes refuge with a chief or other powerful personage belonging to some other section or tribe. The custom ("nahora" as it is called) is to take a sheep and slaughter it at the door of the person's house whose protection is claimed and who is bound to give him refuge. The offender then becomes the protector's *hamsáyah* or neighbour, and is bound to make good to the latter any loss incurred by him in consequence of the responsibility he has undertaken. In the event of the *hamsáyah's* death the protector's claim forms the first charge on the deceased's property. Another method of claiming protection consists in the offender tying the end of his *chádar* to that of the wife of some powerful personage when the latter generally affords him the succour he requires, though he is not bound to do so as in the former case. The custom of "nahora" is also employed when one man begs any great favour of another. The slaughtering of a sheep at a person's door marks the urgency of the

## SYSTEM OF REPRISALS.

case and is something akin to the Hindu custom of sitting POPULATION.  
"dharna."

- (3) To defend to the last property entrusted to him.
- (4) To be hospitable and to provide for the safety of the person and property of a guest.
- (5) To refrain from killing a woman, a Hindu, a minstrel, or a boy who had not taken to trousers.
- (6) To pardon an offence on the intercession of a woman of the offender's family, a Saiad or a *mullá*, an exception being always made in case of adultery and murder in which terms were arranged between the parties.
- (7) To refrain from killing a man, who had entered the shrine of a *pír*, so long as he remained within its precincts; and also a man who whilst fighting begged for quarter with grass in his mouth or a cloth round his neck or who put down his arms.
- (8) To cease fighting when a *mullá*, a Saiad, or a woman, bearing the Korán on his or her head, intervened between the parties.
- (9) To punish an adulterer with death.

In pre-British days, blood had to be avenged by blood if the parties were of equal position and influence; but if the relations of the person killed were weak, the matter was compromised by the payment of compensation. In cases in which the parties belonged to the same tribe and the offender himself was out of reach, his nearest relation, viz., his brother, father or cousin was slain. If, however, the offender belonged to another tribe, it was incumbent on the aggrieved party to kill one of the section, clan or tribe to which the former belonged. Such a system was liable to indefinite extension and led to interminable blood feuds, which continued until either the authorities or friends intervened to arbitrate. In such cases the losses on either side were reckoned up and compensation was paid to the side, which had lost most.

System of  
reprisals.

## ZHOB

### POPULATION.

### Blood compensation.

Might was right in days gone by and the position of the party aggrieved was the principal factor in determining the price to be paid for blood; hence the compensation for a *mullá*, a Saiad or a person belonging to a *sardárkhél* or leading family was considerably more than that payable for a tribesman. The general rate among the Kákars was Rs. 1,200 and four girls; among the Mando Khéls Rs. 1,200 and two girls; Shíránis Rs. 700; and Khosti Sheikhs Rs. 500 to Rs. 700. The award of girls as compensation among the Kákars was generally made up of two girls *házar* (present) and two girls *ná-házar*, that is, not born yet. In the latter case the party whose girls were to be given when born, was nominated. The girls for this purpose were valued at Rs. 100. The compensation for a woman and for a *píshawar* (weaver) was generally half of the amount payable for a tribesman. The loss of an eye, a hand, ear or foot was generally counted as equivalent to half a life, the loss of a nose as equivalent to a life; the compensation for the loss of a tooth was about Rs. 50. When a murder was committed in consequence of a dispute in regard to land, a plot of land was also given, among the Kákars, in part payment of compensation.

Among the Shíránis, in cases of blood feud the quarrel is strictly limited to the actual offender; the blood money is fixed at Rs. 700 for males and Rs. 350 for females. A curious custom, which seems to be peculiar to this tribe, is that should vengeance be exacted in hot blood, i.e., immediately after the offence has been committed, no blood money is claimable, but if some time is allowed to elapse before the offended party take its revenge, then compensation is payable to the relations of the murdered man at half rates, i.e., Rs. 350 for a male and Rs. 175 for a female.

### Afghán refugees.

The only Afghán refugee at present (1906) residing in the District is Sáhíbzáda Mír Hasan Sháh, a Hasanzai Saiad, who with eleven followers lives at Kili Sheikbán in the Fort Sandeman tahsíl and is in receipt of a monthly allowance of Rs. 100.

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**LORALAI**

**TRIBES**

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## LORALAI

### POPULATION.

### Ethnographical History.

It is certain that the present inhabitants of the District are comparatively recent immigrants but who their predecessors were there is nothing to show. That some of the earlier inhabitants were non-Muhammadan may be inferred from the traditions prevalent in the Khétrán country that Hazrat Ali fought against *káfirs* (infidels) close to the Kewan spring in Mat, where cairns of blackish stone are still seen scattered about indicating the places where these *káfirs* were buried. It is said that there was so great a massacre that a stream of human blood flowed through which Ali made his famous mare to swim. Other traditions in the same country refer to the existence of a Jat Hindu colony, which was followed by the Lathi Afgháns. In the central and western portions of the District, and in Bárkhán ruins of Mughal forts are also pointed out.

The principal divisions of the present inhabitants of the District are Kákars, Khétráns, Músa Khéls, Durráns, Taráns, Lúnis and Péchi Saids. With the exception of the Khétráns all are Afgháns.

The following account of the Afgháns given by Mr. Hughes Buller, C.S., in Chapter VIII of his *Census of India, 1901*, volumes V and V-A, Baluchistán, may be quoted *in extenso*:—

“The special interest in the Afgháns for Baluchistán lies in the fact that the traditional home of the race lies within its boundaries. Afghán genealogies, whatever be their value, all commence from Qais Abdur Rashíd, who is alleged to be thirty-seventh in descent from Malik Talút (King Saul). His home was in the tract immediately to the west of the Koh-i-Sulaimán, which is known to the Afgháns as Khurásán, and to us as Kákur Khurásán. From Qais Abdur Rashíd sprang three sons—Ghurgusht, Saraban and Baitan,—and

## LORALAI

the descendants of these eponymous ancestors are still to be found living in large numbers round the slopes of the Takht-i-Sulaimán. From Ghurghuht, according to the genealogists, were descended three sons—Mando, Bábi and Dáni. The descendants of Mando are represented by Mando Khéls of Zhub. We have a few Bábis in Quetta-Pishin and Kalát, and although Dáni has not become the eponym of a tribe, his descendants constitute two of the most important tribes of the Province. These are the Kákars and the Pannis. His two other sons were Dáwi and Naghar. There are a few Dáwis living among the Pannis of Thal Chotiáli, whilst Naghar's descendants are to be found in the Náhars among the Marris and Khétráns. There are also a few of the latter among the Utmán Khél Kákars of Bori.

“ Saraban's descendants divide themselves into two groups, whose ancestors were his two sons, Khair-ud-dín *alias* Kharshabún and Sharf-ud-dín *alias* Sharkhabún. Kharshabún's immediate descendants are represented by the Zamands, a few of whom are to be found in Pishin, and the Kánsis, who live close round Quetta. The rest of the descendants of Kharshabún are the Yúsufzais, the Tarkalánri, and the Utmán Khél, the main body of whom are to be found in Dir, Swát and Bájaur, whilst a few are said to have amalgamated with the Dehwárs of Mastung.

“ The descendants of Sharkhabún, Saraban's other son, were five in number: Tarín, Shírání, Miáni, Baréch and Urmar. Tarín, Shírání and Baréch are at once identifiable as the names of important tribes still to be found in Baluchistán. It is only among the Marris that the name Miáni can be localised, where they constitute only a small group, but other representative descendants of this grandson of Saraban are the Lúnis of Thal Chotiáli, amalgamated with whom are to be found the descendants of another son of Miáni, the Laths; the Jáfars of the Músá Khél taluq; the Siláoh, who are to be found among the Harni section of the

## LORALAI

**POPULATION.** Khétrán tribe; the Zamarais; and the Bulfars or Bulfarth section of the Isot tribe.

"Few of the descendants of Baitan have their homes in this Province, but many of them revisit the homes of their ancestors in the course of their annual migrations. I refer to the numerous nomad sub-divisions of the Ghilzais, the Sulaimán Khéls, Násars, Kharotis, and others. Close to our borders, across the Gomal, the name of the common ancestor can still be localised in the Baitannis of the Déra Ismáíl Khán District."

The Khétráns claim both Baloch and Afghán affinities, but the majority of them are probably of Jat extraction. The Músá Khéls and Lúnis allege that leaving their homes in Khurásán they marched southwards, the Lúnis coming westward to the country they now occupy. The Sanzar Khéls separated from Hindubágh and came south-eastward to Bori, while the Taríns and Dumars are said to have come by Pishin and Kowás to Smállan, Baghao and Duki.

**Density.**

The first regular census of the District, the results of which have been published, was carried out in 1901. The District was divided into two divisions for the purpose—(a) the towns, military posts, bazars, etc., in which a synchronous enumeration was made on the standard schedule, and (b) the remainder of the District, in which a rough house to house enumeration was made by the subordinate revenue staff. This was not synchronous. The results arrived at gave a total population of 67,864 of which 4,248 were censused on the standard schedule and represent, in the main, the non-indigenous population of the District. A detailed statement containing the principal census statistics will be found in table II, Vol. B. As the tahsils now included in the Loralai District formed part of the old Thal Chotiáli and Zhob Districts at the time of the Census (1901), a detailed statement of the indigenous tribes has since been prepared and embodied in Vol. B as table III.

## TOWNS AND VILLAGES.

According to the Census of 1901, the total number of occupied houses in the District was 14,735; 878 in the towns and 13,857 in the villages. Of the total population of 67,864 the urban part numbered 3,561, and the rural portion 64,303. The incidence of population per square mile is 8, the highest being 15 in the Sanjawi, and the lowest 6 in the Duki tahsil. The population per house in urban areas is 4 and in rural areas 5.

The only town in the District is Loralai, which has grown up since the British occupation, and is largely inhabited by an alien population.

In pre-British days the District was the scene of constant raids by various tribes, and, the people being obliged to live together for mutual protection, the number of villages was smaller. There is now a tendency to spread out, and it is stated that since the British occupation 128 new villages and hamlets have been established.

The District possesses a total of 439 villages, in an area of 7,999 square miles or one village in 18 miles. Except the Jáfars who live in permanent villages, the majority of the people of Músá Khél tahsil are nomads and have few villages, and that tahsil has only one village in every 36 miles; Sanjawi has one village in 11 miles; Bárkhán and Bori one in 12 miles; and Duki one in 28 miles. There are only three villages, which have a population of over 1,000 souls, viz., Pui (1,393) in Sanjawi; Mékhtar (1,107) in Bori; and Shéra and Ismáil Shahr (1,096) in Duki. Other important places are mentioned in the *Miniature Gazetteer* of each tahsil.

The villages are of the usual type of Pathán village and consist mainly of hovels made of mud placed together without any definite plan. Some of them are surrounded by mud walls, with mud watch towers as places of refuge. The villages are generally very dirty and unsanitary. Orchards enclosed in high walls are found in some of the more important villages in Sanjawi, Duki, Bori and Bárkhán.

## LORALAI

### POPULATION.

#### Growth of population.

Previous to 1901 no regular census was attempted, and the growth in population cannot, therefore, be illustrated by reliable figures. The first attempt to take a census was made during the cold weather of 1889-90 in the old Thal Chotiáli District, through the chiefs or *tumandárs* of various tribes. The village statements were completed in the beginning of 1890-1, but the Músá Khéls who had recently come under control and were then included in the Zhoh District were left out of even this rough estimate. The total population of the remaining four tahsils was estimated to be 35,965, to which Duki contributed 8,009, Sanjáwi 5,532, Bárkhán 10,646 and Bori including the Loralai bazar and cantonment 11,778. In 1901, when a systematic attempt to take the census was made, the total population was found to be 67,864. The figures of 1901 show an increase, over those of 1891, of 54 per cent in Duki and Bori, of 40 per cent in Bárkhán and 24 per cent in Sanjáwi. This increase in the population of the District may be attributed not only to the improved methods on which the census of 1901 was carried out but also to the increased security of life under a settled Government, and the rise in the standard of living which has undoubtedly taken place among the indigenous population and which has led to more frequent marriages and a consequent increase in the birth rate.

#### Migration.

The majority of the indigenous population of Duki, Bori and Bárkhán are settled, but in other parts of the District there is a constant flow of migration, due to the nomadic habits of the tribes, the variations in the climate, and the periodic visitations of scarcity and drought, which compel the inhabitants to seek more favoured localities.

In the Bori and Bárkhán tahsils, many of the cultivators live among their fields in blanket tents, or mat shelters (*tauris*) from April to September. The Wanéchís of Sanjáwi move down to the Zawar valley in the Sibi District in winter, and some of the Dumar graziers go to Duki. During the summer months the Músá Khéls dwell in temporary sheds

## STATISTICS.

(*mandav*) among their fields, and in winter move into encampments on the sides of hills where they live in *kisādis* (blanket tents). POPULATION.

Periodical visitors to the District are the Ghilzais, viz., Násar, Khurot, Shinwár, etc., who are mentioned under Ghilzais later on. They are to be seen in the District chiefly in the winter months, when they graze their flocks, engage in trade and transport or work as labourers.

The Jalálzai, Mardánzai, Bátozai and Kibzai of Zhob come to Loralai in winter to work as labourers. The Duki and more especially the Chamálang valley is a regular pasture ground in winter for flocks from Sanjáwi, Bárkhán and Shábrig; when the rainfall has been good and there is sufficient pasturage, the Marris of Kohlu, some of the Bugtis, and the Baloch border tribes of Derá Gházi Khán, such as the Durkáni, Hadiáni and Buzdár, graze their flocks in Bárkhán in August, September, October, April and May. A few of the Spín Taríns, Lúnis, Tor Taríns and Ustarábas of Duki go to Jhang and Multán in the Punjáb during winter months to import cloth and shoes. In years of scarcity and drought the Sadozai and Waliáni Lúnis graze their flocks in winter in Dérájt.

The immigrants from other Provinces in India are chiefly from the Punjáb and Sind. They are employed in Government and private service, and are also engaged in trade and labour. Immigration from India.

No detailed record of age was attempted in 1901, except in the Civil and Military station of Loralai and the bazars at the headquarters of tahsils which were enumerated on the standard schedule; in the District adults were merely distinguished from minors. Out of a total Musalmán indigenous population of 61,322 there were 37,338 adults; 19,841 males and 17,497 females. The number of children, 12 years and under, was 23,984: males 12,938, and females 11,046. Age statistics, vital statistics, infant mortality and infirmities.

## LORALAI

### POPULATION.

Vital statistics are not recorded in any place in the District. In 1905, a summary enquiry regarding the birth and death rate was made by the tahall officials, in a few selected villages, the result obtained indicating 5.47 per cent of births and 4.34 per cent of deaths on the total population during the preceding 12 months. The percentage of births of girls was 2.59 and of boys 2.88, while the death rate among boys was 1.4, girls 1.06, adult males 0.91 and adult females 0.97 per cent. The birth rate (7.41) was highest in the Músá Khél tahsil, lowest (3.54) in Bori, and the death rate highest (6.84) in Bárkhán and lowest (1.71) in Sanjáwi. Longevity among the indigenous population appears to be infrequent owing to constant exposure, bad nutrition and uncleanly habits.

A similar enquiry made in 1905 shows that out of a total population of 12,811 the number of persons afflicted with infirmities was 109 or less than 1 per cent, and it included 43 blind, 9 mute, 44 deaf and 13 lepers. The lepers included 8 males and 5 females, and of these 6 were found in Duki, 4 in Músá Khél and 3 in Bori.

Comparative number of sexes and civil condition.

The disproportion of women to men in the town and cantonment of Loralai was very great in 1901, as there were only 142 women to every thousand men. It may be assumed that the disproportion is greater in March, when the census was taken, than during the summer, as many women leave for their homes in India in order to escape the cold weather.

The following table shows the proportion of females to males among the important tribes of the District:—

				No. of females to 1,000 males.	
Afgháns	...	{	Lúni	...	952
			Tarín	...	944
			Zarkún	...	912
			Panri or Panni	...	884
			Jáfar	...	879
			Ustarána	...	809
			Isot	...	857
			Kákar	...	849
			Zamarai	...	670
Khétrán	...	{	Ghilzai (nomads)	...	717
			...	...	909
			...	...	889
Saind	...	...	...	889	
Baloch	...	...	...	785 to 1,014	



## MARRIAGE CUSTOMS.

Out of the total population of 67,864, civil condition was recorded in the case of 3,561 persons only. Of 3,118 males, 1,774 were married, 174 were widowers and 1,170 were unmarried. Of 443 females 273 were married, 26 were widows, and 144 were unmarried. The figures of course represent anomalous conditions prevailing among the non-indigenous inhabitants of the District. The excess of married men over married women is accounted for by the presence of a number of married men among the troops. The proportion of married males to females among Musalmáns was 942 to 166, among Christians 12 to 5, among Hindus 622 to 92; among unmarried Musalmáns the proportion of males to females was 777 to 85, and of Hindus 316 to 55.

No record was made of the civil conditions of the indigenous population.

Among the indigenous classes, every man marries as soon as he possibly can, but the payment of bride price (*walwar*) compels many to wait till middle age. This is specially the case with the poorer nomadic classes. Marriages almost invariably take place after puberty, one of the most important reasons being that the wife is expected to undertake many and various duties which can only be performed by a full grown woman.

So far as can be ascertained polygamy is rare, except among the well-to-do, though the people have no objection to a plurality of wives up to the limit of four allowed by the Muhammadan Law. The summary enquiry instituted by the tahsil officials, to which a reference has already been made, elicited the information that in a population of 12,811, the number of married men was 2,610 or 20 per cent, of whom 183 or only 1.43 per cent of the population had more than one wife. The wealthy who alone can afford to pay *walwar* more than once take more wives than one, either for pleasure, or, sometimes, for the sake of offspring. Men of average means also occasionally take a second wife to assist in their work, as they find the bargain

POPULATION. a profitable one. Among the Afgháns polygamy is occasionally forced on the poor by the custom which requires that one of the surviving brothers or cousins must marry the widow.

Marriage with near relations formerly much in vogue, among many tribes, though not always the rule, is preferred, because exchanges can be easily arranged, the bride price payable is less, the parties are already mutually acquainted and their tribal relations are strengthened by the marriage tie. Generally speaking, social distinctions are not observed in marriage relations, but most of the tribes, except the Dumars, who have no scruples in this respect, do not give their daughters in marriage, to artisans such as blacksmiths, weavers, etc. The *sardár khéla* or chiefs families among the various tribes generally marry their daughters to members of their own septs, or to scions of families holding a similar position in other tribes. Thus the Shamézai Lúni, and the Mazaráni Khétráns, who are *sardár khéla* in their respective tribes, do not give their daughters in marriage to their own tribesmen. The Kharshín and some of the Bukbári, Maudúdi and Chishti Saiads also unite their female offspring with members of their own septs.

Marriage ceremonies.

Among the well-to-do the bridegroom is generally about twenty years of age and the bride some four years his junior, whilst among the poorer classes both the bridegroom and the bride are, as a rule, older. Infant betrothals are of rare occurrence, and then usually between very near relatives. Ordinarily, a man is not consulted in the selection of his bride; the duty of negotiating a suitable alliance being undertaken by his parents. Before making any definite advances, it is customary to depute a female relative to visit the prospective bride and to satisfy herself as to the latter's personal appearance and other qualifications. Among the very poor, or when marriage takes place among the well-to-do at an advanced age, the man makes

## MARRIAGE CEREMONIES.

his own choice. The girl having been approved, the father of the bridegroom with some of his relatives (*marakka*) interviews the girl's father, and if the preliminary overtures are favourably received, the amount of *walwar*, the portion of it to be paid in cash and in kind, and the nature and value of the presents (*kor*) which the father will bestow upon his daughter at the wedding, are discussed and settled. A deduction on account of the value of presents is sometimes made from the amount of *walwar* and in such cases the parents make no presents to their daughter. When these preliminaries have been arranged, the *mullá* recites a prayer—*fáteha*—and congratulations are offered to the bridegroom's father. The girl's mother then presents the bridegroom's father with a handkerchief or the collar of the girl's dress and a needle in the eye of which a silk thread has been inserted. The bridegroom's father presents the bride with *zurúngue*, an ornament made of silver coins. This is the distinctive sign of maidenhood and is not removed until the woman becomes a mother. Guns are then fired. This, the preliminary step in the betrothal, is known as the *hokra* or *ghusht*, and is considered binding. After it has taken place it is considered a want of good breeding on the man's part to repudiate the contract without a plausible excuse, and any one who does so is regarded with contempt. In the case of the woman the *hokra* is considered binding except under special circumstances. When a period of about a month has elapsed from the date of the preliminary betrothal, a party of the bridegroom's relations visits the bride's father and pays him a portion of the *walwar*. The bride's father presents the visitors with pouches of embroidered cloth which are used for keeping antimony and tobacco, and a portion of the *walwar*, originally fixed, is also remitted. This is the *kozda* or betrothal, and on this occasion also, there are general rejoicings, dancing, etc. After the *kozda* the bridegroom is permitted to visit the bride at her parent's house and to enjoy all the privileges of a husband.

## POPULATION.

When the *walwar* has been paid in full, a date is fixed for the marriage (*nikáh* or *wáda*), when the bride is brought from her father's house, to her new home by a party of the bridegroom's relations and friends (*wra*, the marriage service (*nikáh*) being performed by a *mullá* in the bridegroom's house, within three days. Should the girl die before the *nikáh*, half the *walwar* paid is refunded. Besides the *walwar*, the bridegroom has to supply provisions (*khushai*) to the father of the girl for the entertainment of the wedding guests. Marriages are generally performed after the wheat harvest has been gathered in, but they are not celebrated during the month of *safar*, the first ten days of *muharram* and the period intervening between the two *ids*. In the case of remarriage of a widow no ceremonies except the *nikáh* are observed.

The ceremonies of marriage described above prevail among the Kákars of Bori, and, with a few local modifications, among other Afghán tribes in the District. The Jáfars, Kharshíns, Lúnis, Taríns and Dumars perform the *nikáh* in the bride's house, while the Músá Khéls, Irots and Zamarais follow the practice of the Sanzar Khél Kákars. Among the tribes in the Duki, Sanjáwi and Músá Khél tahsils, the bride and bridegroom are not permitted to see or meet each other before the marriage.

Marriage  
ceremonies  
of Khétráns.

The marriage ceremonies of Khétráns are somewhat different. The Khétrán bridegroom generally wears red trousers on the day of marriage, and among the Chachas, until recently, the bridegroom was required to wear the marriage crown (*mukat*) and cut a branch of the *jundi* tree—ceremonies which are apparently the relics of Hindu customs. When a girl has been approved by the parents of the prospective bridegroom as a suitable match for their son, a menial such as a weaver, shoemaker or minstrel is sent to her parents or guardians to consult them. If they are agreeable, the father of the lad, together with a few of his relations, and a female of his household, interviews the girl's

## MARRIAGE CEREMONIES.

parents, and arranges the terms, the chief points for consideration being the amount of *walwar* and whether the marriage will be *sariwar* (i.e., that the girl shall return to her parents in the event of her becoming a widow). Sweets are distributed to those present, and a gun fired. The lad's father presents a *poti* or wrapper to the bride and a rupee to be worn by her on the forehead, the well-to-do giving a gold *muhar* in lieu of a rupee and also a *poti* to her mother. The girl's father presents a *poti* to the female who accompanies the bridegroom's party. A part of the *walwar* fixed is also paid. These ceremonies are a binding part of the betrothal. A week or so after the betrothal, the bride's parents send a *badni*—sheep skin embroidered with silk, and a gold or silver ring for the bridegroom. The marriage service or *nikáh* is performed at the bride's house, and when she is brought home, a sheep is killed. The heart of the sheep is cooked, and a *mullá* recites a charm over it, and it is then divided between the bride and the bridegroom. The rest of the meat is cooked, and seven women, who have been married only once and whose husbands are living, are invited to partake of the repast, at which the bride and bridegroom eat from the same plate. The bride and bridegroom are not permitted by custom to meet or see each other before marriage. The tribal sentiment about this custom is best illustrated by the tradition which prevails among the *Khétráns* regarding the graveyard—*kanián-wála-kabristán*—at *Vitákri*. It is said that in days gone by, some young girls were playing on the ground when the lads to whom they had been betrothed happened to come that way. The girls being unable to hide themselves prayed to God to shield them from their gaze. The ground opened and they all sank alive into it. Popular superstition has it that on Thursday nights the girls still emerge from the graves, to dance and sing. Should the girl die before the celebration of the *nikáh*, the portion of *walwar* already paid, is not refunded.

## LORALAI

**POPULATION.** Except among the well-to-do Kharsbín Saiads who marry within their own septs and do not demand any *walwar*, the amount and payment of *walwar* is the most important factor in all matrimonial arrangements. In pre-British days money was scarce and the bride price was low, varying from Rs. 25 to Rs. 100 for a virgin, and with the exception of the small amount required for ornaments, it was generally paid in sheep, goats, camels, cattle, grain and occasionally in land and water. Among the Shádozais, Spin, Taríns and Ustaránas of Duki no *walwar* was demanded. The present rate of *walwar* among the tribes in Bori is from Rs. 100 to Rs. 1,000; Músá Khéls Rs. 300 to Rs. 800; Gharshín Saiads Rs. 60 to Rs. 80; Duki tribes Rs. 200 to Rs. 800; Dumars Rs. 250 to Rs. 700; Khétráns Rs. 300 to Rs. 900. But the amount depends on the position of the bride's family, her personal qualities, and the paying capacity, age and social position of the suitor. Cases are known among the Mazráni Khétráns in which as much as Rs. 3,000 have been paid. If a man wishes to marry above him or an old man wishes to marry a young girl, he has to pay a higher price than an ordinary suitor. The *walwar* paid for a widow or a divorced woman is generally half the amount paid for a virgin, but in exceptional cases when a widow is young and attractive, it is more. Dower, or *haq-i-mahr* (known as *káwín* among some of the tribes) is theoretically recognised, the amount varying in different tribes. It is usually small; in the Bori tahsíl it is Rs. 20 to Rs. 40; among Zarkúns of Duki Rs. 7 and among other tribes from Rs. 2-8-0 to Rs. 40; in Bárkhán Rs. 12; and in Músá Khél Rs. 2-8-0 to Rs. 12. A cow, or a couple of sheep, a few fruit trees or some ornaments are generally given in lieu of dower, and this is more particularly the custom among the tribes in Sanjáwi. Among most of the Afghán tribes the husband presents his wife, either in addition to, or in lieu of the *haq-i-mahr*, with a share, generally one-third, of the merit (*sawáb*) which he hopes to obtain after death by giving alms from his hearth (*angharai*) during his lifetime.

## MARRIAGE CUSTOMS.

Mention may also be made of the system of exchange POPULATION. (sarai, tsarai, patsarai, wata or watáandra) which is uni- System of exchange. versal among the tribes. Under this system, if there is much difference between the ages of the girls, who are to be exchanged, one being marriageable and the other not, the parents of the younger generally have to pay an additional sum in cash, or give two minor girls for a marriageable one. Similarly when a widow is given in exchange for a virgin, the guardians of the former have to make an additional cash payment by way of compensation.

In pre-British days a man of influence and power in the Bori, Sanjáwi and Duki tahsils would kill a sheep, and throw its head into the house of the girl of whom he was enamoured, and give out that she was his, signifying that any one who would cut off his head could marry her. The *walwar* would ultimately be settled with her parents and the girl married to the man. This was called *ár*. Among Sanzar Khéls including Dumars, Zakhpéls and Utmán Khéls it sometimes happens that a marriageable girl leaves her parents or guardians and seeks protection under the roof of the man of her choice. In such cases too (known as *matézyri* or *tasht*) the *walwar* is arranged subsequently and paid to her parents, and the woman is then married. Peculiar systems.

Among the Khétráns a system locally known as the *sariwar* also prevails, under which a woman, when she becomes a widow, returns to her parents, and carries with her the presents made to her by the parents at her wedding. In this tribe when exchanges of girls are effected, the guardians of the minor girl agree to give hereafter a daughter born of the elder girl taken in marriage. This is called *arjai dosti*.

The marriage expenses most of which fall on the bridegroom's party vary according to the position of the contracting parties from Rs. 50 to Rs. 500 excluding the *walwar*. The marriage expenses and gifts.

The bride's parents generally present her with a dress, and a few silver ornaments, bedding, and some articles of

## LORALAI

**POPULATION.** household furniture. A suit of clothes is also given to the bridegroom. When, however, the cost of these presents has been treated as a set off against the bride price, the bride's parents give her no presents. Wealthy families present more dresses than one to the bride, more numerous and better ornaments and articles of household furniture, and occasionally some animals. This is especially the case among the Mazaráni Khétráns.

**Divorce.** The usual reasons for divorce are the disagreeable appearance or temper of the woman, immorality proved or suspected, or sometimes disease. Among the Kákars a woman who refuses to work or proves to be incapable of performing her multifarious duties may also be divorced. The method of divorce is the throwing of three stones or clods of earth after the woman in the presence of two witnesses. The divorcée has the status of a widow and can remarry in her tribe, but if she is divorced for misconduct, she is not permitted by custom in some of the tribes to marry her seducer. Amongst the Dumars, Zakhpéls, Péchiés and Sanzar Khéls of Bori, the Zarkúns and Tor Taríns of Duki and the Dumars of Sanjáwi, a woman can obtain a divorce if her husband is proved to be impotent. To effect this, pressure is brought to bear on the husband by her parents through the tribal headmen. Among many of the tribes, if a woman is divorced for her own fault, the husband claims compensation (*khulla*) from the man whom the divorcée marries. The amount is generally not more than half of the *walwar*, originally paid for her.

**Penalties for adultery.** Before the British occupation, among most of the tribes, death was the punishment of a faithless wife caught *flagrante delicto*. The Laharzái Músá Khéls cut off the nose of the woman, and made a cut on the forehead and wrists of the seducer. Among the Dumars, Zakhpéls and Wanéchis the adulteress's nose and ears were cut off, while among the Bél Khél Músá Khéls and Isots, the woman's nose and the man's foot were chopped off. The punishment



## ADULTERY.

of death still holds good theoretically, but, in practice, an injured husband is ready to salve his conscience with compensation in girls, money, cattle, land, etc., the amount payable varying in different tribes. No compensation is payable if both the seducer and the woman are killed. If both escape, the woman is divorced, and can marry her seducer, among all the tribes except the Khétráns and the Kharshín Saiads, on payment of compensation to the injured husband. This compensation varies, but the general rates prevalent at present are the following:—among the Músá Khéls and Isots Rs. 700; Jáfars Rs. 500; Kharshín Saiads Rs. 300 and a girl; Spín Taríns and Sbádozais of Duki Rs. 700, one girl and one sword; Zarkúns Rs. 250 and two girls or Rs. 500 in all; Tor Taríns Rs. 400; Lúnis Rs. 400 and two girls, or Rs. 600 in all; Dumars, Zakhpéls and Péchis Rs. 600; Wanéchis Rs. 700; Sanzar Khéls from Rs. 600 to Rs. 1,200 and a fine of Rs. 100. When both parties are Khétráns, the compensation payable is Rs. 300; the woman is divorced and if married under the *sariwar* system returns to her parents, otherwise she is divorced by her husband and disposed of for *walwar* outside the group to which the husband belongs. When the woman belongs to Kharshín and the seducer is a Buzdár, the compensation payable is Rs. 800 and the woman also returns to the Kharshíns. If the woman belongs to a blacksmith, *hamsáyah* or a Saiad, the compensation is heavier. The Lúnis have different rates for various tribes, viz., with Marris, Zhobis and Hamzazais Rs. 600; with Zarkúns of Kóhlu Rs. 300; with Dumars Rs. 300; and with the Taríns of Thal Rs. 400. When the woman is not married but is betrothed, the Lúnis charge, besides the compensation, damages (*sharmána*), and among Dumars, Zakhpéls, and Péchis, if the seducer cannot pay the full amount of compensation, he is made to pay *sharmána*, which in the case of a married woman is about Rs. 100 and in the case of a virgin about Rs. 30 and the woman remains with her husband or guardian.

## POPULATION.

The status  
of woman  
and rights to  
property.

Except among well-to-do families of Mazaráni Khétráns, Shádozais, Lúnia, Bukhári Saiads and Taríns the position of the women is one of extreme degradation. No sooner is a girl fit for work than she is sent by her parents to tend the cattle, besides taking her part in all the ordinary household duties. Owing to the system of *walwar* in vogue, when she reaches nubile age, she is, for all practical purposes, put up for auction sale to the highest bidder. Her father discourses on her merits as a beauty, or as a housekeeper, in the public meeting-places, and invites offers from those who are in want of a wife. Even the more wealthy and more respectable Afgháns are not above this system of thus lauding the human wares, which they have for sale. In fact the more wealthy and influential the family of the bride, the larger the price offered for her hand. A wife is expected not only to carry water, prepare food and attend to all ordinary duties which include grinding corn, fetching fuel, sewing and washing clothes, and spinning wool, but she must take the flocks out to graze, groom her husband's horse and assist in the cultivation. With a few exceptions mentioned later, she has no rights in property, nor even to any presents given at her marriage, and, if divorced, she can only carry away with her the clothes she is wearing. As a widow, too, she is only entitled to a subsistence allowance from her late husband's estate.

In the household of a deceased Afghán, widows and girls are merely regarded as assets, in the division of his property, and though the system is severely discouraged by Political Officers, it is no uncommon thing to find that a son is willing to hand over his mother to an applicant for her hand on the receipt of the stipulated *walwar*.

In former days, a brother who did not wish to marry his brother's widow, could dispose of her in marriage to any one he chose, and appropriate the *walwar*, but an appreciable change has occurred in the position of such widows, since an important decision given by Mr. (Sir Hugh) Barnes, then Agent to the Governor-General, in November

## STATUS OF WOMAN.

1892, in the case of Lukmán Kákar *versus* the Crown. "As regards a widow's power of choosing a husband," Mr. Barnes said, "Muhannadan Law must not be over-ridden by local inhuman and ignorant custom, and, in all disputes regarding widow re-marriage brought before the Courts in British Baluchistán or the Agency Territories, the Courts of Law should follow the provisions of Muhammadan Law, in so far as that Law gives to widows full liberty and discretion to marry whom they please; and no case of the kind should be committed to a *jirga* for settlement without a clear direction that, on this point of the widow's freedom of choice, no curtailment whatever will be permitted of the liberty and discretion which Muhammadan Law allows her. The only point in which any concession to local tribal custom can be permitted is that which relates to the payment which should be made by the new husband to the late husband's family. • • • In order to put a stop to the feuds which might otherwise arise from allowing widows to marry whom they please, it is admissible for Courts to settle the sum of money which should be paid to the family of the widow's late husband by the man she proposes to marry. This is the point in the settlement of these cases, which may usefully be made over to a *jirga* for decision." This decision was re-affirmed by Sir James Browne in June 1895, in the case of *Muhammad Maryam, Yásinzai*. The decision is not always followed by the tribesmen, but the women are gradually becoming aware that they can appeal to the Courts.

Amongst most of the tribes, including the Péchi, Kharshín and other Saiads, the women are allowed no share in inheritance; but the Spín and Tor Taríns, Ustaránas and Zarkúns of Duki allege that they follow the Muhammadan Law and allow women the share to which they are entitled by that Law. This share they can dispose of and take with them on their marriage, but a Zarkún woman does not possess alienable rights and the property reverts to her parental heirs on her marriage. Among the Sanzar Khéls of Bori a

Inheritance.

## LORALAI

**POPULATION.** widow, so long as she does not marry, is permitted to hold one-eighth of her deceased husband's property both movable and immovable. A widow, among the Jáfars, on her remarriage takes with her the presents made by her parents at her wedding. The Khétrán custom permits written wills, bequeathing a share of immovable property in favour of women, and in such cases the women enjoy absolute control over the property thus bequeathed to them.

Inheritance among males is governed by tribal custom, but is based on the general principles of *sharíat*.

**Language.**

Language, at the Census of 1901, was recorded only in the case of 4,248 persons who were censused on the standard schedule, but these were included in the old Thal Chotiáli and the Zhob Districts and separate figures as to the dialects spoken by these persons, who are chiefly aliens, are not available.

The language of the Courts is Urdu, and a modified form of it, originally introduced into the District by officials, who came in the early days of the British occupation from the Deráját, is making way among the indigenous population, more especially in the villages in the vicinity of Loralai town and cantonment.

The principal dialects spoken by the indigenous population are Pashtú, Khétráni and Baluchi. The medium of correspondence, except in the case of official documents, is Persian among Muhammadans, and *Lahanda* among the domiciled Hindus. But in Bori and Duki correspondence is sometimes carried on in Pashtú, the characters used being Persian.

Pashtú is spoken by all the Afgháns except Jáfars in all the tahsils. The Wanéchi Spín Tarín of the Sanjáwi tahsil use a modified form of Pashtú which is known as the Tarínso. This dialect differs from the ordinary Pashtú of the Quetta-Pishín District, and, according to tradition, the progenitor of the Wanéchis quarrelled with his father who cursed him saying "*warza. pa zhabe de sok mapahéza*," that is, "begone,

## LANGUAGE.

let no one understand thy tongue." Among the peculiar **POPULATION** terms of Tarínáo may be included the following :—

English.	Pashtú.	Tarínáo.
Father	... <i>plár</i>	... <i>piár</i>
Wind	... <i>bád</i>	... <i>wáju</i>
Sun	... <i>nimar</i>	... <i>mér</i>
Bullock	... <i>ghwae</i>	... <i>lézhdr</i>
Camel	... <i>ush</i>	... <i>wush</i>
Dog	... <i>spai</i>	... <i>spa</i>
Milk	... <i>shodae</i>	... <i>shwa</i>
Butter-milk	... <i>shorambae</i>	... <i>shamzi</i>
Clarified butter (ghí)...	<i>ghuri</i>	... <i>runrah</i>
Turban	... <i>pagrai</i>	... <i>malae taur</i>
Shirt	... <i>kamis</i>	... <i>rebún</i>

Khétráni, which is also known as *Barázai* and *Jáfar-Khétráni*, and which has been classed by Dr. Grierson as a dialect of Labanda, is spoken by the Khétráns and domiciled Hindus of the Bárkhán tahsíl and by the Kharshín Saiads and Jáfars of Músá Khél. This dialect greatly resembles the Jatki spoken in the Derá Gházi Khán District but has some peculiar terms of its own. Among these may be mentioned the following :—

Goat	...	... <i>chháli</i>
Sheep	...	... <i>phanu</i>
Lamb	...	... <i>mathar</i>
Path	...	... <i>tar</i>
Food	...	... <i>kor</i>
Soup	...	... <i>ráha</i>
Smoking pipe	...	... <i>doda</i>
Cooking pots	...	... <i>rachh</i>
4 anna piece	...	... <i>bitta</i>
red (colour)	...	... <i>lákha</i>

Baluchi, which is technically described as belonging to **Baluchi** the Iranian branch of the Aryan sub-family of the Indo-European family, is spoken by the Baloch, who are found in the Músá Khél and the Bárkhán tahsíls. The dialect spoken

## LORALAI

**POPULATION.** is known as the eastern Baluchi, and the words in use for common objects and acts are nearly all pure Baluchi, the remainder of the language being borrowed from Persian, Sindi and Punjābi. Most of the Khétrāns, Laharzai, Músá Khéls, and Jáfars, surrounded as they are by the Baloch, know the Baluchi dialect in addition to their own.

Races, tribes and castes.

The following statement shows the distribution by races and tribes of the indigenous inhabitants of the District:—

		Kákar	...	...	18,419
		Panni	...	...	11,096
		Tarín	...	...	3,392
		Lúni	...	...	2,556
		Isot	...	...	1,952
Afgháns	...	Zarkún	...	...	1,107
		Jáfar	...	...	1,026
		Ustarána	...	...	635
		Zamarai	...	...	531
		Shírání	...	...	91
		Ghilzai	...	...	3,184
				<b>Total</b>	<b>43,989</b>
Saiads	...	...	...	...	2,262
Khétrāns	...	...	...	...	13,586
		Huzdár	...	...	814
		Leghári	...	...	316
Baloch	...	Kaisráni	...	...	182
		Gurcháni	...	...	139
		Others	...	...	22
				<b>Total</b>	<b>1,473</b>
Jats and Bráhuís	...	...	...	...	12
				<b>Grand Total</b>	<b>61,322</b>

Afgháns, it will be seen, are by far the most numerous, comprising about 65 per cent of the total population of the District, and Khétrāns and Saiads come next with 20 and 3 per cent respectively; the number of Baloch was 2 per cent of the total. The few Shírání Afgháns (91—males 50, females 41) enumerated in 1901 were chiefly nomads and were scattered throughout the District, in the Bori tahsíl (22), Duki (22) and Músá Khél (47).

## TRIBAL CONSTITUTION.

The number of non-indigenous inhabitants censused on the standard schedule is about 6 per cent of the total. Owing to the circumstances, under which the non-indigenous population comes to Baluchistán, either in Government or private service, or as traders, and the more or less temporary character of their sojourn, it will not be necessary to deal with them further in this section, which will be confined to a description of the chief indigenous tribes, and domiciled Hindus.

The Baloch in the District are chiefly nomads, and most of them are still attached to their principal tribes. The Khétrán's tribal constitution resembles rather that of a Baloch than an Afghán tribe. They have a chief or *tumandár*, a headman or *wudéra* at the head of each clan, and a *motabar* for each section.

Before dealing with each Afghán tribe, it seems necessary to indicate what an Afghán tribe is. It must be borne in mind that it differs in certain respects, very materially from a Bráhui or Baloch tribe, but as the majority of the population in the District is Afghán, it is unnecessary to discuss the question in detail here. The subject is dealt with in the Baluchistán Census Report for 1901.

Theoretically, an Afghán tribe is constituted from a number of kindred groups of agnates. The groups comprising the tribe are divided into a multiplicity of sub-divisions, which it is almost impossible to follow, but for practical purposes four are in general use, the *kaum* or main body, the *khel* or *zai* representing both the clan—a group generally occupying a common locality, and the section—a group whose members live in close proximity to one another and probably hold common land, and lastly the *kahol*, a family group united by kinship. Affiliated with a good many tribes, however, are to be found a certain number of alien groups known as *washi mindún* or *hamsáyah*. Some instances of these are given in the account of the tribes which follows. In these cases the test of kinship does not apply, and such

## LORALAI

**POPULATION.** groups, families or individuals are united to the tribe by common good and common ill. In other words, common blood feud is the underlying principle uniting a tribe, but the conception merges into the fiction of common blood, i.e., connection by kinship. The Afgháns are not organised under a common leader, as is the case with the Baloch and Bráhui tribes, to whom the tribal officers such as *mukaddams*, *wadéras*, etc., are subordinate, but their more democratic spirit chooses a leading man in each minor group. Heredity is always an important factor among the Baloch, but with Afgháns there is frequent chopping and changing, the weak giving way before the strong and the apt before the inept. Hence individuality has far greater scope among Afgháns than among the Baloch, but the retention of influence, once acquired, frequently depends on exterior support, such as that of Government, rather than that of the tribesmen themselves.

**Kákars.**

The total number of Kákars in the District in 1901 was 18,419: males 9,962, females 8,457, the number of adult males being 5,931. They represent 41 per cent of the total number of Afgháns, and 30 per cent of the total indigenous population of the District. The Kákars are Ghurghusht Afgháns, their progenitor Kákar being a son of Dáni and grandson of Ghurghusht. son of Qais Abdur Rashíd. The principal clans represented in the District are the Sanzar Khél (18,079), Sargara (197), Sanatia (107) and others including Targara (36). The majority of the Sargaras (177) are found in the western part of the Bori tahsil where they own lands in Dirgi Sargara. Their headman is Mullá Abdul Haq, son of Mullá Ahmad. The Sanatias are distributed over Bori (69), and Duki (38), where they work as tenants and labourers.

**Sanzar Khéls.**

The Sanzar Khéls are descended from Sanzar or Sanjar, son of Sughruk and grandson of Kákar, and are also known by outsiders as the Saráns and Zhobis. Sanzar Nika was

\* *Census of India* (1901), Vol. V and V-A., Chapter VIII.



## SANZAR KHELIS.

regarded as a saint, and many stories are told in confirmation of this belief. According to local tradition, Sanzar was a posthumous son of Sughruk by a Saiad wife named Lazgi who after her husband's death returned to her own home in the Lúni country where Sanzar was born. When he came of age, he was taunted by his companions with the fact that his father was unknown, whereupon his mother gave him his father's signet ring and told him who he was. Sanzar then came to Hindubágh. Here the Mughal governor, Míro, conspired to kill him, but he miraculously made his escape, destroyed the Khánki fort and married Míro's daughter by whom he had twelve sons.\*

In the course of the Census of 1901, there seems to have been a misapprehension as to the constitution of the Sanzar Khéls and they were divided into thirty-two sections, but all local authorities distribute them in twelve sections. They have, however, affiliated other groups also, known as *waslis*, and among these may be mentioned the Yadána, a branch of the Kudézai; Kádar, descendants of a slave, who are now included among the Utmán Khél; and Tarézai Arab Khéls. The principal sections of the Sanzar Khéls are known after the twelve sons of Sanzar—Alízai, Abdullazai, Kibzai, Huramzai, Utmán Khél, Nas Khél, Barat Khél, Arab Khél or Arabi Khél, Parézún, Taimáni, Nisai and Hindu Sanzar Khéls. Of these, the Parézúns migrated to the Pishín tahsíl of the Quetta-Pishín District; the Hindu Sanzar Khéls are in Shikárpur in Sind; the Taimáni reside in the Siáhbánd mountains in Herát territory where they have amalgamated with Chár Aimaq. The majority of the Abdullazai, Barat Khél, Nas Khél and a few Nisai are to be found in the Zhob District.

It is alleged that when Sanzar began to divide the country among his twelve sons; he agreed to give Bori, the most fertile valley which extends from Uryági to Mékhtar, to the one who showed great prowess; and with this object a knife

\* Note by R. S. Diwán Jamiat Rai published in the *Journal of the Asiatic Society of Bengal*, Vol. LXXII, Part III, No. 2 of 1903.

## LORALAI

**POPULATION.** was stuck in the ground, and each son was asked to strike it with the palm of his hand. Arabi came forward, struck it with such force that his palm was pierced through and he thus won Bori. Arabi had two sons, Umar and Hamza; the former was a weak man and his descendants are called after his wife Maryam Khél, while Hamza's descendants are known as Hamzazai. The Utmán Khéls who live in the western part of the Bori tahsíl are said to have received their present possessions from the Dumars. The principal sections of the Sanzar Khéls in the Loralai District are the Alízai (2,847), Kibzai (2,028), Utmán Khél (1,624), Arabi Khél 5,709 (including 3,359 Hamzazais), and 5,270 Dumars (including 699 Zakhpéls). Most of them are to be met with in the Bori tahsíl, which has also 140 Barat Khél, 125 Abdullazai, and 138 Nas Khél. The Duki tahsíl has 508 Alízai, 49 Abdullazai, 946 Kibzai, 58 Utmán Khél, 304 Arabi Khél and 155 Dumars. Each of these sections is divided into numerous sub-sections. The leading men among the Sanzar Khéls of Bori are K. S. Azam Khán, who belongs to Rahím Kahol, Khalúnzai, Zínakzai Khudézai, Arab Khél; Firoz Khán, Zabro Kahol, Mirakzai, Shamzai, Hamzazai; Saïdo Hamzazai, Dewána, and Kála Khán, Sabzal Kahol, Shahbazai, Utmán Khél.

Dumars.

Though Dumars are included among the Sanzar Khéls, their claim to a direct descent is questioned. Some of the Sanzar Khéls allege that Dum, the progenitor of the Dumars, was a slave of Sanzar while the Dumars themselves say that Dum was the son of Sanzar by a Shírání widow. The Dumars number 5,270: males 2,789, females 2,481, the number of adult males being 1,698. They are distributed over Bori (864), Sanjáwi (4,251) and Duki (155). Their principal sections are the Shabozai, Nathozai, Umarzai and Zakhpél, and their headman in Sanjáwi is Páyo Khán, son of Sardár Muhammad Gul Bábozai, who died in July 1890. Páyo Khán, who was a minor at the time, succeeded his father in 1895. He is in receipt of a monthly allowance of Rs. 45

## SHÁDOZAI.

from the Levy Service, and also receives Rs. 132-4-8 per POPULATION. annum in lieu of a grain allowance of 50 maunds formerly paid to him. The other important men among the Dumars are Malik Muhammad Sidík, Bábozai, and Malik Allahdád, Sultánzai-Nathozai; and the leading man among the Bori Dumars is Rindo, son of Abdal. The Dumars are agriculturists, but are said to be indifferent cultivators and some sections are largely dependent on their flocks.

The Zakhpéls though now affiliated with the Dumars Zakhpéls. deny any direct connection with them, and claim a Saiad descent. According to their own accounts they are descended from Saiad Manro. They are regarded as Sheikhs; and the Pékai section among them is much respected on account of the efficacy of their amulets and charms. The Zakhpéls number 699 (males 356, females 343), of whom 692 are in the western circle of the Bori tahsíl. It, however, appears that those residing in Ghunz and other villages in Púi were classed as Dumars in the Census records of 1901.

They are agriculturists and flock owners, and their headmen are Mauiádád, son of Sangín, and Yakúb, son of Mehrbán.

The Shádozais of the Duki tahsíl, though originally Shádozai. Kibzai Kákars, have now practically no connection with their parent stock, and follow the customs of the Taríns among whom they live. Shádo, the progenitor of the Shádozais, with a minor brother and his mother came from Zbob to Thal, and engaged himself as a shepherd to a Lasiáni-Tarín family. When Pír Abdul Hakím, *alias* Nána Sáhíb, was displeased with the Taríns, Shádo entertained the Pír to the best of his capacity, whereupon the Pír blessed him, and his progeny prospered. Shádo married a Tarín wife by whom he had four sons—Shér Khán, Karam Khán, Háji Khán and Nasír Khán, and by a second wife had four more sons—Shabbáz Khán, Adam Khán, Muhammad Khán and Mato Khán. The Shádozai now own the whole of the Thal stream, and are in a prosperous condition. The well-to-do among

## LORALAI

**POPULATION.** them generally employ tenants. They are not on very good terms with the Taríns. The leading men among the Shádó-zais are Tor Khán and his son Baloch Khán, Umar Khán and Izat Khán.

**Characteristics of Kákars.**

Anthropometrical measurements, which were made of the Kákars in the Quetta-Pishín District for the Census of 1901, showed that they had broad heads, fine to medium noses, and that their stature was either above the mean or tall. The following were the average measurements\* of those examined:—

Average Cephalic index	...	81.9
Average Nasal index	...	69.6
Average stature	...	168.3 c.m.
Average Orbito-nasal index	...	116.6

The tribe, on the whole, has been peaceful since the British occupation, though in the early days they gave some trouble. Their main occupation is agriculture, but some, more especially among the Dumars, combine flock-owning with it. The Kákars have a poor reputation for bravery among other Patháns, though they can be troublesome at times; and the standard of morality of the poor is rather low. A local proverb says "whenever you see a Kákar, hit that Kákar with a stick, expel him from the mosque and you will see no mischief." Their dirty personal habits are alluded to in another proverb, which speaks of them as "besmeared with filth." The Masézai section of Dumars are considered misers and the Haidarzai Dumars are notorious for their immoral propensities.

**Pannis**

The Pannis or Pannis were originally a nomad tribe of Ghurghusht Afgháns. The Sáfis, a branch of the tribe, are still found in considerable numbers near Ghazni, and another large section, now known as the Gadúns, reside in the Peshawar District to the east of the Yúsufzai country. The branch with which Baluchistán is concerned appears to have wandered from west to the Sulaimán hills and from thence

\* See *Census of India, 1901, Vol. I, Ethnographical Appendices*, an explanation of the method of measurement will be found at page 6 et seq of the Report.

## PANNIS.

to have spread gradually to the south, the Músá Khéls and Isots remaining in the country now known as the Músá Khél tahsíl. Another section found their way into Sângán from the Bolán Pass, and gradually acquired Bádra, Quat-Mandai and Sibi. Eventually they got possession of, or were perhaps nominated by the rulers of Kandahár to administer Bárkhán and the lands now held by the Marris. The descendants of Pannis are also found in Southern India, where, from time to time, they have made a considerable figure in Indian history. Prior to the downfall of the house of Bábar, one of the celebrated free lances of the period was Dáúd Khán, a Panni, who was remarkable for his generosity and liberality which has passed into the proverb "*bani ta bani nahin ta Dáúd Khán Panni*," that is to say if the worse come to the worst, there is still Dáúd Khán to fall back upon.

The Pannis in the District are represented by the Músá Khéls and Isots, and though their classification is ethnically correct, they are now separate tribes for all practical purposes, being separated from the Pannis of Sibi by a wide belt of country.

In 1901 the total number of Pannis in the District, excluding the Isots which have been separately mentioned, was 11,096—males 5,890, females 5,206, the number of adult males being 3,474. They comprised 275 Ali Khél' (159 in Bori, 116 in Músá Khél), 280 Margbazáni (all in Músá Khél), and 10,525 Músá Khéls (5,578 males, and 4,947 females). The Ali Khéls of the Bori tahsíl are chiefly nomads, but some of them have settled in Tojgi and Kachhí Alízai. The Músá Khéls are divided into two main clans, the Bél Khél (7,782) and the Laharzái (2,684), each clan being again sub-divided into various sections. The leading men among them are Mehráb Khán, son of Jamál Khán, Alu Khán, Mangézai-Laharzái, and Mauladád Khán, Hamzazai-Bél Khél. The Músá Khéls too have not been free from alien admixture; for instance, the Mangézai among the Laharzái are considered to be *minduns* or foundlings.

## LORALAI

### POPULATION.

Músá Khéls are, for Patháns, remarkably non-aggressive, both in their relations with Government and with their neighbours. Originally they were altogether pastoral and even now they have very few permanent habitations and, the Labarzai especially, supplement their resources considerably from the produce of their flocks.

In March 1879, encouraged probably by the success of the Mahsúd Wazírs at Tánk on the 1st of January, the Músá Khéls, Zamarais, Isots, etc., assembled under their leader Sanjar Khán, a force of some 5,000 men with the intention of attacking and plundering Vihowa. Owing to the energetic measures taken by the Deputy Commissioner, Déra Gházi Khán, Mr. H. B. Beckett, and the prompt appearance at Vihowa of a detachment of troops from Déra Ismáíl Khán, the Músá Khéls dispersed. Before dispersing, however, they turned to the Buzdár country and did considerable damage there. For many years the Músá Khéls were incessantly plundered by the Hadiáni-Legháris, Durkánis and Lásháris. In March 1883 Mr. (Sir Fred.) Fryer, Deputy Commissioner of Déra Gházi Khán, who was accompanied by the leading Baloch Sardárs of the District, including Sardár Muhamnad Khán Leghári, and Nawáb (Sir) Imám Bakhsh Khán, Mazári, took advantage of a visit made by him to Chamálang to settle matters between the Músá Khéls, Hadiánis and Durkánis, and his efforts were successful. The terms of the peace which was concluded on the 30th of March 1883, briefly were, that, with the exception of the return of a few plundered articles, to which each side attached a special value, all bygones should be bygones. Peace was at the same time concluded between the Músá Khéls and Mirzai (Zamarai) Afgháns, and the Hadiáni and Durkáni Baloch. In 1884 an expedition was led against the Kákars of Zhob, to which a reference has been made under History. On its termination the Kákars and the Músá Khéls submitted to Government. On the creation of the Zhob Agency in 1890 the Músá Khéls were included in it.

## TARINS.

The Tarins are Saraban-Afgháns, the descendants of **POPULATION.**  
Tarín, son of Sharaf-ud-dín, son of Ibráhím, son of Qais Abdur **Tarins**  
Rashíd. According to tradition, Tarín had four sons—Spín  
Tarín, Tor Tarín, Zhar Tarín and Bor Tarín. The term Abdál,  
however, gradually superseded that of Bor Tarín and came  
into special prominence when Ahmad Sháh Abdáli, commonly  
known as Durráni, began his career of conquest. It is still used,  
though sparingly, for the Achakzais, who have become local-  
ised in the Quetta-Pishín District, and are regarded as a sepa-  
rate political unit from the rest of the Tarins. This is also the  
case with the Tor and Spín Tarins, who, so far as common  
good and ill is concerned, have no connection with the Achak-  
zais or with one another. The Tarins in the District are  
represented by the Spín clan (2,738) and Tor clan (556) and  
there were (1901) 22 Abdáls and 76 others "not specified."

The Spín Tarins were originally settled in Pishín, but **Spín Tarins.**  
leaving their home they migrated southwards to the Shábrig  
tahsíl of the Sibi District, and the Sanjáwi and Duki tahsils  
of the Loralai District. In 1901 they numbered 2,738  
(males 1,407, females 1,331) in the District, of whom only  
7 were in the Bori tahsíl and the remainder were distributed  
over Sanjáwi (1,380) and Duki (1,351). The principal sections  
in the Sanjáwi tahsíl are the Wanéchis, who occupy parts of  
Wani, Chautér and Shírín valleys, and their leading man is  
Khán Sábhib Nawáb Khán, and 174 of the Wanéchis are in  
the Duki tahsíl where they have also acquired land. The  
principal sections of the Spín Tarins in the Duki tahsíl are  
the Lasiáni (356), Marpáni (267), Semáni (192), Adwáni  
(180) and Sáam (118). They own the dry crop lands in  
Thal. The Brémáni branch among the Lasiáni and the  
Adwáni among the Musiáni have been considered as the  
*sardár khél*. In pre-British days they levied certain import  
duties from Hindus who traded in the country. The leading  
men among them are Ismáíl Khán, Lasiáni, and his son  
Bangul Khán; Nasír Khán, Jámáni (Chotiwal); Gáman  
Khán, Lasiáni, and Muhammad Khán Marpáni.

## LORALAI

### POPULATION.

According to local tradition the Taríns are descended from Rais, the progenitor of the Raisánis. From their home in the Sulaimán mountains they came to Mastung, thence to Kowás valley, and thence the Wanéchi, the Lasiáni and Musiáni wandered to Smállan and Thal to graze their flocks. The leaders of the band that came to Duki were Liás, Músá, and Jám. They divided the country, which was then waste, amongst themselves by lot, the Thal stream fell to the Lasiáni and Musiáni; Duki to Nisái; Anambár, Kola Kan and Chotiáli to the Jánáni; and the villages of Lasiáni, Duki and Chotiáli were established. In the time of Ahmad Sháh Abdáli, the assessment on irrigated lands was heavy, and the Taríns sold the Thal stream to Shabház Khán, one of the sons of Shádo, Kibzai, and the Taríns of Chotiáli sold portions of the Anambár water to Shér Khán, son of Ali Khán and grandson of Shádo Khán.

Tarín-Shádozai drinking water case.

The Taríns living at Marpáni Shahr, Ismail Shahr and Gáman Shahr in Thal in the Duki talsíl have long been in difficulties for drinking water. Practically all the permanent water from the Duki stream belongs to the Shádozais, while the Taríns, of the villages mentioned, have no water except what they can get from the bed of the Thal Rod which is near their villages. When the water in this Rod dries up they have to get their water from the Shádozai *viála*.\* The Taríns claimed that they had a right to this drinking water while the Shádozais insisted that they had no right but could only take the water as a favour. The local officers made many attempts to settle the case amicably but without success. In 1899 the case was referred to the Sibi *jirya* and a decision was given that the Shádozais should give drinking water to the Taríns four times a year at intervals of three months at the rate of two *shabanaroz* a time: that the Taríns had no right to this water which was given to them as a favour, and that the decision was to remain in force till such time as the Taríns could get water

\* *Viála*, a water channel.



## TOR TARINS.

of their own. It was evident that this decision did not form a final settlement of the case and disputes continued. Meanwhile the Taríns obtained a *takávi* advance from Government and bought the Tarkbán Chína Káréz near the Duki tahsil, and asked to be allowed to take this water to Ismail Shahr by the Shádozai *Kálapáni*\* *viála*. The matter was referred to the Gumbaz *jirga* of 1905, but no decision which could finally settle the case was given; and after further attempts to decide the case to the satisfaction of the parties had failed, the Political Agent, Mr. Davis, made a decision which was as follows:—That the Taríns should be allowed to take the Tarkbán Chína water to Ismail Shahr in the Shádozai *viála* and that in return for this the Taríns should give the Shádozais a *viála* of flood water from the Thal Rod for the purpose of irrigating the Lab lands. Measurements were to be made for the purpose of ascertaining how much water the Taríns would be allowed to take from a point in the Shádozai *viála* nearest to Ismail Shahr. The Shádozais appealed against the Political Agent's decision, but their appeal has been rejected by the Hon'ble the Agent to the Governor-General and it now remains to carry the decision into effect (1906).

Tor Tarín is credited by local tradition with having had a son, Babo, who in turn had two sons, Ali and Hárún. The descendants of Ali are now known as the Alízai, whilst those of Hárún are divided into five principal sections found in the Pishín tahsil. The hereditary governorship of Pishín under the Afgháns long rested with the Batézai branch of the Abúbakar sub-section of the Hárúnzais, and as a consequence the Batézais of Pishín claim social superiority among their fellows. According to local accounts the Umarzai Taríns came from Pishín to Smállan where the Wanéchis gave them the Shinléz lands. They could not hold their own against the Spín Taríns, and proceeded to Duki, which place they took by force from the Nisái-Spín Taríns who had to fly to

\* A channel of perennial water.

## LORALAI

**POPULATION.** Chotiáli. They were in Duki in 1125 H. (1713 A.D.) when Bahádur Sháh, son of Aurangzéb, appointed Muhammad Gul as *kalántar* or elder. In pre-British days the *kalántar* levied a tax of Rs. 3 per annum from each Hindu shop, import duties on fruit in kind, and on cloth, etc., at rates varying from annas 10 per donkey load to Rs. 2-8-0 per camel load. On marriages Rs. 15 were paid to him, this tax being known as *jhajri*.

In 1901, the Tor Taríns in the District numbered 556 (males 282, females 274) and consisted of 540 Alízai, and 16 Makhiáni; almost all being in the Duki tahsil, chiefly in the Duki and Hab/b Kila villages. The Alízais are represented by the Umarzai section in Duki, and are again divided into four branches—Malézai, Muhammadzai, Bahlolzai and Hanzarzai; and have also affiliated with them the Gulfard (or Bulfarz), a branch of the Isots. At the time of their early advent into Duki, the headman belonged to the Shérozai branch of the Malézais, but a few years before the occupation of the country by the British Government Kamál Khán, Hanzarzai, proved himself a man of power and influence and was recognised as a leading man. The present headmen are Ináyat Khán, son of Nazar Khán, Shérozai, and Mír Khán, son of Kala Khán and nephew of Kamál Khán, Hanzarzai.

Characteris-  
tics.

The Taríns are anything but a fine looking race resembling Baloch rather than Afgháns. The Umarzais, however, had a great reputation for bravery, and although few in number they held their own against their neighbours. They were constantly at feud with the Dumars of Bagháó, owing to the interference of the latter with the stream of water which irrigates the Duki lands and which rises in Bagháó. These quarrels have now ceased. They are almost all agriculturists. Some of the Lasiáni, Marpáni, Adwáni, Semáni and Malgaráni-Spín Taríns import coarse cloth from Jhang and shoes from Multán and export hides to these Districts. A few of the Tor Taríns are engaged in the cloth trade in

## LUNIS.

Calcutta and Bardwán. Most of the Semánis and Malgaránis POPULATION. work as tenants.

The Lúnis, in 1901, in the District numbered 2,556 ;— Lúnis. males 1,309, females 1,247, the number of adult males being 787. Of the total, 2,474 are in the Duki tahsíl, chiefly in the Lúni and Lákhí circles, and the remaining are scattered in the Bori (66), Músá Khél (10) and Bárkhán (6) tahsils. The main divisions of the tribe are Drugzai (949), Paláo (561), and Rakhanwál (903); and 143 miscellaneous.

The Lúnis are descended from Miáni, and are, therefore, connected with the Jáfars of the Músá Khél tahsíl. They designate themselves Durránis, the reason for which may be found in the fact that Miáni was a brother of Tarín, the ancestor of the Durránis. Living near the Baloch, and being constantly at feud with them, the Lúnis appear to have adopted the arbitrary distribution of their component groups into large clans or divisions, which is common among the former. The tribe was, therefore, divided into the three main clans—Drugzai or Drugzai, Paláo and Rakhanwál. The Patozai who are Kákars and the Laths who are probably descended from another brother of Lúni, Latz by name,\* are alien. Besides these it is alleged that the Ghoráni and Shudiáni sections are also aliens (*waslis*) while Mírzai-Drugzais claim a Saiad descent and are treated with respect by the Lúnis.

According to local accounts the Lúnis are descended from Laun, Durráni. Originally they were a pastoral tribe and used to come down from Khurásán to graze their flocks in Bagháó, Rarkan, Kingri, etc., returning to Khurásán for the summer. The eldest son of Laun was Shamé, from whom are descended the Shamézais (169) who are the *sardár khél* or chief's family. After Shamé, the chiefs of the tribe were successively Abábakar, Hátang and Haidar. In the time of Gházi Khán, son of Haidar, a few of the Lúnis remained behind in Rarkan, while in the time of his son and

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\* *Census Report* (1901), Vol. V, V-A, page 92.

## LORALAI

**POPULATION.** successor Muhammad Khán, the migration back to Khurasan entirely ceased. Muhammad Khán founded the village of Kot Khán Mubammad in Kingri. Muhammad Khán had seven sons, of whom Dost Muhammad migrated to Déra Gházi Khán, and Pérag Khán commenced cultivation in Rarkan, Rara Sham, etc. The Lúnis came into collision with the Músá Khéls at Hazárgat on the Lúni river, and in one of the fights 400 Lúnis were killed when the remainder moved to Chamálang and Nath-ki-chap. Pérag Khán had two sons—Jalál Khán and Páind Khán—and on the former's death Páind Khán became the chief as Samundar Khán, son of Jalál Khán, was a weak man. Páind Khán collected a force of 800 men, and attacked some Marris who were living with the Khétráns. Bábul Khán, Khétrán, claimed the restoration of the property looted, but the Lúnis declined to give it up. In the fighting which ensued the Lúnis were at first successful, but the Khétráns and Marris at length collected in such force that the Lúnis were obliged to retire towards Lákhi.

Páind Khán was succeeded by Samundar Khán, and on the latter's death in 1893 Sardár Nawáb Khán became the chief and was given the title of "Khán Bahadur" in 1900. He has abandoned Dewána Shahr (also known as Samundar Khán Shahr) and has now settled in Dháki. His lands in Lákhi are revenue-free for life, and he and his brother Mír Khán enjoy an annual allowance of 1,050 maunds of grain which was converted into cash (Rs. 2,625) in April 1900. Another man of importance among the Lúnis is Makho Khán, Shamézai.

The Lúnis have gradually extended their possessions by purchase, and now own several villages in the Luni and Lákhi circles.

It was in the year 1873 that the head of the Lunis met Captain (the late Sir Robert) Sandeman and asked him to procure for them the service which they formerly held under the Sikh Government for the protection of the trade

## ISOTS.

route to India. A brigade of troops marched through their **POPULATION.** country in 1880, and Samundar Khan, with a party of sowars, accompanied them as far as Girda Kach and did excellent service.

The Lúnis are excellent soldiers and fine men. On grand occasions they make a great show of men in armour and of horsemen with tasselled spears. They are not on good terms with the Marris.

The majority of the Lúnis are now engaged in agriculture, but some of them such as the Waliáni, Marúfzai, Mírzái, Lado and Kata Khél also combine flock-owning with it. Among their compatriots the Lúnis are considered ignorant people and a local proverb compares them with an ox.

The Isots belong to the Ghurghusht division of the **Isots.** Afgháns, their common ancestor, Isot, being described as a son of Panni, who was a brother of Kákar.

In 1901, the number of Isots in the Músá Khél tahsíl of the Loralai District was 1,941—males 1,044, females 897, the number of adult males being 593. They are divided into nine sections, the Nuhzai (726), Mubammadzai (310), Bulfarz (194), Morézai (294), Isázai (45), Umarzai (142), Gháibzai (130), Khidarzai (46) and Néknámzai (52). They occupy the hilly country in the east of the tahsíl, adjoining the Punjáb border. They obtained the Zor Zabí lands from the Músá Khéls as a reward for helping them against the Kibzais. Two of the sections, viz., the Bulfarz and the Néknámzai are said not to be connected by blood with the Isot, though participating in good and ill with them. The Bulfarz are known locally as Ghwatai, and are descendants of Miáni of the Saraban division of the Afgháns, whilst the Néknámzais are probably the descendants of a Dáwi saint called Neknám. A few families of the Bulfarz have migrated and settled at Duki, where they are known as Gulsard and have become affiliated with the Umarzai Taríns.

The Isots are essentially a nomadic race, possessing no towns or villages, and are quiet and inoffensive. They wear

## LORALAI

**POPULATION.** clothes of the Baloch fashion ; the men always dress in white and the women in black. The leading men among the Isots are (1905) Malik Mánu Khán and Malik Runa Khán.

**Zarkúns.**

In the Census Report of 1901, Mr. Hughes Buller said that "the Zarkúns claim connection with the Pannis, but their origin is doubtful. Owing to the raids to which the tribe was constantly exposed through its proximity to the Baloch, it is probable that the nucleus of the tribe imitated the latter's example and affiliated to itself a number of the alien elements. Thus a few Kbajaks, who are Pannis, are recorded in the Ghunji clan, whilst Sbarawan, the name of another, would appear to indicate that the nucleus of the clan consisted of Afgháns of the Saraban division, a word easily converted by an Afghán into Sbarawan."\*

In 1901, the Zarkúns in the District numbered 1,107—males 579, females 528, the number of adult males being 365. Of the total, 12 are in the Bárkhán and 1,095 in the Duki tahsíl. According to the Census records they are divided into ten sections, the strongest being the Pírozáni (426) and Ghunji (344). The Zarkúns in the Duki tahsíl are known as the *karkani* (to distinguish them from their brethren in Kohlu) and they are chiefly found in Wárézai, Hosri, Palos, Khalíl Chína and Simao. A few families have also acquired land in Duki and Habíb Kila. Their leading man (1905) is Rasad Khán of Hosri.

**Jáfars.**

According to the genealogists, the nucleus of the Jáfars is descended from Miáni, the brother of Tarín, Shírani and Baréch. The Miáni or Miánai still constitute a large tribe which is scattered about from Kandabár to Kobát. The Jáfars, however, appear to have assimilated a number of outside elements, as the frequent use of the Baloch suffix *áni* among their sections indicates.

In 1901, the Jáfars in the Músá Khél tahsíl of the District numbered 1,026—males 546, females 480, the number of adult males being 346. They are divided into two clans, the Khid-

\* *Census of India*, Vol. V and V-A (1901), Chapter VIII, page 94.

## USTRANAS.

rání (646) and the Umrání (380); the leading man of the former is Sardár Kálu Khán and of the latter Sardar Ahmad Khán. They own lands in Drug, Zárni, Sara Dirga, Karkana, Kiára, Ġabar Gurgogi and Nath close to the border of the Déra Gházi Khán District. A few families of Jáfars are settled in the Sbádozai villages in the Duki tahsíl where they are known as the Shakún, but they have become merged into the Shádozais.

The Jáfars are a weak and inoffensive tribe, powerless to injure their powerful neighbours. They, however, enjoyed immunity from the Buzdárs, owing to the fact that the founder of the Taunsa shrine, whose disciples muster strong among the more influential Buzdárs, was of Jáfar parentage. Mr. (Sir Fred.) Fryer, Deputy Commissioner of Déra Gházi Khán, said in 1876: "The Jáfars though industrious and well conducted are a spiritless and unwarlike race. Were it not for the spiritual influence of the guardian of the Taunsa shrine (himself a Jáfar) over the neighbouring tribes, they would long ago have lost the remnant still remaining of their once large possessions. As it is their resources are subject to a constant drain from the shameless mendicancy of the Pathán and Baloch who surround them and beg for alms with the audacity of superior strength."

The Jáfars were, formerly, famous for their liberal hospitality, which is illustrated by a local proverb, to the effect that the day of judgment (*kiámat*) will come when the Jáfars would cease to be hospitable.

In 1901, the total number of Ustránas in the District was 635—males 351, females 284, the number of adult males being 217. Of the total, 515 (males 281, females 234) were in the Duki tahsíl, 114 in the Músá Khél tahsíl and 6 in the Bárkbán tahsíl. In the latter tahsíl they are chiefly nomads. They are divided into various sections, Masézai (176) being numerically the strongest. About five generations back, when Sbér Khán, Shádozai, established a new village on the Anambár, he got some Ustránas, who had migrated from Zhob, to settle in it and he gave them dry lands to cultivate on payment of *haq-i-topa* or rent. They subsequently

## LORALAI

**POPULATION.** acquired land and water in Shabház Chína, Sado Chína, Sawar Chína, Ghazi Chína, Palos Khurd, Paliáni, Habīb Kila and Juki. Though classed as Afgháns they claim a Saiad descent. According to Masson they are descended from a Saiad\* who settled among the Shírání Afgháns and married a Shírání woman. They are a fine, manly race, stout, hardy, well behaved and peaceably inclined, they are good swordsmen, and also good cultivators. Their present (1905) leading men in the Duki tahsíl are Ali Ján and Palia.

The Ustránas are among the best cultivators in the Duki tahsíl. The Masézai and Dabzai sections deal in cloth and shoes and the Umar Khéls import cattle from Sind.

**Zamarais.** The Zamarais, who are known as Mizris by their Baloch neighbours, are descended from Miáni, and are, therefore, connected with the Lúnis and Jáfars. A few of them under the name of Mizris are to be found among the Pannis of Sibi. A curious tradition prevails among the Zamarais themselves according to which their progenitor once temporarily adopted the form of a *zamarai* (lion in Pashtú) and hence the name. They are a limited tribe, but have a good reputation for bravery. They are not so powerful as the Ustránas with whom they have had frequent feuds. In 1901, the Zamarais in the Músá Khél tahsíl of the District numbered 531 (males 318, females 213). They are divided into two sections—Ismaíl Khél (508) and Muhammad Khél (23)—and their headman is Hakím Khán. They own lands in Ramak, Raghzi and Guzi Zamarai and are engaged in agriculture.

**Ghilzais.** The total number of Ghilzais enumerated in the District in 1901 was 3,184—males 1,854, females 1,330, the number of adult males being 1,248. Of these, 1,055 were in Bori, 1,400 in Duki, 671 in Músá Khél, 24 in Sanjáwi and 34 in Bárkhán. The strength of the various clans enumerated is shown in the margin.

Násar ...	...	1,696
Kharot ...	...	436
Malla Khél ...	...	225
Tarak ...	...	191
Sulaimán Khél ...	...	163
Shinwár ...	...	163
Hotak ...	...	90
Andar ...	...	62
Tokhi ...	...	39
Others ...	...	119

\* Saiad Muhammad-i-Gesu Daráz, a native of Ush near Baghdád.



## GHILZAIS.

The Ghilzais are not an indigenous tribe, but a few **POPULATION.** have permanently settled in the District and acquired landed property. Among these are included the Afghán refugees, who have been mentioned at the end of the section on Population. Their most important headman is Sardár Muhammad Sháh Khán, Hotak. Násar settlers are also found in Kach Sardár, Chapli and Dabri in the Bori tahsíl; at Tor Wám, and Zhar Kila in the Sanjáwi tahsíl; and Khádam, Kharot purchased, in 1896, Banhar land from the Shamézai-Lúnis for Rs. 1,000. A few others have also settled in Taláo Dámán, Bézawar and Saádat Shahr in Duki. The rest of the Ghilzais are either nomads, who visit the District periodically to graze their flocks, and to engage in the carrying trade, or labourers and *káréz* diggers who come during the winter and return to the Afghán highlands in the spring.

The Malla Khél, Shinwár, Kharot and such of the Násars as own floöks, enter the Bori tahsíl in November by Marra Tangi, Tor Khézi, Kohár and Chinjan. Some move on to Kingri and Khajúri in Músá Khél, and others to Duki. Here they graze their flocks, deal in wool, *ghí* and dry fruit returning to Khurásán in March. Some of the Kharot who live in Tor Khézi sell fuel.

The Kamal Khél, Ya Khél, Masézai, Malézai, Salákszai, Bori Khél, Súr Nasa and Bano Khél return from Déra Gházi Kháu *dámán* in April, the Ya Khél and Bori Khél pass on to the Pishín tahsíl, the Malézai and Salákszai sell fuel and milk in Loralai, while others encamp near Sharan Alizai, Saghri, Sháh Káréz, Mahwál, Katoi and Dabri in the Bori valley and trade in wool and engage in transport between Loralai, Fort Sandeman, Kila Saifulla, Harnai, Duki, Bárkhán and Spíntangi. They also retail wooden plates, *kásas* and cheap zinc ornaments which they bring from Déra Gházi Khán, and export wool and pomegranates.

The Ghilzai nomads, while encamped in the District, generally live in separate settlements (*kirís*), but sometimes

## LORALAI

POPULATION. enter into marriage relations with local Afgháns. In 1900 Sharbat Khán, Shádozai of Dost Ali Shahr, married a Násar girl and paid Rs. 500 as *walwar*, and had a son by her in 1902. Sharbat himself belongs to a dwarf family, his stature being below 3 feet, while that of his bride was 5' 6". He had five sisters, of whom three are of his size and have remained unmarried, while the other two were of middle size and have been married.

The Ghilzais are a remarkably fine race of men, being unsurpassed by other Afgháns in stature and strength. They also differ from other Afgháns in their greater intelligence, adaptability and perseverance and they are also most enterprising traders.

Saiads.

In 1901, the Saiads in the District numbered 2,262—males 1,197, females 1,065, the number of adult males being 740. Of this total, 1,044 live in Sanjáwi, 509 in Duki, 335 in Bori, 271 in Músá Khél and 103 in Bárkhán. This number does not include Zakhpéls who are included among Dumar Kákars and the Sheikhs in the Bárkhán tahsíl, both of whom claim Saiad descent.

The Saiads consist of a number of groups and cannot accurately be described as a tribe. True Saiads are the descendants of Fátima, the daughter of the Prophet and wife of Ali. The descendants of Ali by other wives are designated as *Ulwí* Saiads by courtesy. In habits, physique, etc., there is little to distinguish them from Afgháns, and not infrequently they are classed as such. In Afghán times they enjoyed great influence owing to their descent. Their power among the people is considerable, but is not so great as it used to be. They have generally become merged in so far as their good and ill, and social customs are concerned, in the tribes among whom they live and (with the exception of a few leading families especially the Bukhári, the Mau-dúdi and Quraishi who do not give their daughters in marriage to other tribesmen) intermarry with those tribes. The groups of the Saiads in the District are—Péchi 822, Husaini

## SAIADS.

361, Kharshín 360, Táran 276, Bukhári 140, Bedár 131, POPULATION.  
Bablolzai 57, Maudúdi 17, Karbala 13, Khosti 12, Quraishi  
11, and miscellaneous 62.

The Maudúdi-Saiads (males 9, females 8) own the whole of the Mánki land and water in Duki, and their headman is Halím Sháb, son of Hasan Sháb, who is held in great respect by the Taríns of Thal. The Karbala-Saiads live in Duki where they have acquired land by purchase from the Umarzai-Taríns. The Khosti-Saiads live in Zhar Káréz and Kach Ahmakzai in the Bori tahsíl. The following remarks are confined to more important groups in the District :—

The Péchi-Saiads are descended from Saiad Balél, one Péchi-Saiads, of the four brothers of the most exalted order of Saiads, who in the days of Hárún, Tarín, left their home in Bukhára on a pilgrimage to Mecca. On their return journey they passed through Pishín. Here Saiad Jamál married a daughter of Hárún and settled there. The other three left Pishín; Saiad Jalál went to Multán and chose Uch as his residence. Saiad Balél came to reside in Púi, and Saiad Dalél went to Músá Khél where he took unto himself a wife, and his descendants are known as the Gharshíns or Kharshíns.

According to local tradition the Púi valley was held by the Mughals, and the place was known as Jalálábád when Saiad Balél came there. The people asked him to perform a miracle, whereupon he washed his hands in the Púi stream and turned the water into milk, hence the name Pai or Púi (milk in Pashtú). At the prayers of the people he again turned the milky stream into water. Saiad Balél married a Mughal girl and settled in Púi. The possessions of the Péchi-Saiads are revenue-free for the life of the present (1901) grantees, their successors will pay half the assessment, and on the death of the latter full assessment will be levied. The Wani valley is said to have been obtained by the Péchis by force from the Mughals.

In 1901, the Péchi-Saiads in the District numbered 822 (males 427, females 395), almost all (810) being in the San-

## LORALAI

**POPULATION.** *jáwi tahsíl.* They are divided into three sections, the Musiáni, the Pakhézai and the Mullozai also known as Ghadiáni, and the leading man (1905) among them is Mullá Fateh Sháh. The Péchis are held in respect, but they have adopted all the Dumar customs. They are of a peaceful disposition, most of them being engaged in agriculture and some own flocks also.

**Husaini.** The Husaini-Saiads (also known as Khundi), in the District, numbered 361 in 1901—males 192 and females 169. Of these, 210 were in the Duki, 148 in the Músá Khél and 3 in the Bárkhán tahsíl. They are chiefly found in Chini in the Músá Khél tahsíl and in Kola Kan and a few other Lúni villages in the Duki tahsíl, where they own lands and are engaged in agriculture. According to local tradition their original home was Khujand in Persia whence they accompanied Amír Tímúr's expedition to India.

**Kharshíns.** The Kharshíns (properly written Gharshíns) are said to have descended from Saiad Isháq who married a Shíráni woman. According to local traditions, however, they claim descent from Saiad Dalél, one of the four brothers who came from Bukhára. They are divided into six sections, of which the Allahdádzai, Ahmadzai and Fukirzai live in the Déra Gházi Khán District, and the Zakráni, Ladhíani and Galazai are found in this District. The present (1905) headman of the Kharshíns is Khán Sáhíb Saiad Mehr Sháh who belongs to the Galazai section and to whom the Jáfars of Gargoji also own allegiance. His father Zamán Sháh rendered important services as an intermediary between the British officers of Déra Gházi Khán and several of the minor hill tribes, before British influence was established in Baluchistán. The total number of Kharshíns in the District in 1901 was 360—males 200, females 160, of whom 54 were in Bori, 34 in Sanjáwi, 141 in Duki, 117 in Músá Khél and 14 in the Bárkhán tahsíl. In Músá Khél they live in Gargoji, Zárni, Kíára, Rára Sham, and Kachs in Kingri, and in the two last named places they cultivate Lúni lands and pay one-

## SAIADS.

fifteenth of the produce as rent to the Lúni headman. In Duki they own lands in Taláo Bulanda, Banhar and Chotiáli, and their headman is Hasan Sháh, son of Hamza Sháh, who lives in Palos Kalán. In Sanjáwi they possess land in Chingí Hangáma; in Bárkhán some of them work as tenants in Náhar Kot; and in Bori, they possess lands in Mékhtar, and Kánoki. They are peaceful subjects and good agriculturists.

The Tárans claim to be descended from Abu Táhír, a Saiad who came from Bukhára and settled in Khost in the Shábrig tahsíl of the Sibi District, but eventually, leaving his family, returned to Bukhára where he died, and where his tomb is still shown. Their number in the District in 1901 was 276—males 143, females 133, of whom 186 were in the Sanjáwi and 90 in the Bori tahsíl. They own lands at Ghunz and Shírín, in the former, and Kohár Kalán and Khurd, Sharan Alízai and Shabozai in the latter tahsíl which they cultivate themselves. Their leading men are (1905) Kondal in Sanjáwi and Mullá Saif-ud-dín in Bori.

The Bukhári Saiads in the District numbered 140 (males 78, females 62) in 1901, of whom 32 are in Bori, 39 in Duki and 69 in Bárkhán. They are descended from Saiad Jamál,\* Bukhári, one of the four brothers who came to Pishín in the time of Hárún, Tarín, and married a daughter of Hárún. They are chiefly agriculturists, and own lands in Chotiáli, Nimki, and Dháki in Duki; their headman is Gul Muhammad Akhundzáda who lives in Chotiáli. In Bárkhán they are scattered in several villages, but most of them are found in the Leghári-Bárkhán circles. Their headman in Bárkhán is Tor Khán Sháh of Lákhi Bhar.

The Bedárs, who number 131 and are settled in Bedár Sháh Kárez, Bedár Chína, Murtat Khurd and Punga in the Bori tahsíl, cannot definitely trace their origin to any well-known Saiad, but they allege that they are connected with the Saiads of Pishín whence they migrated to Khasnob Tangi in the Kila Saifulla tahsíl. Having fallen out with the Jogízais, they

\* Settlement Report on the Pishín tahsíl (Calcutta, 1899), page 35.

## LORALAI

**POPULATION.** came to the Bori valley and made the *káréz* now known as the Bedár Chína. They are peaceful agriculturists and share good and ill with the Sanzar Khéls whose social customs they follow. Their leading man (1905) is Mazo, son of Sarfráz.

Bahlolzai.

The Bahlolzai Saiads number 57 (males 27, females 30), of whom 14 are in Sanjáwi and 43 in Duki. They own lands in Ghair Khwáh in the Sanjáwi tahsíl, and in Palos Kalán, Manzaki and Nimki in the Duki tahsíl. They are peasant proprietors but some of them work as blacksmiths.

Khétráns.

In the Census Report for 1901, Mr. R. Hughes-Buller gives the following interesting account of the Khétráns:—

“The Khétráns are believed by some to be an offshoot of the Kánsi tribe of Afgháns and are said to be descended from Khair-ud-dín *alias* Kharshabún, son of Saraban, who was one of the three sons of the common ancestor of the Afgháns, Qais Abdur Rashíd. If this theory be correct, the Khétráns are connected with the Quetta Kánsis. Others consider them to be of Baloch stock, and they were classified as such in the Census records of 1901, but after visiting their country, I decided that it was best to give them a separate place from either Afgháns or Baloch in Imperial Table XIII, for the reasons which I shall now explain.

Their origin.

“The Khétráns are of very mixed race, and contain elements both from among the Afgháns and Baloch and from the Jats of the Punjáb plains. They are divided into three main clans—Dharas, Ispáni and Phalliát. The two latter are known locally as the Ganjúra. The distribution of the tribe into these three clans or divisions appears to have been an arbitrary grouping effected by the tribe for the sake of convenience in military expeditions, and in the division of the spoil and of *badraki*, the charges made on goods passing through their country. A similar system of arbitrary distribution into clans has been adopted by the Baloch and Bráhuís. The Dharas are divided into a number of sections, the chief among which are the Chacha and the Hasni. Among the Ispáni clan the Mazaráni and Náhar are principally worthy

## THE CHACHA.

of remark, whilst the Phalliát, as the name implies, means **POPULATION.** sections collectively, and it was composed of the groups remaining at the time of the arbitrary division, after the formation of the Dhara and Ispáni.

“The original stock of the Khétráns includes the Chachas, and came from Vihowa in the Punjab. It is said that the new-comers drove out the Laths, a few of whom are now to be found among the neighbouring Afghán tribe of Lúnis. That the Chachas were formerly a powerful tribe is proved by the fact that when Messrs. Steel and Crowther were on their way from Ajmér to Ispahán in 1614-15 A. D., marching by the way of the Sanghar pass through Baluchistán, their caravan had to halt ten days at a place called Lacca in the Punjab to procure an escort to conduct them to Chatza (*sic*).

“The Chachas were afterwards joined by the Mazaránis. **The Chacha.** The latter claim Afghán origin, but the suffix to their name denotes that they are of Baloch stock. There is a section of the same name among the Marris, but whether the Marri Mazaránis come from the Khétráns or the Khétrán Mazaránis from the Marris it is impossible to say. The Mazaránis are the group to which the Khétrán chief and his family belong. In the course of the quarrels which took place between the Mazaránis and the Chachas, the Mazaránis won the day; and in the days before the British occupation the Mazaránis, in consequence of their prominence, took two shares in all plunder as against one share taken by the Chachas.

“Later on the Chachas and Mazaránis were joined by the Hasnis, who had been a powerful tribe, holding the eastern part of what is now part of the Marri country, but were expelled from it by the Marris. The Hasnis are probably of Baloch descent; but we find amalgamated with them the Silách, who are Afgháns of the Miáni division of the Sarabans and connected with the Jáfars and Lúnis. On the arrival of the Hasnis, the one share of the plunder previously taken by the Chachas was divided into two portions, the Chachas taking one-half and the Hasnis the other.

## LORALAI

### POPULATION.

#### The Ispáni.

"The Náhars, who are included in the Ispáni clan, are the remnants of the Nághar Afgháns. Nághar was one of the four sons of Dáni, son of Gburghusht, and therefore a brother of Kákar.\* The Nághars appear to have spread out eastward and southward into the valley of the Indus, and in the reign of Akbar, Sultán Muhammad Khán of Bbakar marched against the Khán of the Nághars in Sítpur, which was one of the seventeen *maháls* of the Berun-i-Panjnad district of the Multán Súbah. The Ain-i-Akbari also mentions that the inhabitants of this District were Afgháns. From this time the Nághars appear to have fallen back before the approach of other people from the south and west, and the identity with them of the Náhars now living in the Baluchistán hills appears fairly certain. Another section of the Ispáni which may be noticed is the Kásmáni, the nucleus of which is admitted to be a group of Baloch from the Bugtis.

#### The Phalliát.

"Among this clan the Rotars are Jats, many of whom are to be found in the Punjáb and in the Kachhi plain. No doubt further enquiries would elicit the extraneous origin of many other sections and sub-sections."

Mr. Hughes-Buller concludes these remarks by saying: "My chief object in describing the composition of the Khétráns has been to show that it is impossible to classify them either as Baloch or Afgháns, and that their nucleus belonged, in all probability, to neither of these races, but was most likely of Jat extraction. Like many of the tribes surrounding them, the Khétráns are composed of a number of heterogeneous groups of varied origin, bound together not by kinship but by participation in common good and ill and by the occupation of a common locality†".

In amplification of these remarks it may be mentioned that further enquiries have elicited that the Khétráns have many heterogeneous groups among them, that it is even

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\* The ancestor of the great Kákar tribe.

† *Census of India*, Vol. V and V-A (1901), by R. Hughes-Buller, C.S., Chapter VIII, pp. 108-9.



## THE PHALLIÁT.

asserted that the original stock belonged to a Hindu Jat family, and that the division into three *dhaks* or clans was, for military purposes, effected by Mubammad Khán, each clan representing the number of shares or sections of which it was originally composed, viz., Ispáni 8, Dhara and Phalliát 6 each. According to local tradition, in the early days of the occupation of the valley by the Khétráns, the Lath Afgháns oppressed them, and one day the Laths beat a shepherd of Umar Sheikh, the progenitor of the Umriáni Sheikh, whereupon the Sheikh cursed them and the Laths left in a body for Sangori in the Lúni country. Then the Khétráns divided the country among themselves; the Sheikh selecting ten *joras* of land in Kuba in the Bagháó circle, the other Khétráns (Ganjúra) agreeing to give to his descendants one-sixtieth of the produce. These Umriánis are now included in the Isháni section of the Phalliát.

Toya, another Sheikh, was a companion of Umar, and the Phalliát, except the Hasnis, agreed to pay one-sixtieth of their produce to his descendants, who are now known as Toyáni. A few families of them live among the Wanéchi Spín Tarín and are known as Tebánri. A few remnants of the Lath, now known as the Barthiáni, are included in the Banaráni-Phalliát and live in Fazal Khán village. The Mat are also considered to be descended from Laths. Other alien groups are—Kásmáni said to be the descendants of Kásu, a Rahéja-Bugti; Jehándún Náhars alleged to be Sanzar Khél-Kákars, descendants of one Bake; Phadals, Tarín-Afgháns; the Lubma Khétráns who are treated as a priestly class, Mahozai-Sanzar Khél Kákars of Bori; the Isháni, Arab Khél-Kibzais, descendants of Aulia who came from Músá Khél to Bárkhán, and the Kachhela among the Dhamánis, Jats from Kachhi.

The Khétrán country was one of the sub-districts of Séwistán and of the Hind Province of Tatta. In Akbar's time it was called Janjah. The District, according to Dr. Duke, was peopled by a Jat community of Hindus who

Brief history  
and chief's  
family.

## LORALAI

**POPULATION.** apparently became incorporated with a small Pathán tribe which had marched from Vihowa under Muhammad Khán, and who had assumed the title of Khétrán or cultivator. Bárkhán, the name of the upper portion of the long valley in which the Khétráns live, was called Báro Khán, after Báro, the founder of the Bárúzai family of Pannis, who either ruled it on behalf of the governors of Sibi, or owned it himself. Báro Khán was represented by a *náib* who is stated to have visited the Khétráns each year and on each occasion he violated the chastity of some Khétrán woman. This conduct led to his being murdered, and the Khétráns state that no more Bárúzais came after this occurrence. When the Laths were expelled the descendants of Isa ruled in Bárkhán. After a good deal of fighting among themselves, they made Girazo Khán, Mazaráni, Sardár and to him succeeded his son Ikhtiár, who was followed by Mír Háji Khán. The latter's rule is memorable among the Khétráns for a great defeat which he inflicted on the Zhob-Kákars.

Mír Háji Khán was succeeded by Bahrám Khán. Both of Bahrám Khán's sons were killed and left no children, and the Sardárship then devolved on Nihál Khán, one of the five sons of Bahrám's brother, Baloch Khán. Two of his brothers succeeded Baloch Khán in turn, named respectively Bábul Khán and Sirázo Khán. The latter's son Chúr Khán was then made nominally chief; but to his three nephews, Mír Háji, Said Khán and Bábul Khán, was entrusted the administration of Khétrán affairs. This arrangement was disastrous for the Khétráns and at length the three brothers killed Chúr Khán, and, appointing his son, Jalan Khán, nominal chief, centred the control in the hands of Mír Háji. The tribe prospered exceedingly under Mír Háji, and he revenged a defeat which the tribe experienced at the hands of the Marris by the destruction of Karam Khán Bijaráni's fort at Mámand, which is in ruins at the present time.

"Háji Khán died, leaving three sons—(1) Umar Khán, (2) Nawáb Khán (pretender), (3) Balu Khán.

## KHETRANS.

"But Háji Khán was not succeeded by any of his sons, POPULATION. his brother Saiad Khán being elected by the republican Khétráns to succeed him. He too died and left three sons—(1) Dost Muhammad, (2) Sorni Khán, (3) Kádir Bakhsh Khan (pretender).

"Saiad Khán died and again the Khétráns went back for a chief, and elected his brother Bábul Khán. All went badly with the Khétráns from this time. Nawáb Khán and Kádir Bakhsh set up as pretenders; Kádir Bakhsh went to the Marris and gave his step-mother in marriage to Gazan, the Marri chief, and led the Marris against his own countrymen. The northern trade routes were now stopped, and the country devastated.

"Sir Robert Sandeman made peace between Kádir Bakhsh and Bábul Khán.

"Bábul Khán died, and the tribe elected his son, Baloch Khán, to succeed him. The two cousins, Nawab Khán and Kádir Bakhsh, remained hostile to him, and on a quarrel arising between the Marris and Khétráns in February last, in which the Marris were at first in the right, Nawáb Khán conducted a large Marri force against his own people. Fighting lasted all the summer."\*

Baloch Khán made peace with Nawáb Khán by marrying his mother, but he was weakened by the hostile attitude of Kádir Bakhsh Khán and his party, and blood was shed on both sides. As far back as 1880, the Khétráns submitted a petition to the British authorities at Déra Gházi Khán offering to pay revenue and to be taken under British protection. In 1883 Sardár Baloch Khán met Mr. Bruce, then Political Agent, Thal Chotiáli, with a *jirga* of his tribesmen and the cases pending between the Khétráns, Lúnis and Marris were settled. In the same year the management of the Khétráns was made over to the Agent to the Governor-General, and in 1887 Sardár Mehráb Khán (born about 1853) succeeded his father Baloch Khán as chief of the Khétráns. Owing to grave misconduct he

\* Dr. Duke's Report of the District of Thal Chotiáli and Harnai, 1883.

## LORALAI

POPULATION. was suspended from his *sardári* for two years from the 24th of February 1900, and the work of the tribe was in the meantime carried on by his brother Baktiár Khán. Sardár Mehráb Khán was restored to his former position at the end of two years.

The other important men are—Mír Bakhtiár Khán and Imam Bakhsh Khán, Mazaránis; Jaháu Khán, Chacha; Bráhm Khán, Kásmáni; Shádo Khán, Isháni; Ahmad Khán, Muhma; Mírán, Rabáni; and Shér-Muhammad, Toyáni.

The Khétráns are anything but a warlike race. They are not a plundering tribe themselves, but in pre-British days were the recipients of almost the whole of the property stolen from the Punjab and the Sind Frontiers, and at one time when a great deal of plundering was going on, Captain (the late Sir Robert) Sandeman, then Deputy Commissioner, Déra Gházi Khán, found out that stolen camels were selling at Bárkhán for Rs. 10 a head. They also used to afford protection to absconded criminals and others, whom they were glad to allow to fight and plunder for them. The Khétráns, though generally clothed in the same way as Baloch, often have a coloured shawl thrown over their shoulders or loins and a few wear a *lungi* or blue turban. They wear their hair like the Baloch, and are hardly distinguishable from them, except that their features are rather more sharp and pointed and their complexion sallow. Very many of them also wear charms of lead or beads on their turbans or round their necks. The majority of the Khétráns, as their name implies, are agriculturists, but the Suman, Lala, Waga, Sheikh and Hasni combine flock-owning with it. There is a considerable number of artisans including 48 families engaged in carpet weaving and 18 families of workers in leather. In 1901 the Khétráns in the District numbered 13,586, (males 7,115, females 6,471) of whom 692 (males 387, females 305) were in the Páki tahsíl, and 12,894 (males 6,728, females 6,166) in the Bárkhán tahsíl. The Khétráns are divided into three clans—the Dhara (4,091), Ispáni (4,190) and the Phalliát (5,279). Most

## HASNIS.

of those in the Duki tahsil belong to the Hasni section (342) POPULATION.  
of the Dhara, the Luhma (42), Náhar (49), and Kásmáni (44)  
sections of the Japáni, and the Rabáni (42) and Rotar (129)  
sections of the Phalát.

The total number of Hasnis was estimated in 1882, at Hasnis.  
Thal (550) and Bárkhán (594). In 1901 they numbered 1,434  
(males 753, females 681), of whom 342 are in Duki and 1,092  
in Bárkhán. Though they are now an unimportant group,  
amalgamated with the Khétráns, they were in former days  
the most powerful of the so-called Baloch tribes of Séwistán  
and were moreover desperately addicted to raiding, a brief  
account of them is therefore not void of interest.

The Hasnis claim a Tor Tarín origin and their ancient  
home was in Pishín. About two and a half centuries have  
elapsed since Hasan and Músá Khán, Tor Taríns, with their  
families wandered to the Marri hills in search of livelihood.  
They took service with the Marris as shepherds, and at length  
a Marri carried off Músá's wife. Hasan came to Pishín  
for help. The Taríns despatched a party of 12 men with  
Hasan who was able to recover Músá's wife and kill her  
abductor, but a feud was thus established between the Marris  
and Hasnis as the Marris called their opponents from the  
name of their leader. The Taríns made repeated attacks on  
the Marris, turned them out and occupied Kabán, Pheláwar  
and Nesáo. Hasan was subsequently killed in a raiding expedi-  
tion against the Bráhuís in the Bolán. He was succeeded  
by his son Muhammad, who managed the tribe for 20 years,  
and lived in peace with his neighbours. On his death his son  
Núr Muhammad succeeded him. He was chief of the tribe  
for 30 years, and during this period the Hasnis reached the  
summit of their prosperity. Núr Muhammad was succeeded  
by his son Sadík Khán, who permitted the Marris to build  
a fort and live as *hamsáyahs* at Kabán. The Marris, however,  
gradually collected together and fought with the Hasnis at  
Pheláwar, where 200 Marris and 100 Hasnis were killed.  
Peace was then concluded, but at the end of a year quarrel-

## LORALAI

**POPULATION.** ling again commenced with reference to land. The Marris now applied to Nasir Khán, the Great, for assistance and he sent a force to help them ; the Hasnis were defeated by the combined Marris and Bráhuís and retired to Kohlu, which in those days belonged to the Zarkún Patháns. This was about 1780 A.D. Subsequently another fight ensued at Daola Wanga, when Sadík, the Hasni chief, was killed and the power of the Hasni tribe was completely broken. The place has since been called Sadík Wanga. Sadík's son, however, continued to fight against the Marris and he was assisted by a Lúni force, but was again beaten ; 58 Hasnis and 38 Lúnis fell, whilst the Marris lost only 17 men. A further attempt resulted in the total destruction of an advanced party of Lúnis under their chief Gul Khán. This defeat resulted in the dispersion of the remainder of the Hasnis ; a portion of the tribe took refuge with the Khétráns, and the Naodhánis migrated and occupied Gulu Shahr in the Sibi tahsíl. The Shádozais of Thal persuaded those Hasnis who lived with the Lúnis to join them at Thal Chotiáli, and assigned them lands in Jhalár on payment of one-sixth of the produce as rent, which was subsequently reduced to one-tenth. The Hasnis have since purchased some land near Jhalár and have established a village, Bani Kot. The Hasnis in Bárkhán established Hasni Kot on the bank of the Han, close to the present tahsíl headquarters ; this was raided by the Kákars before the British occupation of the valley and then abandoned by the Hasnis, who moved to Leghári-Bárkhán and Tagháó, where they obtained land for cultivation from the Rabánis on payment of rent. Alibán Hasni subsequently obtained land from Government for cultivation, and established the Rarkan village. The Hasnis also acquired occupancy rights in Tang Kárér, Chbodi, Tabal, Tah Jamál Khán, Kach, from the Lúnis to whom they pay *haq-i-topa*. Their present headman in Bárkhán is Núran Khán.

The Hasnis are industrious cultivators and flock-owners, and Dr. Duke described them as "fine race of hardy and

## BALUCH.

brave men." Their language is the same as that of the **POPULATION.** Khétráns, but most of them can talk Pashtú and Baluchi; they dress like the Thal Patháns and wear long curly hair like the Baloch.

The total number of Baloch enumerated in the District **Baloch.** in 1901 was 1,473—males 802, females 671—and this figure does not include about 40 families of the Marris who have settled with Khán Sábib Mehr Sháb, Kharshín, on the Rára Sham land, and the Marri and Bugti tenants on the Leghári-Bárbhán land who were enumerated and included in the total strength of their respective tribes in the Sibi District.

The Baloch in the District were composed of 814 Buzdár, 139 Gurcháni, 182 Kaisráni, 316 Leghári and 22 others, and were distributed over the Duki and Sanjáwi tahsils (59). Músá Khél (522), and Bárbhán (892). Most of these Baloch visit the District periodically to graze their flocks, but some have acquired land either by purchase or on rent, while others work as tenants. In the Músá Khél tahsil there are 36 families of Buzdár *hamsáyahs* and tenants of Saiad Mehr Sháb; and some of them also own land in Níli and Indarpur; their leading men are Horán Khán, Namardi and Muhammad Khán, Ghulámáni. Some of the Kaisránis have purchased lands from the Jáfars at Drug. In Bárbhán the Buzdárs cultivate lands in Lanjáni and Havéli Rahmán, and some have obtained Lúni lands on payment of *huq-i-topa* in Tang Kárér and by purchase in Isiábi. Their headman is Durwésh. The Gurcháni and some Buzdárs work as tenants in Chacha and Mat; and the Legháris in Chhapar, Maror, Havéli Fajjáni and Mohma. In Duki the Buzdárs work as tenants and have also purchased some land in the Lúni and Lákhí circles. Those who have settled in the Duki tahsil intermarry with the Afgháns, but others still retain their racial differences and marry among their own tribes.

In the census of 1901 the total number of Hindus, in **Hindus.** the District, including 326 Sikhs, was 3,261, of whom 1,772 were censused on the standard schedule and chiefly repre-

## LORALAI

**POPULATION.** sent aliens from the Punjáb and Sind, while most of those enumerated under the family system (1,489) represented domiciled Hindus. These 1,489 persons were distributed over Sanjáwi tahsíl (15, all aliens), Músá Khél (99), Bori (232), Duki (444) and Bárkhán (699). The domiciled Hindus are chiefly to be found at Drug in the Músá Khél tahsíl; at Mékhtar and Chína Alízai in the Bori tahsíl; Duki, Habíb Kila, Thal, Nimki and Chotiáli in the Duki tahsíl; and Chúbar Kot, Háji Kot and Tagháó in the Bárkhán tahsíl. They have been living in these villages since long before British occupation, carry on a flourishing trade, and some of them have acquired land; the Motia Káréz in Duki, constructed by Motia Sawárezai in 1894, is one of their possessions. Some Hindus of Thal in the Duki tahsíl carry on a considerable trade in wool and grain. They originally came from Harand, Dájil and Mangrota in the Déra Gházi Khán District and Lahri in Kachhi. Most of them belong to the Arora caste and have a complement of Bráhmans and *jakirs* of various persuasions. Their religion is an admixture of Sikhism and idol worship; most of the men in Bárkhán belong to a secret sect called locally the *dév* or *indar márag* another name for *bám márag*. Females are not admitted into the sect. The free use of intoxicants and flesh eating are the chief visible signs of the sect. Those in Drug are disciples of Gusáin Lálji of Déra Gházi Khán.

The Hindus are lax in their observances, and employ Muhammadan servants to fetch water, eat meat freely, except on certain days held sacred, such as the first day of the month *sankránt*, *chanrát* or the first night of moon, *Púran máshi* or night of full moon, and Tuesday which is considered the day of Hanumán, the monkey god. In pre-British days mixed dances, in which Hindu males and females took part with the Hamzazai women and men at Mékhtar on the occasion of marriages and births, were not uncommon, but they are now falling into disuse. The Hindus of Bárkhán make offerings to the keepers of the



shrine of Pír Mahmúd on the occasions of marriages and the birth of male children. Some of the Hindus have adopted the Pashtú suffix "zai" or "zoi" such as the Sawárezai of Duki, and Panjézai in Mékhtar. But perhaps the most curious instance of the assimilation by Hindus of Muhammadan traits of character is to be found in the Rámzais, a few of whom are to be found scattered throughout Duki, Bárkhán and Bori. POPULATION.

"The common ancestor of these curious people was one Rám, a Mukhíja Arora of the Déra Gházi Khán District by caste. Many years ago Rám and his brothers joined the Hasnis, then the powerful tribe, but now sunk to a minor position among the Khétráns. The brothers and their children appear to have taken part in the forays and raids made by the Hasnis, and to have generally shared the fortunes of the latter until they acquired a great reputation for bravery and daring. Gradually the descendants of Rám lost their caste appellation, and took the new and distinctive appellation of Rámzai. Many stories are current of the bravery displayed by the Rámzais in the numerous fights in which they took part. They are not only experts with the sword but display the same love for horses and horse-racing as the Baloch, and most of them are as adept as the Hasnis themselves in their national pastimes such as dancing.....They have long curly locks like other Baloch. Their dress consists of the long shirts, full trousers and long head-dress of the Baloch, the only distinction being a small amount of coloured embroidery on the cuffs and front opening, whilst the Hasnis, like all Baloch, wear nothing but white\*."

The leading men among the Hindus are—Chaudhri Jasa Rám, Toda Rám and Khana Rám in Drug; Mukhi Múlchand, Tella Mal, Misar Jesa Rám, Mukhi Badia Mal and Jéthá Mal in Bárkhán; Dharmá in Mékhtar; and Bakhsu Rám, Dharmu, Gurdás, Motia and Mélu in Duki.

\* *Census of India* (1901), Vol. V and V-A, Baluchistán, Chapter III, pp. 46-47.

## LORALAI

### POPULATION.

The Hindus speak the language of the tribes among whom they live, those in Bárkhán and Drug speaking Barézai or Jatki dialect, while those in Duki and Bori speak Pashtú. There are many Hindu women and children, and also grown up men who have not mixed with natives of India, who do not know any dialect but Pashtú. Their accounts are, however, kept and their correspondence carried on in Labanda character.

### Social and domestic ceremonies.

Betrothals are arranged by the parents of the parties concerned; marriages are performed by Brahmans according to Hindu rites (*lánwán*) and widow marriages are common; one of the brothers can marry a deceased brother's widow. The system of exchange (*watta satta*) prevails among the Hindus of Drug, but not elsewhere, and the payment of the bride price is uncommon, but, if poor, the parents of a girl, or the guardians of a widow do not object to accept *walwar* which varies from Rs. 200 to Rs. 1,000 in the case of a virgin, and half of this amount for a widow. The marriages are adult in Duki and Drug, that is, the bridegroom is generally over 20 years of age and the bride about six years his junior; in Bárkhán the bride is seldom over 15 years, while the present tendency among the Mékhtar Hindus is also to marry minor girls. On being asked the reasons for this retrograde step, Dharma, the *mukhi* or headman of the Mékhtar Hindus, said: "*Zamána názak hai,*" viz., the times are softer. In former days the women knew that their lives were in the hands of their guardians, and that the slightest suspicion against their character involved the extreme penalty. But now they have gained the idea that, to some extent, they are free, and that if they can only manage to reach the *tahsíl*, and put in a petition, their life is then safe. The girls are, therefore, now given away in marriage before they are able to think for themselves.

Boys are generally named on the 6th day, and the girls on the 3rd day, after birth; the name is selected by the family priest or Brahman and is recorded in the family

## HINDUS.

account book (*bahi*), the entry being attested by the priest and the *mukhi*. The birth of a male child is announced generally, by a gunshot, and dances take place. Short forms of names are in common use such as Dharma, Kotu, Kamo for men, and Cháwli, Sukhi, Láli for women. POPULATION.

The dress of men consists of a red cap or turban, a shirt, trousers, the lower part of which must also be red, a scarf or *chadar*, and sometimes a smock frock (*anrakka*) is also worn over the shirt. The women wear a wrapper (*bhochan*), shirt (*chola*) and trousers (*suthan*), but the use of trousers among the Hindus of Duki and Bori is rare, the women generally wearing a long shift, ordinarily of red cloth, like their sisters of the Afghán tribes. The Hindu women have more ornaments and of better quality. The men also wear gold ear-rings. Dress.

The Hindus in pre-British days lived under the protection of the headmen or *maliks* of villages, and in Bárkhán they were divided among the leading Mazaráni families. They had to pay to their protectors an annual tax per family or shop, which in Drug varied from annas 4 to Re. 1; and in Bárkhán amounted to Rs. 2. On marriages Rs. 5 were paid in Drug, Rs. 12 in Mékhtar, and Rs. 60 in Bárkhán, the payment being known as *jhajhar*. The Hindus of Duki presented a *lungi* to their headmen on the occasion of marriages. Certain taxes were also levied on imports. In consideration of these payments the headmen protected the Hindu's life and property, settled their disputes with the tribesmen and helped them to recover their debts. All these taxes have been abolished since the British occupation. Disabilities in pre-British days.

Be it said to the credit of these protectors, wild in other respects as they were, that they always kept faith with their protégés, guarded their honour, and that in pre-British days not a single case occurred so far as Hindu women were concerned in which a tribesman was the aggressor. There have, however, been a few cases in which Hindus voluntarily accepted Islám, married tribeswomen and have been absorbed in the tribes.

## LORALAI

### POPULATION.

In Mékhtar the Hindus shared in the good and ill of the section or tribe to which they were attached, and in tribal fights they had to supply to their faction gunpowder and ammunition. Dharma, the *mukhi* himself, owns the strongest mud tower in that village.

### Arya Samáj.

The Arya Samáj movement is limited to the Hindus from the Punjáb, who are chiefly Government officials. There is a prayer hall or *mandir* at Loralai, but no organised body—*samáj*—exists at present (1905).

### Religion.

Of the total population of 67,864 censused in 1901, including natives of India, 64,560 or 95 per cent were Muhammadans, 3,261 Hindus, including 326 Sikhs, 30 European and Eurasian Christians, 12 Native Christians, and one Jew.

### Islám.

The Muhammadans of the District belong to the Sunni sect. The Saiads and *mullás* alone are versed in the tenets of their religion. The tribesmen are generally devout in performing their prayers at the stated times, and in keeping fasts, while some of them set apart a portion of their income for charity (*zakát*), but in other respects their religion is mingled with superstition and there is a general belief in the intervention of ancestors and saints in the pursuits of daily life. These are invoked to cure diseases, to avert calamities, to bring rain, and to bless the childless with offspring. Saiads, Sheikhs and *mullás* also play an important part and their amulets, charms and blessings are constantly invoked. Some of them are credited with the power of bringing rain, of curing diseases and snake-bites, of granting children, of averting rust and locusts from the crops and of exorcising evil spirits. A list of the most influential *mullás* is given in table IV, Volume B.

A common superstition is that if some one calls to an Afghán or a Khétrán as he is starting on a journey, he must come back and start again or sit down before going farther. If, immediately after starting, a hare crosses his path, or he sees a corpse being carried to the graveyard, he must

## ISLAM.

return home and start again. A Dumar woman would not eat the heart of any animal, nor would a Dahmání-Khétrán eat the udder of a sheep, goat or cow killed for food. No Dumar will cut the wild fig tree or burn it as fuel. No Kákar woman would give away salt after sunset; and Kákars generally do not start on a journey in a westerly direction on a Friday. Marriages are generally not celebrated during the first 13 days of *safar*, and in *muharram*; among Kharshín Saiads on the 3rd, 8th, 13th, 18th and 28th of a month, among Khétráns in the month of *jamádi-ul-awal* and among Sanzar Khéls in the month of *shábán*. The Babozai Dumars do not begin any new work on a Friday or on the last day of a month. Among the Khétráns, while the men were on a raiding expedition, the females of the household would not grind corn, nor would Dumar women wash their hair on such occasions. The Isots do not enter into any bargains or give loans on a Sunday. Before starting on a raid the Wanéchis were accustomed to pass under a sheet held up by two of their sacred class (Tehánris or Toyáni as they are known in Bárkhán) or two of their elders; and this was considered to render them proof against the bullets of their enemies, though not against their swords. The same ceremony is observed in times of cholera. In pre-British days ordeals by water and fire were commonly practised to prove the guilt or innocence of a suspected person, but these have now fallen into disuse.

There is a general belief in evil spirits and their powers of theft, and the grain on the threshing floor is encircled by a line drawn with a sword, and a copy of the Korán is placed over it until it can be measured for division, lest evil spirits should interfere.

Occupations were only recorded in detail in 1901 in the areas censused on the standard schedule, the population of which was 4,248 or 6 per cent of the total population of the District. These chiefly represented aliens in the service of Government, both civil and military, private servants, labourers, traders and artisans.

## LORALAI

### POPULATION.

Outside the town of Loralai and the bazars, the family system of enumeration was followed, the occupation of the head of the family being assumed to be that of the remainder. The population of the District may, in this case, be roughly divided into six classes by occupation—land-owners, cultivators, flock-owners, traders, labourers, and artisans. The land-owners are the most numerous class, and the other classes are recruited from among them. They include the principal tribes of the District, viz., the Kákars, Pannis, Taríns, Lúnis, Isots, Jáfars, Zarkúns, Ustránas, Músá Khéls, Zamarais, Khétráns and some of the Ghilzai and Baloch. Most of these cultivate their lands themselves, except the leading men among the Mazaráni Khétráns and the wealthier classes among the other tribes who employ tenants. The tenants are generally the poorer tribesmen themselves, and the Buzdár, Gurcháni, Leghári and Marri Baloch; and the Páhi and Hasni are also employed as tenants more especially in the Bárkhán and Duki tahsils. The Sémáni and Malgaráni, Spín Taríns, who do not own much land, and Ustránas in Duki work as tenants. The flock-owners are chiefly the Laharzai division of the Músa Khél; the Súnman, Lala, Waga, Sheikh and Hasni in Bárkhán; the Hasni and Waliáni, Marúfzai, Mírzai, Lado and Kata Khél sections of Lúnis in Duki; the Kanozai, Zakhpél, and the Brahazai, Talkhánzai, Bádinzai sections of Shábozai Dumars in Saujáwi; and the Utmáu Khél, Zakhpél, Ahmakzai and Mírzai in Bori. Almost all of them, except the Bádinzai Dumars who entirely subsist on the produce of their flocks, combine agriculture with flock-owning.

The labourers are chiefly to be found among the poorer Kákars, and the Ghilzai nomads who visit the District in winter.

The artisans indigenous to the country are the blacksmith, carpenter, weaver and leather worker; the latter class are very limited, and there are 48 families of weavers (*chhanáls*) engaged in carpet weaving in the Bárkhán tahsil.

## SOCIAL LIFE.

There are only a few traders among the Músa Khéls, Khétráns, Shádozai and Taríns of Duki, the trade of the District being in the hands of the Hindus and some of the Ghilzais. The Lasíáni, Marpáni, Adwáni, Sémáni and Malgaráni, Spín Taríns; the Alíjánzai Shádozai; the Masézai, Dahzai, and Umar Khél Ustránas in Duki deal in cloth and shoes which they import from Jhang, Sind and Multán. A few Umarzai Taríns of Duki are engaged in the cloth trade in Calcutta and Bardwán.

Social or class distinctions are little observed among Afgháns as a rule; though there are a few families such as the *sardár khéls* and some of the Saiads, who for various reasons claim a superior social status to that of their fellows. Among the rest, social position is on a uniform level. Even the title of *malik* confers little distinction, and the holder of the title is treated as an equal by the villagers. In former days these *maliks* exercised considerable influence, were largely responsible for the revenue and general administration, and, as such, claimed superiority of status, but this has now considerably diminished. In the absence of a Saiad or *mullá* precedence in an Afghán assembly is generally given to the eldest.

The above remarks do not hold good with the Khétráns, among whom the chief and the *wadéra* or headman of the clan still occupy a social position which is superior to that of the rest of the tribesmen, and members of the Jogízai family also hold a superior position among the Sanzar Khél Kákars.

As elsewhere in Baluchistán, persons following the occupation of artisans are always placed at the bottom of the social scale. The Dumars, to whom a slave origin is ascribed, are also held to be inferior, but this inferiority does not place any restriction on marriage relations.

A strictly Baloch custom is that by which any Baloch travelling is asked by those whom he may chance to meet, for the news, commonly called *hál* by the Baloch themselves.

The custom of *hál*.

## LORALAI

**POPULATION.** The *hál* means the latest intelligence which the traveller is bound to communicate forthwith. The interrogator in his turn reports the news he has gained to the first person he meets, and thus all sorts of intelligence are quickly spread amongst the Baloch. The custom is not confined to travellers, but when men of position meet, the *hál* must be given and received in strict order of precedence. The enquiries are profuse and cover a wide range, but a reference should never be made to a wife or other female relative. When addressing a chief, the terms *sáin*, *dhani* (lord) are used, while for persons of sanctity the terms *pír sáhib*, *mullá sáhib*, *míra* or *sheikh sáhib* are used, their hands are kissed and people rise when they enter an assembly.

The Khétráns, the Isots, Jáfars, Zamarais and Laharzái Músá Khéls who live in the immediate neighbourhood of the Baloch tribes, follow the Baloch custom of *hál*, but among other Afghán tribes of the District the form is much shorter. Enquiries and answers are limited to the usual salutation, welcome, and enquiries after the health of the person concerned and also of his immediate male relations.

Custom of  
hospitality.

With the Khétrán, hospitality is a sacred duty and may also be considered a part of his religion. A tribesman's door is open to all-comers, and an enemy even may not come to his house without being supplied with the best his host can offer. In almost every important village there is a *darbán* whose duty it is to look after any strangers who may happen to stay in the village and to obtain food for them from the villagers in turn. In certain villages such as Dub, Uchri, and Rarkan, land is distributed according to the number of guests (*náthi*) which a landlord undertakes to entertain, while in others, outsiders are also given land to cultivate so long as they undertake to feed a specified number of guests. A similar system obtains in the Zarkún villages in Duki.

Among the Afgháns hospitality is not so profuse, and the custom is limited to relatives and friends who are entertained



## CO-OPERATION.

according to their position. Strangers generally collect in the village *masjids* where their food is sent to them by the villagers who may happen to meet them at the time of prayers. The Músa Khéls and Isots, and the tribesmen in the Lúni and Lákhi circles of Duki follow the *lwasta* system under which the owners of 20 sheep or 7 cattle among Músa Khéls and Isots, living in a hamlet during the winter, feed one guest in turn, and the owner of a *jora* of land in Lákhi and Lúni undertakes a similar obligation.

A curious custom among the Sanzar Khéls, Zakhpéls, Dumars and Péchis was to supply a grown up girl to a friend, a relation or a man of position and influence, for entertainment (*majlis*) when he happened to become a guest, and the custom was so far respected that in the absence of a girl in the host's family he considered it his duty to obtain the loan of a girl from one of his friends, relations or neighbours. This custom, which is now on the decrease, occasionally led to abuses.

It is customary for the tribesmen to raise subscriptions among themselves on certain occasions, the system being known as the *baspan* or *suyál*. Such subscriptions are raised when an individual has been reduced to poverty owing to unforeseen circumstances such as the burning down of his house, or when a heavy fine has been imposed upon him, or when he has to pay compensation or bride price. The leading men also raise such subscriptions when they are heavily involved in debt due to profuse hospitality or other expenses connected with their position. Contributions are invited by the person in need from among his own tribesmen, and occasionally from friends and acquaintances among other tribes who pay him in cash or kind according to their means.

Co-operation  
among the  
tribesmen.

The majority of the people have only two meals daily, one in the morning called *brazar* or *markhúma* and the other at sunset (*máshám hor* or *mákhustan*), men and women generally eating separately. Some of the well-to-do have a third meal early in the morning, and the Dumar and Péchi

Food.

## LORALAI

**POPULATION.** cultivators of Sanjawi have generally a third meal in the afternoon. All Afghans have voracious appetites, and a male adult will eat as much as 2 lbs. of bread at a meal if he can get it.

Wheat is the staple food grain and is made into unleavened cakes (*patiri*) baked on a griddle, or in an oven. In the summer leavened cakes (*khamiri*) are usually eaten for the morning meal. Nomads on the march eat *kak* made by wrapping dough round a hot stone and putting it in the embers. Most people eat their bread plain and without relish, but among the Kákars an infusion of *krut* known as *krut ghuri* is sometimes poured over the pieces, to which boiling *ghi* is added. The tribesmen, and more especially the flock-owners among them, consume milk and its preparations, generally buttermilk (*shalombai* or *lassi*) with their meals. Cows are kept by the cultivators among the settled inhabitants, but the milk commonly drunk is that of sheep and goats. Curds made with rennet or *khamázurae* (*withania coagulans*) form the basis of most preparations including butter and cheese. Next to milk, *krut* is in demand in Bori and Sanjawi, and consists of balls made of boiled whey to which salt has been added.

Meat is seldom eaten in summer except when the inhabitants of a hamlet combine to buy a sheep, goat or bullock, or when a moribund animal is killed. It is usually half boiled and is cooked without condiments except salt.

*Ogra* or porridge made of crushed wheat, rice, maize, or *mung* boiled in water in winter, and in buttermilk in the summer, was the most common article of food in former days, and is still popular among the Kákars of Bori, and the tribesmen generally in the Sanjawi and Músa Khél tahsils. Cakes made of maize, *juári*, *azhdan*, and *bdjri* flour are also eaten as a change from wheat, and *juári* forms part of the staple food of the poorer people in the winter months in Duki and Bárkhán.

The use of *lándi* or *parwanda* (called *suki boti* by the Khétráns), a kind of biltong is common among the well-to-do classes and also among some of the poorer people. The

## FOOD.

domiciled Hindus also use it. It is generally made of mutton, but occasionally also of goat's meat. Ordinarily a family will kill three to five sheep for making *lánda*, but the well-to-do kill more. Sheep are specially fattened for the purpose, and are killed about the end of October. The carcass is either skinned or the wool is pulled off with the help of an application of boiling water. After the carcass has been singed in the fire, the feet are cut off, and it is cleaned, the stomach is then joined together with green twigs and the body is now divided from neck to tail, the bones of the neck and legs being taken out.

Such meat as adheres to these members is salted and placed in an emptied entrail, and is considered a great delicacy. The carcass is now slashed and thoroughly salted, rolled up and kept for a night to get rid of the moisture in the meat. After being further treated with salt, the meat is hung on a forked pole and exposed to the air, day and night, except in damp weather. It is ready for use in about a month. It is examined from time to time, and more salt and asafoetida are rubbed in, if it shows signs of decomposition. When ready it is cut up and stored in a jar or sheep skin, and is fit for use till March. When required for eating it is boiled in an earthen pot for six hours over a slow fire. It is used once a week or in very cold weather.

Fish are found in Rod and Toi in Músa Khél; Anambár in Bori and Duki, and in the Pui stream, but the tribesmen abstain from eating it.

Nowadays the diet of the well-to-do among the people is becoming civilised; this improvement is more especially noticeable in Duki, Bárkhán and Bori. They drink green tea and *sharbat* made of sugar or molasses and eat rice and fowls. Fresh meat is also procurable in large villages in Bárkhán, and also in the Loralai, Smállan and Duki bazars. Tobacco is used both for smoking and chewing in all parts of the District, more especially by the Afghán tribes, smoking being restricted almost entirely to men.

## LORALAI

### POPULATION.

Melons, water-melons, grapes, apricots, apples, pomegranates, pears, peaches and figs are eaten when procurable. The wild fruits in use are the *pistacia khandak*, *shnani* (*Olea cuspidata*), wild almond, *gurgol* (*Zizyphus oxyphylla*), *kirar* (*Capparis aphylla*), *jál* (*Salvadora oleoides*) and *karkarr* or *bér* (*Zizyphus nummularia*). The use of kitchen vegetables is still rare among the indigenous population. But they eat the tender plants of wheat and barley and the following herbs which either grow in fields or in waste lands—*ushnár*, *shézi*, *pamangi*, *astaghánár*, *khokhai*, *hinjora*, *ragbolae*, *péwarki*, *kursuke*, *khátol*, *warghi*, *sindián*, *chibar*, *méhal*, *lúnak* and *maréri*. The fruit, roots and tender stems of the dwarf palm plant are also eaten.

### Utensils.

The cooking utensils ordinarily in use are few and dirty; they consist of a tripod, a stone or iron griddle, an earthen pot, a few drinking bowls, a wooden plate used both for kneading and eating and a copper can with a spout (*gadwa*). Among the Khétráns, metal pots, plates and cups are used, and these and enamelled cups and saucers are being introduced among the well-to-do families in other parts of the District also.

### Dress.

The dress of most of the people is simple and made of coarse cloth (*shoi*) or Indian cotton cloth (*latha*), that of a male costing about Rs. 7-8-0 and of a female Rs. 5.

An average tribesman wears a turban (*patka* or *dastár*), a *landai* which is like a smock frock, *partúk*, *shalwár* or *suthan*—baggy trousers, a long *takrai* or a scarf and a pair of shoes (*kupai* or *chhabba*) or sandals (*tsuplai*). The *shalwár* (trousers) worn by the Kákars of the Bori tahsil are unusually large and 10 to 40 yards of cloth are used for a pair. To these the poor classes add a *kosae* (felt coat) or *postin* and among the Khétráns a thick cotton wrapper (*dohar*).

### Woman's dress.

The women have a wrapper (*sarai*, *tikrai* or *poti*) and a long shift reaching to the knee, the front of which, in the

## DWELLINGS.

case of married women, is richly embroidered with silk and sometimes studded with shells. The use of trousers (*suthan*) among the tribeswomen is restricted to Jáfars and Khétráns and to a few women of leading families among other tribes. The Tarín and Shádozai girls wear trousers on the day of their wedding only. The Kákar women, however, wear gaiters (*mási* or *páichas*) which in the case of married women are green or red and of unmarried girls white.

The rise in the standard of living has led to a general improvement in the style of dress among the wealthier classes and the *kosae* and coarse cloth are being gradually replaced by finer Indian piece-goods. Embroidered *lungis*, coats and waistcoats are used by well-to-do people. Better materials are also used for the dress of the women.

All the tribesmen, except the *mullás* and *tálíbs* who shave their heads clean, wear long hair, which falls in curls on either side of the face. A part of the hair of unmarried girls is made into fine plaits over the forehead, and the rest is tied in a single plait at the back. That of the married women is divided by a parting brought round the ear and made into plaits at the back. Among the Khétráns girls and married women tie the back plaits with a red coloured thread (*pandár*) while a widow uses black thread. Females adorn themselves with ornaments such as nose-rings, ear-rings, hangles and necklets. These are made of silver or brass. But among the Mazaránis and other leading families nose-rings and ear-rings made of gold are in use.

In the Músa Khél tahsil mud huts are rare and the majority of the inhabitants spend a nomadic life, living during the winter in *kizhdís*, and during the summer in *mandav* (temporary shelter made of wooden poles covered over with *sargashae* or *tukha* grass) or in *toris* (mats spread over poles). The graziers in other parts of the District such as Dumars, Zakhpéls and Lúnis also spend the winter in *kizhdi* or blanket tents. Many of the cultivators in other parts of the District abandon their villages in the summer and live among

## LORALAI

**POPULATION.** their fields in temporary sheds, some of the Dumars contenting themselves with a *darbala* or wooden triangle covered over with a blanket or mat. A *kizhdi* is made of goat's hair and generally consists of eleven pieces (*tanái*). The ordinary width of a piece is 3 feet, and the length varies from 15 to 24 feet. Three of these pieces stitched together form the fly, and two stitched together form each of the four side walls. They are stretched over curved wooden poles (*skám*). In winter the side walls are protected against rain and water by a stone or mud wall about 2 feet high, or by a wattle hurdle. In front of the *kizhdi* is a yard fenced in by matting or bushes. Only the well-to-do can afford a separate *kizhdi* for their flocks and cattle. In the centre of the *kizhdi* (*gholai*), the family live, and this part of the abode contains the hearth and platform (*kor*) on which are placed blankets, carpets and spare clothes, and a stand for water skins. In another division (*shpol*) the sheep and goats are folded at night, whilst in a third (*ghojil*) larger animals are tethered. A *kizhdi* costs about Rs. 60 and should last for 10 years. It is waterproof and a favourite type of residence, as it can be moved from place to place as may be necessary. The settled inhabitants of the poorer classes live in mud huts, consisting generally of a single room about 25' x 20', those in better circumstances have two such rooms and a verandah. The roof is either flat or sloping and is made of brushwood plastered over with mud. In the western parts of the Bori and the Sanjáwi tahsils, where juniper trees occur, the roofs are thatched with juniper bark and somewhat resemble English cottages. The huts are generally scattered about in a large area, and in olden days each had a tower for defensive and offensive purposes. The single room is employed for all purposes including use as a cattle shed. The houses of the wealthier classes in Duki and Bárkhán have greatly improved, and consist of several rooms surrounded by a courtyard with separate sheds for cattle, etc. In the latter tahsíl woodwork of a better class is occasionally

## DISPOSAL OF DEAD.

imported from Déra Gházi Khán. The villages in Duki and Bárkhán are more compact, and in many cases are enclosed by high walls. POPULATION.

Beds of a very rough type are in use, but even these are rare in Músa Khél ; lamps are almost unknown, and the household furniture is scanty and consists generally of a few blankets, carpets, quilts, pillows, skins for water and grain, some cooking pots and a hand mill. The well-to-do people in Duki and Bárkhán have more furniture and of better quality.

The method of burial usual among Muhammadans is in vogue, the body being laid north and south with the head inclined to the west. The *mullá* draws the *kalima* either on the forehead of the corpse or on a piece of pottery or clod which is placed under its head. Among the Khétráns, in digging a grave the first sod should be removed by a shoemaker (*mochi*) and among the Taríns and Shádozais of Duki a *haji*, that is a man who has performed his pilgrimage to Mecca, is required to walk in the grave to purify the ground with his feet. Mourning lasts from three to five days in the case of a person over seven years old, during which time visits of condolence are received and prayers are offered for the soul of the deceased. Relations and friends coming from a distance to condole with the family bring a sheep, or some money, as an offering and are entertained by the bereaved family. Among many of the tribes new clothes are not worn, and no pleasures are indulged in during the period of mourning. Among the Khétráns when a member of the chief's family dies, the near relations place *lungis* on the corpse which are given away to the *mullá*. The mourning in the case of a child under seven years lasts from one to three days. Two stones are generally placed on the grave of a man, one at the head and one at the foot, and three on that of a woman, the third being at the centre. In some parts the graves have two stones, one at the head and the other at foot, which in the case of a man's grave face each other, while in the case

Disposal of  
the dead.

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**POPULATION.** of a woman they are placed in a slanting position. Among the Gharshíns only one stone is placed at the head of a woman's grave. *Shahíds* or martyrs, which term designates men who die for the faith, or are unjustly killed by their own co-religionists, are buried in their ordinary clothes without a bath or a shroud. Long poles (*shanakhta*) are erected over the graves of saintly persons, near and dear relations, and members of leading families among the Kákars and the Péchis and Wanéchis of Sanjáwi. Among the Utmán Khéls, however, every grave has this *shanakhta*.

### Amusements and festivals.

The only in-door game is the *chaukán* or *bét* which resembles chess and is played by six or eight players. Boys play with knuckle bones (*badai*) and are fond of marbles.

Of out-door games may be mentioned *héndu* resembling prisoner's base, and *tír kumán* (or *linda*) or spear throwing which is practised in Duki and Sanjáwi. The well-to-do classes both shoot and course. Dancing (*tohe*, *jhúmar*, or *hamai*) is popular among men and women on all festive occasions. Among Dumars, Wanéchis and Péchis of Sanjáwi mixed dances were common, but about 12 years ago the *mullás* pronounced the practice to be unlawful and ascribed to it an earthquake which then occurred. Since then mixed dances are rare.

*Dáp* is a game peculiar to Bori which is generally played after the *rabi* harvest. A small ditch is dug, at one end of which is inserted a wooden peg, and from the other end two parties of players hit it with stones. Gambling with shells is sometimes practised in the Bori tahsíl and by Nábars in Bárkhán.

The only festivals of consequence are the two *ids*. Horse races, tent-pegging and shooting at a mark form the amusements on these occasions. The Dumars, Péchis and Wanéchis assemble on the *ids* at Smállan and Púi. The Hindus of Bárkhán visit Bani spring in Shádo Isiáni's village on the 1st of *sánuwan*, and the Hindus of Bori hold a fair at Ságtri (*Bála Dévta*) on the occasion of the *wesikhi* and *dewali* fes-



## SHRINES.

tivals. The Hindus, both men and women, indulge in dances and young boys have donkey races. POPULATION.

Shrines are ubiquitous in the District, almost every village graveyard having a patron saint, who in his lifetime was a village or tribal elder. Reverence for such saints is specially strong among the Kákars. Their shrines consist of little more than a heap of stones, or a rough mud or stone enclosure surrounded by some poles to which rags, horns and metal bells are attached. Shrines.

The best known shrine in the District is that of Pír Abdul Hakím, son of Sikandar Sháh, a Shamozaí Kákar of Yúsuf Kach in the Pishín tahsil. He was a contemporary of Sbáh Husain, Ghilzai and Nádir Sbáh, and it is alleged that he was turned out of Kandabár, where he had gone for religious instruction, by the former. He is credited with many miracles including the stopping of the pistachio trees, which were following him, in the Khojak pass, and the rendering of all the snakes in Toba Achakzai innocuous. At Khánozai, in the Pishín tahsil, he induced the people to treat his father, Sikandar Sbáh, as a saint and contribute to the upkeep of his shrine. In Thal he remained for about six years in the *masjid* (mosque) belonging to the Lasiáni Taríns whose headman at the time was Yúsuf Khán, but the rival of Yúsuf Khán, Jalál Khán, Adwáni Musiáni, annoyed the saint who left the *masjid* cursing the Adwánis. He was sumptuously entertained by Shádo Kibzai, who had lately immigrated to Thal, and the Pír being pleased blessed him. It is alleged that since then Shádo's descendants have prospered in Thal and the Adwánis have lost their former position. The Pír then went to Chotiáli where he died and where his shrine is situated. The shrine is visited not only by the people of the District but by Afgháns from as far afield as Kandabár. Pír Abdul Hakím alias Nána Sháh.

The shrine of Haro Ana, a Tehánri lady renowned for her virtue and who lived a *sati* (virgin) all her life, lies four miles from Chautér. A few flags and a wooden shed mark the place. In her lifetime, she was credited with mira- Haro Ana.

## LORALAI

**POPULATION.** culous powers and the Wanéchis made her a present of the Karbi Kach lands which are said to be in the possession of the Tebánris up to this day. On her death-bed she told her relations to bury her body on a spot by which the enemies of the Wanéchis when attacking them had generally to pass, assuring them that their enemies would not attempt to come that way, and if they ever did, they would suffer heavily. After her death, the body was accordingly buried at the western end of Wani, which is since called the Haro Ana Pérai. This place was selected, because the Dumars, with whom the Wanéchis always had feuds, came through Wani. Since then it is said the Wanéchis have always held the upper hand over the Dumars. About 40 years ago, the Dumars raided the Wanéchis in Wani, and carried away a considerable number of cattle. About 200 Wanéchis went in pursuit of the Dumars who were said to be about 1,500. When they reached Haro Ana's shrine they all prayed to her for help. The Wanéchis came upon the Dumars, attacked them, recovered all their cattle, and killed several Dumars.

Pír Sháh  
Mahmúd.

Pír Sháh Mahmúd whose shrine lies in Dathi in the Leghári-Bárxhán circle of the Bárxhán tahsíl was a Sheikh and an inhabitant of Uch. He is credited with having produced water at Dathi and Pharáhi. The Lúnis give to his descendants one sheep per flock every year and the Nánda Nábars one-sixtieth of the produce of their land. The shrine has a *muáfi* of about 30 acres of land.

Minor  
shrines.

The minor shrines in the Bori tahsíl include—Spin Akhuzáda at Khandki; Mullá Khidar Nika at Rodlin; Khalizai Nika at Zangiwál; Hai Nika, a Zakhpél at Drázan; Háji Nika at Uryági; Garandai Nika at Shabozai; Mullá Fateh Akhund and Mullá Rasúl at Wahár; Lala at Marra Tangi; and the Bála Devta of the Hindus at Sághri. In the Sanjáwi tahsíl are those of Mana Nika at Sanjáwi; Kano Nika, the progenitor of the Kanozai Dumars, at Androbi; Guli Nika, Khidarzai-Dumar, in Pitai; Sheikh Khurmuz at Tor Wám; Tan Haidar Pír at Shírín; and Saiad Dur Balél in Púi. In

## SHRINES.

the Bárkhán tahsíl are the shrines of Pír Lákh at Leghári POPULATION.  
Kot to whose shrine the Nábars contribute one *topa* of grain per *kharuár* at each harvest, and who is said to have produced water in Sham Balanga Wáli; Pír Lálak Sháb; Kate Wáli; Kabristán Kania Wála at Vitákri; Pír Ghulám Sháb at Shádo Isiáni; Pír Jawánd at Mebrbán Súnman; Pír Akhund near the tahsíl headquarters; Pír Pili Wála at Ali Ján Salaráni; Pír Manglo Wála at Uchri; and Pír Katta at Mama Samand Khán. In the Músa Khél tahsíl are the shrines of Hazrat Dalél at Gargoji; and Háji Habíb Sultán at Drug.

There are also many rag-trees, i.e., trees which for some reason or other come into veneration and get covered with rags. One such tree, the Pír Sharawan, stands on the side of the road, midway between Mékhtar and Tor in the Bori tahsíl. Heaps of stones at various places, more especially at watersheds and tribal boundaries, mark the place where some saint or tribal leader reposed for a while.

The two most important shrines, viz., Sakhi Sarwar and Tounsa which lie within the limits of Déra Gházi Khán, are held in great reverence by the people in the western part of the District and the following account thereof has been extracted from the *Gazetteer of Déra Gházi Khán* (1893—97):—

Shrines in  
Déra Gházi  
Khán  
District.

Sakhi Sarwar, the Lakhdáta of the Western Pánjab, is said to have been the son of Hazrat Zénabuldín (Zainul-ábédín) who migrated from Baghdád and settled at Siálkot, 12 miles east of Multán, in 650 A.H. (1220 A.D.) Hazrat Zénabuldín had two sons: one was Saidi Ahmad, afterwards known as Sakhi Sarwar; the other was Khán Doda, who died at Baghdád, and was not famous. There is a shrine to him between Déra Gházi Khán and Sakhi Sarwar, at a place called Vador

Sakhi  
Sarwar.

Saidi Ahmad studied at Lahore, and from there went to Dhokal, near Wazírábád in the Gujrát District. Whilst at Dhokal\* he saw a mare, the property of a carpenter, and

\* Dhraunkal. (It is now in the Gujrátwála District.)

## LORALAI

**POPULATION.** asked the carpenter for it. The carpenter denied having a mare, whereupon Saidi Ahmad called to the mare, and it came up to him of its own accord. Saidi Ahmad then told the carpenter to sink a well, which he did, and the descendants of the carpenter are the guardians of the well, at which a fair is held every year in June to Sakhi Sarwar's honour. After this Saidi Ahmad, by his father's order, went to reside at the foot of the Sulaimán range, and settled at the place now called after him. Shortly after retiring into the desert, Saidi Ahmad performed another miracle. A camel belonging to a caravan, which was going from Khurásán to Delhi, broke its leg. The leader of the caravan applied to Saidi Ahmad, who told him to return to where he had left the camel and he would find it sound. The merchant did as he was directed, and was rewarded by finding his camel recovered. On arriving at Delhi, the merchant published the miracle and the Emperor heard of it. The Emperor, anxious to inquire into the miracle, sent for the camel and had it killed. The leg was examined and found to have been mended with rivets. The Emperor, convinced of the miracle, sent four mule loads of money to Saidi Ahmad, and told him to build himself a house. Sakhi Sarwar shrine was built with this money. One Gannu of Multán now gave his daughter in marriage to Saidi Ahmad, who had miraculously caused two sons to be born to him. Gannu endowed his daughter with all his property, and it was for his generosity in distributing this property to the poor that Saidi Ahmad obtained the name of Sakhi Sarwar, or the bountiful lord or chief. Sakhi Sarwar now visited Baghdád; on his return he was accompanied by three disciples whose tombs are shown on a low hill near Sakhi Sarwar.

The present guardians of the Sakhi Sarwar shrine are the descendants of three servants of Gannu, who attached themselves to Sakhi Sarwar. These were Kulung, Kabin, and Shekb. Sakhi Sarwar limited the number of descendants of these three men to 1,650 which number has been

## SHRINES.

strictly observed ever since. All the offerings made at the shrine are divided into 1,650 shares, and it is said to be a fact that there are never more nor less than 1,650 *mujáwars* or descendants of the three original keepers of the shrine. POPULATION.

• • • • • It is not however a fact that there are never more nor less than 1,650 *mujáwars*. One of the chief peculiarities of the shrine is that it is venerated equally by Hindus and by Muhammadans. The shrine is built on the high banks of a hill stream, and a handsome flight of steps leads up from the bed of the stream to the shrine. These steps were built at the expense of two Hindu merchants of Lahore. The buildings of the shrine consist of Sakhi Sarwar's tomb on the west, and a shrine to Bába Nának on the north-west. On the east is the tomb of Musammát Bíbi Bhai, wife of Sakhi Sarwar and a *thákurduára*. The shrine of Sakhi Sarwar is thus a curious mixture of Muhammadan and Hindu architecture. Díwán Sáwan Mal endeavoured to stop Hindus from frequenting Sakhi Sarwar and fined all who attended at the fair Re. 1-4-0 each. In 1883 the shrine was destroyed by fire and two rubies presented by Nádir Sháh, and some valuable jewels presented by Sultán Zamán Sháh were consumed or lost. It has since then been rebuilt.

• • • • • The shrine of Muhammad Sulimán Sháh, who was a Jáfar by birth, lies at Tounsa commonly known as Tounsa Sharif or holy Tounsa. This is the handsomest shrine in the District. It was built by the Nawáb of Baháwalpur in 1272 A.H. as a mausoleum to Sulimán Khán, his Pír or spiritual guide, whose tomb it contains, at a cost of Rs. 85,000. A dwelling house round the shrine was built by Ghulám Mustafa of Multán at a cost of Rs. 10,000. There is also a *tykhána* or underground dwelling place and a *serai* which cost Rs. 33,000. Sulimán Khán belonged to the small Pathán tribe called Jáfar inhabiting Drug in the upper valley of the Saugarh, and his descendants came and

The Tounsa shrine.

## LORALAI

**POPULATION.** settled at Tounsa at the invitation of the Nawáb of Baháwalpur when he built the shrine. The building has been much improved both internally and externally by the present custodian, Mián Ali Bakhsb (commonly called the Hazrat Sáhib) who is the grandson of Sulimán Sháb. The outside of the dome has been covered with tiles of Jeypur marble, and its beauty is enhanced by contrast to the dry desert country surrounding it, over which it can be seen from a distance of several miles. The tomb beneath the dome is of marble, and the inside of the dome and the walls supporting it are laid with tiles of the blue and white pattern made by potters from Multán. There is a fine mosque beautifully decorated attached to the shrine. The *Urs* or celebration of the anniversary of Sulimán Sháb's death falls in the beginning of the Muhammadan month of Safar, and so is a movable festival occurring in different months of the solar year in different years. It lasts three days and is attended by large multitudes from all parts of the frontier and from Baháwalpur and Sind and elsewhere, who are fed from the Mián Sáhib's kitchen. Gifts of great value are received by the Pír from time to time and the offerings presented to him at the *Urs* amount to a very large sum of money, but his charity is great and his expenditure on the shrine has been free-handed. One of his additions is a handsome clock-tower which is illuminated during the *Urs*.

Names and titles.

Both among girls and boys many names are to be found, which are possibly of totemistic origin. They are those of animals, plants and fruits and references to colour such as *zarghún*, green, *nilat*, bay, *samand*, dun, are frequent. In other cases the denominations used for men are those usual among Muhammadans, while in the case of women, names beginning or ending with *Bíbi* or *Náz* or expressive of value or quality are popular, such as *Bakht Bíbi*, *Bíbi Maryam*, *Máh Náz* or *Náz Bíbi*, *Gulbasha* (flower-faced), *Máhrú* (moon-faced.) *Zartola* (golden) and *Názuka* (delicate), etc.

## NAMES AND TITLES.

Shortened forms of the long names given to men, such as Táj for Táj Muhammad, Akbar for Muhammad Akbar, Píro for Pír Muhammad, etc., are frequently used. Among the Mazaráni Khétráns of Bárkhán and the Spín Taríns of Duki names of the grand parents are sometimes given to the children of both sexes. Among the domiciled Hindus abbreviated names are much used both for boys and girls. POPULATION.

Though a girl is a valuable asset in an Afghán family, no ceremonies are observed on her birth. She is named by the mother or some female relative. The birth of a son is announced thrice by the women attending the mother or by some female relatives, and among the Sanzar Khél the woman shouts thrice at the top of her voice "*kánro búto udr-vai da faláni zoe wo so*" which means "ye stones and plants listen that a son has been born to a certain (naming the father) person." Guns are then fired and there are general rejoicings. The boy is named on the third day, after consultation with the *mullá*. Among Khétráns the boy is sometimes named after a respectable guest—*náthi*—who happens to be present at the time of the birth. Among wealthy people, the person who conveys the first news to the father is given a present. The ceremony of circumcision generally takes place before the seventh birthday, and it is a curious fact that among the Gharshín Saiads, the Jáfars and the Khétráns the girls are also circumcised between the ages of 4 to 7.

In stating his name a man will generally add that of the sub-section, section, clan and tribe to which he belongs. The term *Khán* is used both as a suffix and prefix, and in the latter case is considered as a mark of honour among the Afgháns. The term *malik* is applied among the Afgháns not only to village headmen, but also to large landowners and men of influence. Strictly speaking the term *sardár* is confined to the chiefs of the Khétrán, Lúni and the two divisions (Laharzái and Bél Khél) of the Músa Khél tribes, but it is commonly applied by the Dumars and others to

## LORALAI

POPULATION. their leading men. The term *Wadéra* is used among the Khétráns and the Zarkúns to distinguish the headmen of various clans.

Among the titles possessing a religious significance may be mentioned the prefix *míra* or *sháh sáhib* employed by Saiads, *sheikh* is also sometimes used in a similar sense. The terms *mullá* and *tálib* are applied to men who have some pretensions to religious learning, the latter being applied to those who are still under religious instruction.

Rules of honour.

A knowledge of the rules of honour (*mayár*) which prevailed among the people before the British occupation and which still influence the actions of many of them is not without importance from the point of view of administration, and a short reference may be made to them here. They are gradually giving way before British law and order.

It was incumbent on a tribesman—

(1) To avenge blood.

(2) To fight to the death for a person who had taken refuge with him. The refugee was called *hamsáyah* and was always maintained by his protector so long as he remained under the latter's roof. Such protection was also extended to adulterers and murderers.

(3) To defend to the last, property entrusted to him. Among the Dumars of Sanjáwi and the tribes of Duki the loss was made good.

(4) To be hospitable and to provide for the safety of the person and property of the guest. Responsibility for the property of a guest does not appear to have been undertaken by the tribes in the Bori and the Músa Khél tahsils; but a Dumar of Sanjáwi or a tribesman in Duki was bound to recoup any loss.

(5) To refrain from killing a woman, a Hindu, a minstrel, or a boy who had not taken to trousers. But the Músa Khéls and Isots did not spare a blacksmith, carpenter, etc.,



## SYSTEM OF REPRISALS.

who took part in a fight. Similarly a *dúm* or minstrel taking part in tribal warfare was not spared in Duki and Bárkhán. POPULATION.

(6) To pardon an offence on the intercession of a woman of the offender's family. But an exception was generally made in the case of an adulterer or murderer, whose life was spared and the matter compromised by the payment of compensation.

(7) To refrain from killing a man who had entered the shrine of a *pír*, so long as he remained within its precincts; and also a man who, whilst fighting, begged for quarter with grass in his mouth, or a cloth round his neck. The Músa Khéls and Isots did not refrain from injuring an offender who took refuge in a shrine.

(8) To cease fighting when a *mullá*, a Saiad or a woman bearing the Korán on his or her head intervened between the parties.

(9) To punish an adulterer with death or by cutting off his ears and nose.

In pre-British days, blood had to be avenged by blood, if the parties were of equal position and influence; but if the relatives of the person killed were weak, the matter was compromised by the payment of compensation. In cases in which the parties belonged to the same tribe, and the offender himself was out of reach, his nearest relation, viz., his brother, father or cousin was slain. If, however, the offender belonged to another tribe, it was incumbent on the aggrieved party to kill one of the section, clan or tribe to which the former belonged. Among Zarkúns, however, the revenge was strictly confined to the murderer himself. Such a system was liable to indefinite extension and led to interminable blood feuds which continued until either the authorities or friends intervened to arbitrate. In such cases the losses on either side were reckoned up and compensation was paid to the side which had lost most. System of reprisals.

## LORALAI

### POPULATION.

#### Blood compensation.

Might was right in days gone by and the position of the party aggrieved was the principal factor in determining the price to be paid for blood; hence the compensation for a *mullá*, a Saiad or a person belonging to a *sardár khél* or leading family was generally more than that payable for a tribesman.

The ordinary rate of compensation at present among the Sanzar Khél Kákars is from Rs. 600 to Rs. 1,200 and four girls including two *náházar*, i.e., to be given when born; Músa-Khéls, Rs. 700; Jáfars, Isots and Zamarais, Rs. 500; Wanéchis, Rs. 700; the Taríns and Shádozai of Duki, Rs. 1,000 and two girls; Zarkúns of Duki, Rs. 500, one girl, one sword and one gun; Lúnis, Rs. 1,000 and four girls; Dumar, Zakbpél, and Péchi Saiads, Rs. 1,200; the Gharshín Saiads, Rs. 1,500, but a case is known in which a Buzdár Baloch was made to pay Rs. 4,800 for the murder of a Gharshín; and the Khétráns, Rs. 1,300, and two girls. The loss of an eye or arm counts among the tribes as equivalent to half or one-third of a life; the compensation varying from Rs. 100 or a girl to Rs. 500 and that for a tooth varies from Rs. 20 to Rs. 100.

#### Afghán refugees.

There are five families of Afghán refugees, who permanently reside in the Bori tahsíl of the District, and who are in receipt of allowances from Government. Of these two are Tarak, one Andar, and two Hotak Ghilzais. Some of them have acquired landed property at Khandki, Dirgi Kudézai and Murtat Kalán. The principal men among them are (1905)—Sardár Muhammad Sháh Khán and Shér Muhammad Khán Hotak, Yár Muhammd Khán Andar, and Báz Muhammad Khán Tarak.

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**SIBI**  
**TRIBES**

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## TRIBES

**POPULATION.** Little or nothing is known of the early ethnographical history of the District, but it is certain that the Afgháns, Baloch, Bráhui and Jat, who now occupy it, are comparatively recent immigrants. As already described in the section on **History**, Sewistán prior to the Muhammadan invasion formed a portion of a Hindu kingdom with its capital at Alor on the banks of the Indus, and the country would appear to have been thickly populated. Mír Masúm, writing in 1600, speaks of the ruins of several ancient cities in the neighbourhood of Sibi. All local tradition asserts that both Sibi and the Harnai valley were held by a Hindu dynasty called Séwa, but there is nothing definite to show how the ancient inhabitants were gradually supplanted.

Ethnogra-  
hical  
story.

The Afgháns who now occupy the Sháhrig tahsíl, the Kohlu tahsíl and part of Sibi, appear to have entered the District from the north-east, emigrating from their homes round the Takht-i-Sulaimán. The Taríns, it is believed, came into the District about the fourteenth century and the Kákars, who branched off from the parent stock in Pishín, somewhat later.

The great influx of the Baloch from the westward appears to have taken place during the fourteenth and fifteenth centuries, as by the sixteenth century there is authentic evidence that they were numerous and were making raids and forays in all directions. The Jats, who represent about 25 per cent. of the total population of the administered area, are a collection of Muhammadan tribes without any common origin, and it is possible that some of these may be the descendants of the original Hindu inhabitants who were converted to Islám at the time of the Muhammadan conquests. The Bráhuís, who are found chiefly in the Sibi and Nashábád tahsils, are mostly nomads, though a few have acquired land and become permanent settlers. They are all offshoots from the parent stock inhabiting Kalát territory

## TOWNS AND VILLAGES

The first regular census of the District, the results of which have been published, was carried out in 1901. The District was divided into three divisions for the purpose: (a) the towns, railway bazars, etc., in which a synchronous enumeration was made on the standard schedule; (b) the tribal areas, i.e., the Marri, Bugti, Dombki, Kahéri and Umráni country in which estimates were prepared through the headmen of tribes, the same method being followed in Nasrábád which was then a *niábat* of the Kalát State, as was also the case with the Marris occupying the western portion of the Kohlu tahsil; and (c) the remainder of the District in which a rough house-to-house enumeration was made by the subordinate staff. This was not synchronous.

POPULATION,  
Density.

The results arrived at gave a total population of 73,893, of which 7,924 were censused on the standard schedule and represent, in the main, the non-indigenous population of the District. This figure (73,893) does not include the Marri and Bugti country (38,919) which has been dealt with in Chapter V, or the population of the Dombki, Kahéri, and Umráni country (19,542) which forms part of the Lahri *niábat* of Kachhi in Kalát. A detailed statement containing the principal census statistics will be found in table II, Volume B.

In 1901 the total number of occupied houses in the administered area was 15,178: 1,391 in the towns and 13,787 in the villages, and of the total population the urban part numbered 4,551 and the rural 69,342. The incidence of population per house in the urban area was 3.2 and in rural areas about 5. The average population per square mile was about 18, the highest being 42 in Nasrábád. In the Marri and Bugti country the population was 7 per family and 5 per square mile.

The only town in the District is Sibi, which has grown up since the British occupation, and is inhabited largely by an alien population.

Towns and  
villages.

In pre-British days the number of villages was smaller, the people being obliged to live together for offensive and defensive purposes. This was especially the case in Sibi, which was exposed to constant raids by the Marris, and where in 1879 Mr. M. L. Dames found that there were only 7 inhabited villages, while the country was studded

**POPULATION.** with the ruins of no less than 40 deserted villages. There is now a tendency to spread out, and new villages and hamlets are gradually springing up. In 1901, the number of inhabited villages in this tahsil, including SÁNGÁN, was 32, the total number in the whole District being 238 or one village in every 17 square miles. Nasírábád has 1 village in 9½ miles, Kohlu 1 in 15 miles, Sháhrig 1 in 17 miles, and Sibi 1 in 42 miles. There are a very few villages which have a population of over 1,000 souls. The most important places are mentioned in Chapter IV in the *Miniature Gasetteer* of each tahsil.

The Marri and the Bugti country, which has an area of 7,129 square miles, has only 5 villages, the majority of the population being nomads.

**Growth of population.**

Previous to 1891 no regular census was attempted, and in that year the operations were confined to the Sibi and Sháhrig tahsils. The only information available as regards earlier years is derived from the rough estimate of Sibi and SÁNGÁN (13,900) made by Mr. M. L. Dames in 1879 and of the Zawar valley (4,822) by Dr. O. T. Duke in the same year. The growth of population, therefore, cannot be illustrated by reliable figures.

In 1901, the population of Sibi (excluding 846 in SÁNGÁN) was 19,680 against 13,401 in 1891 or an increase of 47 per cent. In the Sháhrig tahsil there were 16,573 persons in 1901 against 16,241 in 1891 or an increase of 2 per cent. This comparatively small increase in the Sháhrig tahsil is due to the fact that a considerable portion of the alien population which existed in 1891 has since left the District.

Besides the improved methods on which the census of 1901 was carried out, the increase in the population of the District may be attributed partly to the greater security to life which has attended the British occupation. It may also be presumed that the rise in the standard of living, which has undoubtedly taken place among the indigenous population, has led to more frequent marriages and a consequent increase in the birth rate.

**Migration.**

The majority of the indigenous population in the plains are settled, but in other parts of the District there is a constant flow of migration, the causes being the nomadic habits of the tribes, the variations in the climate, and the

## AGE STATISTICS, &C.

periodical visitations of scarcity and drought which compel the people to seek more favourable districts. **POPULATION.**

The Sárangzai, Pánézai, Dúmar and Wanéchi tribes of the Sháhrig tahsil are largely flock-owners, and spend the summer in the hills and the winter in the Zawar valley. Large numbers of Marris migrate to the Kohlu valley, Duki and Bárkhán in the summer months in search of grazing, and the Sibi plain is a regular resort in the winter for Bráhuís, Ghilzais, Marris and Bugtis. Large numbers of Jats from the lower portions of Kalát also regularly visit Sibi during the spring harvest, when they work as labourers. In time of scarcity and drought Marris, Bugtis and the people of Sibi dependent on dry crop areas migrate to Nasrábád and Sind.

In 1901, 5,547 persons (males 4,264 and females 1,283) were enumerated in the old Thal-Chotiáli District who had been born in the provinces of India, 2,144 who belonged to other parts of Baluchistán, 238 who had been born in Native States of India, and 522 born in countries adjacent to India, chiefly Afghánistán. **Immigration from India.**

The province in India from which most immigrants come is the Punjab (3,721), and Sind and the United Provinces come next with 862 and 821 respectively. The immigrants from Native States represented 89 from the Punjab, 74 from Kashmír and 40 from Rájputána. The immigrants from the Punjab are drawn principally from the Districts of Amritsar, Siálkot, Jhelum, Jullundur, Hoshiárpur, Gujrát, Gurdáspur, Gujranwala and Ráwalpindi.

No detailed record of age was attempted in 1901 except in towns, military stations and bazars along the railway line which were enumerated on the standard schedule; in the District adults were merely distinguished from minors. Out of a total population of 60,658, which represent the principal indigenous tribes of the District, there were 32,507 males, including 19,479 adult males, and 28,151 females. The number of male children under 12 years of age was 13,028. Out of the 4,551 persons, representing the population of Sibi town, 1,323 were under 20 years, 2,356 between 20—40 years and 748 between 40—60 years. **Age statistics, vital statistics, infant mortality, and infirmities.**

Vital statistics were not recorded in the District. A summary enquiry regarding the birth and death rate during the year 1905 was made by the tahsil officials by selecting



**POPULATION.** a few villages in each tahsíl, the result obtained indicating 4·7 per cent. of births and 4·5 of deaths on the total population of those villages during the preceding 12 months. The birth rate for boys was 2·6 and for girls 2; while the death rate for male children was 1·5, of female children 1, of adult males 1·1 and adult females ·88. According to these enquiries the highest birth rate was 7·2 in Kohlu and the lowest 3·7 in Sibi, while the highest death rate was 9·8 in Nasírábád and the lowest 2·6 in Sibi. Longevity among the indigenous population, more especially in the highlands and in dry crop areas, appears to be infrequent owing to constant exposure to the severity of the climate and to bad nutrition.

A summary enquiry made by the tahsíl officials in certain selected villages shows that in a population of 11,605 the total number of afflicted persons was 109 or ·94 per cent. of which 74 were males and 35 females.

**Comparative number of sexes, and civil condition.**

The disproportion of women to men in the stations and bazars was very great, there being only 326 women to every thousand men. In the Sibi town, where the population is more settled, there were 437 women to every thousand men.

Among the rural population there were 28,151 women and 32,507 men or 866 women to every thousand men. Among the Baloch, who form the major portion of the population, the proportion of females to males was 854 to 1,000. The Afgháns had 907, the Bráhuís 813, the Jats 849 females to 1,000 males, while the proportion among the Khétráns and Saiads was 846 and 879 respectively. No record was made of the civil conditions of the indigenous population.

**Marriage customs.**

Among the indigenous classes every man marries as soon as he possibly can, but the payment of bride price (*walwar* or *lab*) compels many to wait till middle age. This is specially the case with the poorer nomadic classes among the Kákars. Marriage almost invariably takes place after puberty, one of the most important reasons being the heavy domestic duties which devolve on a wife and which can only be performed by a full grown woman. The situation is thus expressed by one of the leading *samíndárs* of Nasírábád: "It does not pay us to bring home a child-wife, feed and clothe her. We only marry a woman when she is fit to be a wife, to do all household work and help us in our avocations."

## MARRIAGE CEREMONIES.

So far as can be ascertained polygamy is rare, except among the well-to-do, though the people have no objection to a plurality of wives up to the limit of four prescribed by Muhamadan law. The summary enquiry instituted by the tahsil officials, to which a reference has already been made, elicited that in a population of 11,605, the number of married males was 2,716 or 23·4 per cent., of whom 159 or 5·8 per cent., only had more than one wife. The wealthy, who are the only class with the means to pay *walwar* more than once, take more wives than one, either for pleasure, or, sometimes for the sake of offspring. Polygamy is occasionally forced on the poor among the Afghans by the custom which requires that one of the surviving brothers or cousins must marry a widow. Cohabitation with concubines (*kanis*) is permitted by custom.

Among the Baloch and Jats, marriage with the near relations is general, as the system of exchange largely prevails, and it is also preferred among most other tribes because exchanges can be easily arranged, the bride price is less, the parties are already mutually acquainted, and their tribal relations are strengthened by the marriage tie.

Among the well-to-do the bridegroom is generally about twenty and the bride four years his junior, whilst among the poorer classes both the bridegroom and the bride are generally older. In rare cases infant betrothals take place, and then only among very near relations. Ordinarily a man has nothing to say in the selection of his bride, but when his parents wish him to marry they look for a suitable girl and the first step taken is to send a female relation to see her and to satisfy herself about her personal appearance and other qualifications. Among the very poor or when marriage takes place among the well-to-do at an advanced age, the man makes his own choice.

Among the Baloch *lab* or bride price is only paid when a bride belongs to a separate clan or tribe. Among endogamous groups there are three systems of marriage: (i) the *nang* when no stipulations are made: (ii) the *sa badal* also known as *kano wati* or system of exchange of girls between families, and the *pét* when the condition is made that a daughter born of the marriage will be given to a relation of the bride's parents. Among the Golas the *lab* is always paid,

Marriage ceremonies.

Baloch marriage customs.

**POPULATION.** the amount varying from Rs. 100 to Rs. 1,000 according to the position of the parties. The ceremony of *shir wata* which renders the betrothal (*sáng*) binding is thus performed. When the relations on both sides are assembled, the bride's father brings a cup of milk into which the bridegroom's father drops a few rupees. The cup is then handed round and the milk is sipped by all. The bridegroom's father presents the bride with a *suthan* (pair of trousers), *ghaga* (shift), *sari* (wrapper); a pair of shoes, a silver ring and ear-rings being sometimes added. The marriage day (*tith*) is then fixed, the usual time being immediately after the *rabi* or *kharif* harvests, but the *tith* must not fall in the month of Muharram, or on the *Bára wafát*. When the date has been finally arranged, the bridegroom's father sends a seer of flour, half a seer of *gur*, and the same amount of *ghi* to the bride's father, this ceremony being known as *wanwáh*, and gives a feast to his friends and relatives, from whom contributions in money (*mana mokh*) are received. A few days before the marriage, a coloured thread (*gána*) is tied to the wrist of the bridegroom (*ghot*) and he is given a sword to protect himself from evil spirits. On the same day the women of the family grind 5 or 7 seers of corn (always an odd number), which is kept over for the use of the couple after marriage. This is called *buki*. The customs attending the ceremonies of *tith*, *gána* and the girding on of the sword are also observed by the Hindus of the Punjab, from whom they have probably been borrowed.

On the marriage day the wedding procession, accompanied by the females of the bridegroom's party, moves off to the bride's house, where a separate shed (*chhapar*) has been erected, in front of which there is a small channel filled with milk (*wahi khír*). The bride is placed in this shed, and at night after the guests have feasted, the *nikáh* is read by the *mullá*. After this the bridegroom is conducted to the shed and the heads of the bride and bridegroom are placed together seven times (*sar mél*). Horse racing, shooting at a mark and dancing are the chief amusements at weddings, and food is also provided for the guests by the bridegroom. Clothes, ornaments, and furniture are given to the bride by the parents on both sides, and she also receives her *haq-i-mahr* or dower, which ordinarily consists

## MARRIAGE CUSTOMS.

of a cow, buffalo or camel or a few rupees.

POPULATION.

In cases of the re-marriage of widows no ceremonies are observed except the *nikáh*. On the death of her husband, the woman can return to her parents and for purposes of re-marriage is at their disposal, except in cases in which bride price (*lab*) has been paid when she is at the disposal of the heirs of her deceased husband.

Among the Afghán tribes of the District the amount and payment of *walwar* (bride price) is the most important factor in all matrimonial arrangements, but the system of exchange of girls, which is known as *sarai*, *sarbada* and *kunowati* also prevails. The Pathán customs and ceremonies differ from those of the Baloch in many essentials and there are also many variations among the different tribes themselves, but the following account of the Kákar marriage ceremonies may be taken as fairly representative:—The girl having been approved, the father of the bridegroom with some of his relatives (*marakka*) goes to the girl's father and, if the preliminary overtures are well received, the amount of *walwar* is discussed and also the presents, which the father is willing to give to his daughter. If the father of the bride consents to the match, the *walwar* is fixed, and the girl's mother or grand-mother thereupon presents the bridegroom's father with a needle in the eye of which has been inserted a silk thread. Guns are now fired, sheep are killed and a feast is given to the bridegroom's party. This is the preliminary step in the betrothal and is known as the *hokra*. This ceremony of *hokra* is binding. After it has taken place, it is considered a want of good breeding on the man's part to retreat without a plausible excuse, and any one who does so is regarded with contempt. In the case of the woman the *hokra* is considered binding except under special circumstances, such as adultery on her part or strong suspicion of it.

After about a month a portion of the *walwar* is paid, and a party of the bridegroom's relations goes to the bride's father, who presents them with a silk kerchief, the colour of which is generally green, and which has silk rosettes or silver ornaments on the four corners. This is the *koda* or betrothal, and at this time there are again general rejoicings, dancing, etc.

**POPULATION.** When the *walwar* has been fully paid, a date is fixed for the marriage (*nikáh*), which is performed in accordance with Muhammadan rites at the bride's house. Besides the *walwar*, the bridegroom has to supply provisions to the father of the girl for the entertainment of the wedding guests. The father of the bride also gives presents which generally consist of a suit of clothes for the bridegroom, one or more dresses, a few silver ornaments and articles of household furniture for the bride.

In cases of widow re-marriage no ceremonies, except the *nikáh*, are observed. On the death of her husband the widow is considered to belong to his relatives, and if one of them does not marry her, she is usually married in the tribe on the payment of *walwar*, which is about half of that paid for a virgin.

**Bride price.** In the pre-British days the bride price paid by the Kákars was about Rs. 40, and was generally paid in kind. It now varies from Rs. 200 to Rs. 400 for a virgin and about half the amount for a widow, and is paid partly in cash and partly in kind.

Among the Makhiáni (Tor Taríns) of Sháhrig, the *walwar* varies from Rs. 200 to Rs. 600 for a virgin, that for a widow being about half. The *haq-i-mahr* varies from Rs. 12 to Rs. 38. The Makhiánis have a curious custom which also prevails among other Patháns of the Sháhrig tahsil, in Pishin and in many parts of Chágai, and in accordance with which the husband presents his wife with a share of the merit (*sawáb*) which he hopes to obtain after death by giving alms from his hearth (*anghárai*) in his life time. The share varies from one-sixth to one-third, and the gift saves the husband from the onus of giving any dower upon earth.

The *walwar* paid by the Wanéchis (Spín Taríns) varies from Rs. 100 to Rs. 250. The betrothal is followed by the ceremony of *psha khalásawal*, when the bridegroom is presented with a pair of red trousers, or a turban, and is afterwards permitted to visit the bride's family, though he may not meet the bride. The usual rate of *haq-i-mahr* is Rs. 12/8.

**The Zarkuns.**

The price of a bride among the Zarkúns of Kohlu varies from Rs. 100 to Rs. 500, but it has been known to be as much as Rs. 1,000. A widow is valued at half the amount and the

## JATS.

price of a divorced woman is still lower. The system of POPULATION. exchange of girls prevails among the Zarkúns and exchanges are also permitted between virgins and widows.

The Panri Afgháns of Sibi consider it derogatory to marry The Panris. their girls to men of other tribes, though they take their brides from neighbouring clans. The Bárúzais marry their girls in their own clan and in such cases do not demand *walwar*. Among the Panris the ordinary rate of *walwar* varies from Rs. 200 to Rs. 500. The *haq-i-mahr* is Rs. 12 and the husband also presents his wife with a fourth share of the *sarwáb*, to which a reference has already been made.

The Sheikhs claim to be Saiads, but now form part of the Saiads. Makhiáni tribe and follow their customs. With the exception of the Buknári Saiads, who do not give their daughters outside their own section, all other Saiads inter-marry with the tribe with whom they live. The ordinary *walwar* among themselves varies from Rs. 200 to Rs. 300, but the tribesmen are often willing to pay double the price for the honour of marrying into a Saiad family.

The Jats of Sibi mainly follow the marriage custom of the Jats. Panri Afgháns with whom they have been living for generations. When inter-marrying among themselves the leading families of the Jats do not demand or pay *walwar*, but in other cases the rate varies from Rs. 200 to Rs. 500. In addition to the *haq-i-mahr* the bridegroom pays a small sum, generally Rs. 7, as *shir bahli* (lit. suckling) to the bride's mother. This custom is also observed by the Baloch of the Chágai District. After the death of her husband, the widow returns to her parents and is at their disposal as regards re-marriage.

The Jats of the Nasirábád tahsíl follow the marriage customs of the Baloch, but pay *walwar* which varies from Rs. 100 to Rs. 400. After the *sarmél* or the placing of the heads together, a small lump of cotton is placed alternately on the head of the bride and the bridegroom and each has to pick it. This is called the *gulchn*. Then the women of the family give a pinch of salt to the bridegroom who places it in the bride's hands, this part of the ceremony being known as *sihra*. A sheet with a sword or knife tied in each corner is then held over the bridegroom who is conducted to a *kandi* tree and is called upon to lop a branch with a single

**POPULATION.** stroke of a sword. This is done to prove his strength and manhood.

The code of morality among the Jat camel breeders and artisans is loose, and it is a common saying that a headman who gives his camels to a Jat to graze thereby also acquires a claim upon the affections of the Jat's wife. The rate of *walwar* varies from Rs. 5 to Rs. 100 according to the position of the parties.

**Divorce.** Divorce is rare among the Baloch as the usual punishment for infidelity is death and it is considered a disgrace to put away a wife for other reasons; it is also infrequent among the Panris and the better classes of Jat *samindárs*. Among others the usual reasons for divorce are the disagreeable appearance or temper of the woman and immorality proved or suspected. The usual method of divorce is the throwing of three stones or clods of earth into the lap of the woman in the presence of two witnesses. The divorced woman has the status of a widow and can re-marry in her tribe, but if she is divorced for misconduct, tribal custom does not permit her to marry her seducer. Amongst the Zarkúns, a woman can obtain a divorce if her husband is proved to be impotent. To effect this, pressure is brought to bear on the husband by her parents through the tribal headmen. If a Wanéchi woman is divorced at her own request, the husband is entitled to recover about half of the *walwar* paid by him. Among the Taríns, Kákars and the Jats of Sibi, if a woman is divorced for her own fault, the husband claims compensation (*khulla*) from the man who marries the divorced woman. The amount is not more than one-third of the *walwar*.

**Penalties for adultery.** Before the British occupation, death was the punishment of a faithless wife caught *flagrante delicto*. This still holds good among the majority of the hill Baloch, but with the Patháns and also with the Jamáli, Umráni and Khosa Baloch of the Nasírábád tahsíl, the injured husband is generally ready to salve his honour with compensation in girls, money, etc., the amount payable varying in different tribes. No compensation is payable if both the seducer and the woman are killed. If both escape, the woman is divorced, and among the Makhiáni and Wanéchi Taríns, and Sanatia Kákars, she can marry her seducer when the compensation has been paid. Among most tribes there is no fixed rate,

## STATUS OF WOMEN.

the compensation (*nek*), which generally consists of one or more girls and about Rs. 200 in cash, being determined on the merits of each case. POPULATION.

The position of women among the Afgháns of the highlands and among poorer classes of other parts of the District is one of extreme degradation. No sooner is a girl fit for work than her parents send her to tend the cattle, besides making her take part in all the ordinary household duties. Owing to the system of *walwar* in vogue, when she reaches nubile age, she is, for all practical purposes, put up for sale to the highest bidder. Her father discourses on her merits as a beauty or as a housekeeper in the public meeting places, and invites offers from those who are in want of a wife. Even the more wealthy and more respectable Afgháns are not above this system of thus lauding the human wares which they have for sale. A wife must not only carry water, prepare food and attend to all ordinary duties, but she must take the flocks out to graze, groom her husband's horse and assist in cultivation. She has no rights in property, and, if divorced, she can, as a rule, only carry away with her the clothes she is wearing. As a widow, she is only entitled to a subsistence allowance from her late husband's estate. In the household of a deceased Afghán, widows and girls are merely regarded as assets in the division of his property, and though the system is discouraged by Political officers, it is no uncommon thing to find that a son is willing to hand over his mother to an applicant for her hand on the receipt of the stipulated *walwar*. The status of woman and rights to property.

In former days a brother, who did not wish to marry his brother's widow himself, could dispose of her in marriage to any one he chose and appropriate the *walwar*, but an appreciable change has occurred in the position of such widows, since an important decision was given by Mr. H. S. Barnes, then Agent to the Governor-General, in November 1892 in the case of Lukmán, Kákar, *versus* the Crown: "As regards a widow's power of choosing a husband," Mr. Barnes said, "Muhammadan Law must not be overridden by local inhuman and ignorant custom and in all disputes regarding widow re-marriage brought before the Courts in British Baluchistán or the Agency territories, the courts of law should follow the provision of Muhammadan law, in so far



**POPULATION.** as that law gives to widows full liberty and discretion to marry whom they please ; and no case of the kind should be committed to a *jirga* for settlement without a clear direction that, on this point of the widow's freedom of choice, no curtailment whatever will be permitted of the liberty and discretion which Muhammadan law allows her. The only point in which any concession to local tribal custom can be permitted, is that which relates to the payment which should be made by the new husband to the late husband's family. \* \* \* \* \* In order to put a stop to the feuds which might otherwise arise from allowing widows to marry whom they please, it is admissible for courts to settle the sum of money which should be paid to the family of the widow's late husband by the man she proposes to marry. This is the point in the settlement of these cases, which may usefully be made over to a *jirga* for decision." This decision was re-affirmed by Sir James Browne in June 1895, in the case of Musammát Miryam, Yásínzai, when an order of the Political Agent, Quetta, debarring the widow from marrying any member of the Karozai, Sulaimánzai and Bárezai sections was quashed, and the woman was permitted to marry according to her own choice, subject to the payment of the *wulwar*.

Among the Baloch and the wealthier classes of Jats the position of the woman is somewhat better.

**Inheritance.** Except among the Saiads and Pánézai and Sárangzai Kákars who follow the Muhammadan Law in such cases, the women are allowed no share in inheritance. Among the Makhíáni an exception is made in the case of a widow if her late husband has left no near male relatives. Inheritance among males is governed by tribal custom, but is based on the general principles of the *shariat*.

**Language.** Language, at the census of 1901, was recorded in the old Thal Chotiáli District only in the case of 8,471 persons, who were censused on the standard schedule.\* Of these only 1,561 spoke the vernaculars of Baluchistán ; Sindi was spoken by 1,450 persons, Punjábí by 3,724 and Urdu by 1,261. The number of persons speaking European languages was 95, and of those speaking Persian 176. The language of the courts is Urdu, and

\* *Census of India, 1901, Vol. V-A, Table X.*

## PASHTÚ.

modified form of it, originally introduced in the District by POPULATION- officials who came in the early days of the British occupation from the Déraját, is making way among the indigenous population and especially in the villages round Sibi.

The principal dialects spoken by the indigenous population are Baluchi, Pashtú, Bráhui, Jatki and Sindi. The medium of correspondence, except in the case of official documents, is Persian among Muhammadans and Sindi among the localised Hindus.

Baluchi is technically described as belonging to the Baluchi. Iranian Branch of the Aryan sub-family of the Indo-European family. The form used by the tribes in the District is known as the Eastern dialect as opposed to the western or Makráni dialect, and the words in use for common objects and acts are nearly all pure Baluchi, the remainder of the language being borrowed from Persian, Sindi and Punjábí.

Pashtú is spoken by the Afgháns in the Sháhrig and Pashtú. Kohlu tahsils, also in Sángán. The Khajaks of Sibi speak Pashtú which has a mixture of Sindi words and the Panri Afgháns speak Sindi in their homes. The Zarkúns of Oriáni speak Khétráni. The Makhiáni and Wanéchi Taríns of Sháhrig use a modified form of Pashtú which is known as the Chhalgari or Tarínáo. This dialect differs from the ordinary Pashtú of the Quetta District and according to the tradition the progenitor of the Wanéchis quarrelled with his father who cursed him saying "*warba, pa shabé dé sok ma pohésha*;" that is "begone, let no one understand thy language." Among the peculiar terms of Tarínáo may be included the following:—

English.	Pashtú.	Tarínáo.
Father ... ..	plár ... ..	piár.
Wind ... ..	bád ... ..	wágu.
Sun ... ..	nmar ... ..	mér.
Bullock ... ..	ghwae ... ..	lézhda.
Camel ... ..	úsh ... ..	wúsh.
Dog ... ..	spai ... ..	spa.
Milk ... ..	shodae ... ..	shwa.
Butter milk ... ..	sharambae ... ..	shamzi.
Clarified butter (Ghf).	ghuri ... ..	runráh.
Turban ... ..	pagrai ... ..	malastanr.

**SIBI**

**POPULATION.** Jatki or Sindi is the dialect of the Jats of the plains, who represent about 25 per cent. of the total rural population of the District.

**Races, tribes and castes.** The following table \* shows the distribution by races and tribes of the indigenous inhabitants of the administered portion of the District :—

Baioch	...	{	Bugti ... ..	256
			Bulédi ... ..	5,134
			Dombki ... ..	1,078
			Magassi ... ..	613
			Marri ... ..	875
			Rind ... ..	9,945
			Umráni ... ..	1,098
			Others ... ..	151
			<b>Total ...</b>	<b>19,150</b>
Afgháns	...	{	Kákar ... ..	6,820
			Panri or Panni ... ..	3,656
			Tarín ... ..	6,468
			Zarkún ... ..	751
			Others ... ..	424
			<b>Total ...</b>	<b>18,119</b>
Bráhui	...	{	Bangulzai ... ..	1,261
			Lángav ... ..	383
			Zehri ... ..	173
			Labri ... ..	201
			Méngal ... ..	824
			Pindráni ... ..	465
			Raisáni ... ..	168
			Shahwáni ... ..	118
Others ... ..	139			
			<b>Total ...</b>	<b>3,732</b>
Jat	...	{	Saiad ... ..	1,556
			Khétrán ... ..	959
			Abra ... ..	9,348
			Jat ... ..	2,402
			Bhangar ... ..	953
			Katpár ... ..	591
			Lori ... ..	285
			Sheikh ... ..	325
Others ... ..	3,232			
			<b>Total ...</b>	<b>17,136</b>

These figures do not include the population of the Marri, Bugti, Dombki, Kahéri and Umráni country which in 1901 was as follows :—

Marri country ... ..	20,391
Bugti country ... ..	18,528
Dombki, Kahéri and Umráni country ... ..	19,542

\* Excludes 7 Dehwars.

## TRIBAL CONSTITUTION.

It will be seen that the Baloch are by far the most numerous in the administered area, while the tribal area is almost entirely populated by that race. Afgháns come next with 26 per cent., the Jats follow with 25 per cent., while the Saiads and Khétráns contribute 2 and 1 per cent. respectively. POPULATION.

A Baloch tribe is not a homogeneous group, but has attained its growth by the gradual assimilation of a number of alien elements, the process being admission to participation in common blood feuds, then admission to participation in the tribal land, and lastly admission to kinship with the tribe. At the head of the tribe is the chief or *tumandár*, with whom are associated the *mukadam* or heads of clans as a council of war, the office of *mukadam* being hereditary. At the head of each section is a *wadéra*, whose office, like that of the head of the clan, is hereditary, the whole section combining to place the *pagri* on his head, just as the whole tribe combines in nominating a new chief. With the *wadéra* is associated the *mukadam* of the section, who acts as the *wadéra's* executive officer, his business being to communicate the *wadéra's* orders to the *motabars*, i.e., the headmen of sub-sections. The office of the *mukadam* of a section is not necessarily hereditary, a man of judgment or ability being often selected. Among the Marris there was another officer to whom special duties were assigned during raiding expeditions, namely, *ráhsan*, who held a hereditary office, accompanied all expeditions, and whose duty it was to kill any tribesman who fled from the line of battle. Besides an extra share in plunder, his principal privilege was that he incurred no liability to blood-feuds or payment of compensation. Tribal constitution.

An Afghán tribe differs in certain respects very materially from a Baloch tribe. Theoretically, it is constituted from a number of kindred groups of agnates; that is to say, descent is through the father, and the son inherits the blood of the father. The groups comprising the tribe are divided into a multiplicity of sub-divisions, which it is almost impossible to follow, but, for practical purposes, four are in common use, the *kaum* or main body, the *khél* or *sai*, representing both the clan, a group generally occupying a common locality, and the section, a group whose members live in close proximity to one another and probably hold common Afghán tribe.

**POPULATION.** land, and lastly the *kahol*, a family group united by kinship. Affiliated with many tribes are to be found a number of alien groups known as *mindún* or *hamsáyah*. In such cases the test of kinship does not apply, and such groups, families or individuals are united to the tribe by common good and common ill. In other words, common blood-feud is the underlying principle uniting a tribe, but the conception merges into the fiction of common blood, i.e., connection by kinship

The Afgháns are not organised under a common leader, as is the case with Baloch or Bráhui tribes, to whom the tribal officers, such as *mukadams*, *wadéras*, etc., are subordinate, but their democratic spirit chooses a leading man in each minor group. Heredity is always an important factor among the Baloch, but with Afgháns there is frequent chopping and changing, the weak giving way before the strong. Hence, individuality has far greater scope among Afgháns than among other races, but the retention of influence once acquired frequently depends on exterior support, such as that of the Government rather than that of the tribesmen themselves.

The following account of the origin of the Baloch is given by Mr. R. Hughes-Buller in the Census Report for 1901:—

The origin  
of the  
Baloch.

“ There is ample evidence to show that the nucleus of the Baloch tribes now to be found in the Indus valley were originally settled in Makrán and Persian Baluchistán to the south of Kirmán. Take, for instance, their names: the nucleus of the Bugtis traces its origin to Bug in Persian Baluchistán; the Bulédis to the Buléda valley in Makrán, near which some of them are still to be found; the Domkis, otherwise written Dombki, from the river Dombak in Persian Baluchistán; the Láshári from Láshár; the Gishkáúris from the Gishkáúr, i.e., the Gish stream, which drains the Buléda valley; the Kuláchis from Kulánch, also situated in Makrán, and the Magassis from Magas in Persian Baluchistán. Again, there is to be found a strong tribe of Rinds at Mánd in Makrán, from whom the Rinds of the Kachhi plain are drawn. Elphinstone states in his History that the Baloch were occupying the mountains of Makrán at the time of the first Arab invasion in 664 A.D., and Ibn-haukal, who wrote in the tenth century, tells us that the

## ORIGIN OF THE BALOCH.

Koch and Baloch inhabited the 'Irán Zanín, bordering on Hind and Sind.' Like Kochi or Kochai in Pashto and old Persian, the word Baloch simply means 'nomads' or 'wanderers.'

"It is previous to their settlement in Persian Baluchistán and Makrán that the origin of the Baloch is buried in obscurity, and that authorities differ, some holding the story of their Syrian origin to be true, and others alleging them to be of Turkoman stock. Sir Henry Green, who was the Political Superintendent of the Upper Sind Frontier, found tribes bearing the same names as those now common among the Baloch of the Indus valley in the course of his travels in Syria. On the other hand, Muhallab, the Arab invader, encountered eighteen Turki horsemen riding crop-tailed horses in 664 A.D. at Kaikán, which lies somewhere between Kéj in Makrán and Khozdár, a fact which would indicate that the theory of the Central Asian origin of the Baloch is not without foundation in fact. When we consider the process of affiliation which has gone on, or is going on, among the Baloch of the present day, it would not be surprising if enquiry were to show that they consisted both of Arab and Turanian stock.

"The authenticity of the tradition among the Baloch of the Indus valley, which centres round Jalál Khán, generally called Jalál Hán, from whom sprang four sons—Rind, Hot, Láshári, Korái, and a daughter, Máí Jató—may well be doubted, especially as the Hots of Makrán are universally credited with being the aboriginal inhabitants of the country and themselves claim to be a distinct race from the Rinds and from the various Baloch tribes who inhabit the country now. It is possible that they are the representatives of the Oreitái or Horitái, who were met with by Alexander in the course of his progress westward through Makrán.

"The great influx of the Baloch from the westward appears to have taken place during the fourteenth and fifteenth centuries, as by the sixteenth century there is authentic evidence that they were numerous and were making raids and forays in all directions."

In dealing with the Baloch tribes of the District it will be convenient to divide them into two groups, namely, those who are under political control like the Marris, Bugtis,

**POPULATION.** Dombkis and Kahéris, and those who reside in the administered areas. Of the former the Marris and Bugtis are dealt with separately in Chapter V, and only a brief description is here necessary. The Dombkis and Kahéris also belong more properly to Kachhi, and the details of their origin and present constitution are given in the Gazetteer of that District.

**Marris.** In 1901 the Marri Baloch in the whole Province numbered 20,373 (males 11,465, females 8,908), the number of adult males being 6,898. Of this total 19,161 were in the Marri country, and the rest in Kalát and Las Béla. The tribe is divided into three main divisions: Ghazni (8,122), Bijaráni (4,700) and Loharáni, which clan also includes the Shiráni, originally Afgháns (6,369). Their *tumandár* or chief is Khán Bahádur Nawáb Khair Bakhsh Khán, who belongs to the Bahawalánzai section of the Ghazni clan and lives at Kahán.

**Bugtis.** The Bugti Baloch in 1901 numbered 15,416 (males 8,608, females 6,808), the number of adult males being 5,209. Of this number, 15,159 (males 8,480, females 6,679) were enumerated in the Bugti country. The tribe is divided into seven clans: the Durrag Notháni (1,778), Khalpar (1,542), Masori (2,928), Mondráni (510), Pirozáni Notháni (4,731), Rahéja (877) and Shambáni (2,874). The tribal head quarter is Déra Bugti and the present chief, who belongs to the Bibrakzai section of the Rahéja clan, is Nawáb Sir Shahbáz Khán, K.C.I.E.

**Dombki.** The Dombki, an important Baloch tribe who occupy a part of the Lahri *niábat* in Kachhi, numbered 4,905 persons (males 2,683, females 2,222), the number of adult males being 1,614. Of the total 4,096 were recorded under the Kalát State and 809 in the Thal-Chotiáli (now Sibi) District. The principal clans are the Baghdár (521), Ehand (95), Brahmáni (549), Dinári (280), Dir Kháni (213), Gabol (51), Gháziári (169), Gishkauri (426), Khosa (169), Láshári (35), Mohamdáni (314), Mirozai (149), Shabkor (386), Singiáni (125), Sohriáni (255), Táláni (349) and Waziráni (28). The present chief of the tribe is Mír Chákar Khán. The Dombkis are popularly supposed to have some of the best blood in their veins. In the days of General John Jacob, the tribe was famous for its marauding propensities, the most noted

## KAHÉRIS.

section in this respect being the Jakránis. A few of these are still found in Nasírábád, but the majority have migrated to Sind. Another large clan of the tribe, the Gishkauris, were classified as a separate tribe in the Punjab at the last Census, where it numbered 3,642 persons. POPULATION.

The Kahéris, who were classed as Baloch in 1901, numbered 789: males 421, females 368. They speak Sindi and occupy the central part of the Lahri *niábat*. The tribe is divided into four clans: the Buláni (70), the Moradáni (208), Qalandráni (179) and Tahiráni (306). The following description is given by Mr. Hughes-Buller in the Census Report of 1901:— Kahéris.

“The Kahéris are also a small tribe, but it is doubtful whether their classification as Baloch is correct. At any rate they are described by Mír Masúm of Bhakkar in Sind, who wrote a history about 1600 A.D., as Saiads, who acquired their name of Kahéri from the *Kahér* or wild medlar tree, on which one of their ancestors mounted as if it were a horse. In the earlier part of the last century the Kahéris were driven out by the Bugtis and migrated to Baháwalpur, but they were restored to their former settlements by Sir Charles Napier in 1845.” They themselves claim descent from Sháh Umar Katál, a compatriot of the Prophet, and allege that they migrated with the Baloch from Makrán under their leader Niámat Sháh, who purchased the country from the Kurchánis, the price paid being a camel load (*chhatar*) of money, hence the name Chhatar, the present headquarters of the tribe. Their headman (1905) is Muhammad Baka Khán.

The total number of the Baloch in the administered areas of the District in 1901 was 19,150: males 10,330, females 8,820, representing 28 per cent. of the total rural population. The important tribes are the Rind, Bulédi and Umráni. Baloch  
tribes in the  
administered  
area.  
Baloch.

The total of Rind was 9,945 (males 5,384 and females 4,561). Of these 1,138 were in the Sibi tahsil and 8,806 in the Nasírábád *niábat* or tahsil. According to local tradition the Rinds are the descendants of Rind, one of the five children of Jalál Khán. In the Census Report of 1901 Mr. Hughes-Buller says that “it is with the Rinds that all the Baloch tribes endeavour to trace their connection. They are looked up to with deference by their neigh- The Rind.



**POPULATION.** bours and all Baloch traditions centre round their hero, Chákar. Outsiders like the Bráhuís use the term 'Rind' as a generic word, equivalent to 'Baloch.' After being driven from Kirmán, the Rinds lived in Kéj and Kolwa, where they are still to be found. Thence they migrated into Sind and are now scattered through that Province and the Punjab."

The important clans in the District are the Jamáli, Khosa and Umráni. There are also the Chándias (756) who live partly in Sibi and partly in Nasirábád; the Gulám Bolak (608) in Sibi and the Lashári (796), Leghári (417) and Mughéri (269) in Nasirábád.

**The Jamáli.** The Jamális in 1901 numbered 3,088: males 1,673, females 1,415, the number of adult males being 1,022. They are divided into two main branches (*takkars*): Jamáli and Ramdáni. The principal sections of the Jamális are the Taharáni (also known as Shér Khánáni), Shahaliáni, Shahalzai, Mundráni, Sahriáni (originally Khosa), Dhoshli, Zanwráni (also Khosa), Waswáni, Bhandáni, Bábar, Tingiáni, Manjhi, Pawars, and Rehanwálas. The Bábar (whose headman is Muhammad Siddiq) and Waswáni (headman Dád Muhammad) are the strongest numerically. The Jamális now occupy that part of the Nasirábád tahsil which is irrigated by the Begári Wáh canal, and their principal villages are Rojhán, Dur Muhammad, Rojhán west, Saméji north and south, Chauki, Shaho and Sobha. Local tradition asserts that the Jamális came to this country with Mir Chákar. The chief or *wadera* is Khán Bahádur Lashkar Khán, Tahráni, and the other leading men are Mírs Khán Muhammad, Ramdáni; Mehráb Khán, Ramdáni; Sobdár Khán, Tangiáni; and Muhammad Khán, Shahibzai (1905). Before the opening of the Sind canals the tribesmen chiefly led a nomadic life, living on the produce of their flocks, supplemented by precarious harvests on dry-crop areas.

**Khosa.** In 1901 the Khosas in the District numbered 3,338: males 1,801, females 1,537, the number of adult males being 1,057. They are also found in Sind and in the Punjab. They claim descent from Hot, one of the five children of Mir Jalál Khán, and according to local tradition the founder of the tribe was one Koh-sar, whose name has become corrupted into Khosa. They are also sometimes called *muhánas* (boatmen) in memory of a certain occasion when some of

the clan rowed Mír Chákar across the Indus. The name of **POPULATION.**  
 Khosa would, however, appear to have a different origin and according to Dames "the reputation of being raiders and robbers, which the Baloch have always borne among their neighbours, has earned them many uncomplimentary epithets, which are found among the tribal names, for example Khosa, which in Sindi means a robber."

The Khosas are divided into three branches: Baleláni, Khiloláni and Umráni, the majority of those in Nasírábád belonging to the Khiloláni branch, which is again divided into ten sections.

The Balelánis live in the Déra Gházi Khán District; their chief is Sardár Bahádur Khán, who is also chief of the whole Khosa tribe.

In Nasírábád the leading man of the Khilolánis is Mír Hazár Khán. The Khilolánis now occupy large areas of land irrigated by the Sháhi Wáh canal, and their important villages are:—Mánjhipur, Bágar, Bola, Ahmadpur, Dodáika and Sháh Wáh. They also own lands in Mamal, Rojhán east, Sháho and Sobha in conjunction with the Jamális.

The  
 Khiloláni.

In 1901 the numbers of Umráni or Umaráni residing in the District numbered 1,098: males 575 and 523 females. They claim their descent from Umar, brother of Ghazan and son of Ali, who is believed to have been one of the sons of Jalál Khán. Mr. M. L. Dames, however, thinks that, like the Bulédis, they probably joined the Baloch confederacy after the formation of the five main divisions.

The Umráni.  
 nis.

A genealogical table furnished by the present Umráni headman, Wadéra Shér Muhammad, who claims to be fifteenth in descent from Ali, shows that the tribe is divided into twelve sections: Tangiáni, Balacháni, Ghan háni, Malgháni, Paliáni, Nodkáni, Jongháni, Sobháni, Setháni, Buriáni, Misriáni, and Diláwarzai. All these clans claim a common descent and derive their names from certain leading men, the Buriánis, for instance being descended from one Hasan Khán, who lost his nose in a fight and was nicknamed the Buriáni. The last seven sections reside and own lands in Bhág Nári, their leading man being Wadéra Khudái

\* *The Baloch Race*, by M. L. Dames, *Asiatic Society Monographs*, No. IV (London, 1904).

POPULATION. Khán, Diláwarzai. The other sections are spread over the Upper Sind Frontier District and Nasirábád, the principal sections in the latter tract being the Tangiáni, Balacháni and Malgháni.

According to the local tradition the Umránis first occupied the Manjúthi lands when Mir Chákar went to the Punjab, and the division into the various sections is said to have been effected in the time of Fázal Khán, tenth in descent from Ali. Fázal Khán's brothers, Mondar Khán and Bhakkar Khán migrated to Lahar in Hyderábád (Sind) where their descendants still live. At the same time about 500 men of the Paliáni section migrated to Jacobábád. The rest of the tribesmen remained at Manjúthi in Kachhi until 1900 when they were compelled by drought and famine to migrate in a body to Nasirábád where the majority of them work as tenants, though some have also acquired land.

#### The Golas.

The number of the Golas, who were shown in the Census tables of 1901 as a clan of the Bulédi tribe, amounted to 5,134 in the district: males 2,772 (including 1,660 adults) and females 2,362. Writing about the groups which form the Baloch tribes, Mr. R. Hughes-Buller says:—"They consist chiefly of elements which have been affiliated to the Baloch and have afterwards set up for themselves. As time passes, their origin is forgotten, and with it any social inferiority which may have originally existed. An instance of a group, which has only lately asserted Baloch origin, is to be found among the Golas of the Nasirábád *niábat*. Though enumerated with the Bulédis they are looked on by other Baloch as occupying a low place in the social scale. Common report assigns them a slave origin, and as the word *gola* means slave in Sindi, it is quite possible that the belief has some foundation in fact."

The Golas are divided into nine sections: the Pandáni, Karmiáni, and Satmáni, descendants of Aib Khán, and the Joliáni, Járáni, Kásháni, Tándláni, Rakhiáni, Shambáni, who are descended from Músa Khán. With the latter are affiliated the Kaliáni, Kalwáni, Kahgola, Dasowáni, Chhetta or Shér Kháni, and Chunriáni sections whose origin is not known. The tribesmen assert that their progenitors Aib

\* *Census of India, 1901, Vol. V-A., Chapter VIII, page 133.*

## CHARACTER OF THE BALOCH.

Khán and Músa Khán accompanied Mir Chákar as scouts or guides who are called *golas* in Sindi, and that the present name of the tribe owes its origin to this source. They are also known as Mírali, from Mír Ali, the ancestor of the Bulédis.

The Golas are said to have migrated from Sind, when the canals were first opened out in Kalát territory and to have obtained lands on lease from the Khán. The descendants of Khair Muhammad and Gola Khán own lands in Deh Gola, but the majority of the tribesmen work as tenants. Their headman is Khán Bahádur Sohbat Khán, who has recently built the village of Sohbatpur.

The following statement gives a list of other sections of less importance found in the district :—

Other  
Baloch  
tribes.

Tribe.	Clan.	Population in 1901.			Locality.
		Total	Males.	Females.	
Dombki	Gishkori	426	224	202	Own lands in dry crop areas in the Sibi tahsíl.
"	Gurgéj	228	118	110	
"	Hára	137	77	60	
Magassi	...	605	348	257	Nasírábád tahsíl (chiefly tenants).
Rind	Chándia	505	279	226	
	Gabol	102	58	44	
	Láshári	796	419	377	
	Leghári	417	240	177	
	Mughéri	269	154	115	
	Chándia	251	125	126	Chándia village in Sibi.
	Ghulám				
	Bolak	608	329	279	Own lands and water at Bhakra in the Sibi tahsíl.

The Baloch has the reputation of being a good fighting man. He is tall and spare in appearance, temperate in his habits and endued with great powers of endurance, being capable of sustaining prolonged fatigue on very poor food. The face is long and oval and the features aquiline. The hair is worn long in curls on either side of the face and the beard and whiskers are allowed to grow untrimmed. Until comparatively recent years the Baloch looked upon fighting as their trade and despised agriculture and the arts of peace. The majority of the tribesmen living in the plains of Nasí-

Character  
and disposi-  
tion of the  
Baloch.

**POPULATION.** ábád and Sibi have now settled down to cultivate their lands, but the wilder tribes such as the Marris and Bugtis are still very indifferent about the improvement of their land, the rugged and waterless nature of which does not indeed lend itself to cultivation. Those who have settled down to agriculture are still very rough and ready in their habits.

On the whole the Baloch are easy to manage and are generally well affected. They are a frank, good mannered people and in the characteristics of truth and honour are superior to their Afghán neighbours. To their chiefs they are docile and obedient though their bearing to others is proud and independent.

The best characteristics are their fidelity, truthfulness, hospitality and the treatment of their women, and their faults, indolence, pride and perhaps oversensitiveness. Their tactics in war were never to attempt an attack unless the enemy could be surprised or was in inferior numbers. They always fought on foot, and this was the reason that the Baloch always rode mares, as a mare was easily tied up and was not likely to betray her master by whinnying as a horse would do. The Baloch proverb says "a man with his saddle on a mare has his saddle on a horse, a man with his saddle on a horse has his saddle on his head." The rule of war was never to molest women or children, and women could go out safely when their male relations were in the midst of war. Boys were considered fair prey as soon as they assumed the *loga virilis* in the shape of a pair of *paijamas*.

**Afgháns.** Next to the Baloch, the numerically important race are the Afgháns, which, in 1901, numbered 18,119: males 9,499, females 8,620, and represented about 26 per cent. of the rural population of the district.

**Kákars.** The total number of Kákars in the district in 1901 was 6,820: males 3,636, females 3,184. They represent 38 per cent. of the total number of Afgháns and 11 per cent. of the total rural population of the district. The Kákars are Ghurghusht Afgháns, their progenitor Kákar being a son of Dávi and grandson of Ghurghusht, son of Qais Abdul Rashíd. The principal clans in the district are the Sanzar Khél (1,609) and Sanatia (5,214).

## SANATIA CLAN.

Of the total number \* of Sanzar Khéls the Dúmars represent POPULATION

Males	854	1,221 (males 653, females 568), all of whom are in the Sháhrig tahsíl and chiefly in the Zarghún hills. The other Kákars regard them as social inferiors on account of their being descended from a <i>dúm</i> or musician. The tribe, however, claim that Dúmar was one of the sons of Kákar. The majority are pastoral, though some of them have recently taken to agriculture. Their headman is Hasan Khán who holds a Jemadár's post in the levies (1905). The Dúmars man the levy posts at Khost, Nákas and form a portion of the head quarter levies at Sháhrig. They are generally quiet and well behaved. Writing in 1882 Dr. O. T. Duke said:—"The Dúmars formerly had a bad reputation as thieves, but they gave us absolutely no trouble. • • • The Dúmars of Zarghún are paid by the officer in charge of Quetta, and their harmlessness is shown by the fact that although my District encloses them on three sides, I have not had a single case against them during the past 18 months."
Females	755	
Total	1,609	

The Dúmars of Zarghún are paid by the officer in charge of Quetta, and their harmlessness is shown by the fact that although my District encloses them on three sides, I have not had a single case against them during the past 18 months."

In 1901 the total number of the Sanatia Kákars in the District was 5,014 (males 2,674, females 2,340), of whom 4,967 were found in the Kach-Kowás and Sháhrig circles of the Sháhrig tahsíl and 47 in Sibi. Páne, the progenitor of the Pánézais, was fourth in descent from Sanatia, while Sárang from whom the Sárangzais derive their name was third in descent. The number of the Pánézais and Sárangzais was 1,315 and 3,187 respectively in 1901. Their unsettled condition at the time of the Afghán war, the murder of Captain Showers (1880), their attacks on Fuller's Camp and Sir Robert Sandeman's escort and their subsequent attempt against the fort at Kach have already been described in the section on **History**. Of late years they have given no trouble and their general behaviour has been excellent. The majority of them still retain the primitive characteristics of a remote hill tribe. The chief occupation of the Pánézais is agriculture, but a large number of the Sárangzais are pastoral. The headman of the former is Waháb Khán and of the latter Hallm Khán.

Sanatia  
clan.

The Pannis or Panris were originally a nomad tribe of the Ghurghusht Afgháns. The Sáfis, a branch of the tribe,

Pannis or  
Panris.

## SIBI

POPULATION. are still found in considerable numbers near Ghazni, and another large section, now known as the Gaduns, reside in the Pesháwar District to the east of the Yúsufzai country. The branch with which this District is concerned appears to have wandered from the west to the Sulaimán hills and from thence to have spread gradually to the south. The Músakhéls and Isots of the Loralai District are Pannis, and another section found their way into Súngán from the Bolán Pass and gradually acquired Bádra, Quat-Mandai and Sibi. Eventually they got possession of, or were perhaps nominated by, the rulers of Kandahár to administer Bárkhán and the lands now held by the Marris. The descendants of the Panris are also found in Southern India where from time to time they have made a considerable figure in Indian history. Prior to the downfall of the house of Bábar, one of the celebrated free lances of the period was Dáúd Khán, a Panni, who was remarkable for his generosity and liberality which have passed into the proverb "*Bani ta bani nahin ta Dáúd Khán Panni*," that is to say if the worst comes to the worst, there is still Dáúd Khán to fall back upon.

According to a native\* account, the local history of the Sibi branch dates from about 1470 when Bara Khán, the founder of the Bárúzais, ingratiated himself with the Mizri Kákars who were then in possession of Dádhar and married the daughter of the chief. On the decay of the Arghún rule, the Pannis increased in power and importance, and about 1570—1575 are found as being in possession of the Sibi fort and district. As already related in the section on **History** three expeditions were undertaken by the Mughals against them. The tribe is spoken of as having fought bravely and it seems to have retained its importance, as in 1695 Sibi and its dependencies were held by one Mirza Khán, a Bárúzai, who had received the title of Nawáb from the ruler of Delhi and also administered the affairs of Upper Sind. He was succeeded by his son Bakhtiár Khán who was killed in a collision with the Imperial troops in 1702. His successor Ismáíl Khán I is locally credited with having

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\* *Tashir-ul-Badr*, or an account of the Bárúzais by Mullá Mahmúd Jankáni Báloch (1300 H.).

## PANNIS.

built the town of Déra Ismáíl Khán ; he was succeeded by Isa Khán, who was followed by Ismáíl Khán II who accompanied Nádir Sháh to Delhi and later on built the fort at SÁNGÁN. The Bárúzais of Sibi appear to have become separated from the SÁNGÁN branch at this period, and during the reign of Ahmad Shah, Durráni, Muhammad Khán, who had gone to KÁBUL to complain of Ismáíl Khán, was granted a warrant dated 1759 in which Ahmad Sháh entrusted the Government of the Sibi District and the Bárkhán, Khétrán and Hasni dependencies jointly to both claimants. Muhammad Khán was killed by the Khajaks, a branch of the tribe who had greatly increased in strength and importance, and his successor Habib Khán, who was also ultimately slain by the Khajaks, was obliged to abandon Sibi and retire to Kurk. The Khajaks had now become the most powerful section, and their importance is shown by the common Sibi proverb which says that, "though the Kákars may coquet in the hills, the Khajaks lord it in the plains." At the outbreak of the Afghán war in 1839, the nominal chief of the tribe was Shakar Khán, but the real power was in the hands of Misri Khán, who tendered his services to Sháh Shuja and was taken into British pay. In 1841, as already described in the section on **History**, the town of Khajak was occupied by British troops and dismantled. The power of the Khajaks was thus weakened, and shortly afterwards the Marris acquired a footing in the Sibi District. They dispossessed the Pannis of Bádra and Quat-Mandai and overran SÁNGÁN. Shakar Khán was succeeded by his son Doda Khán, but he was a weak chief and after Misri Khán's death the management of the tribe passed successively into the hands of Bakhtiár Khán and Shér Zamán Khán, the latter of whom was killed while endeavouring to stop a fight between the Bráhuís and the Marghazáni section of the Pannis. After Doda Khán's death the chieftainship of the tribe devolved on his eldest son Muhammad Khán after being unsuccessfully claimed by Sarbuland Khán, the son of Misri Khán. Muhammad Khán is still alive (1905), but owing to his great age and infirmities has resigned the Sardárship in favour of his eldest son Mír Mustafa Khán. The leading men in the tribe are Mír Sarbuland Khán, Mír Táj Muhammad, the head of the Bárúzais of SÁNGÁN, POPULATION.



## SIBI

**POPULATION.** Ismáíl Khán, Khajak, and Walhári Khán, Marghazáni (1905).

In 1901, the number of Pannis in the district was 3,656: males 1,871, females 1,785. They are divided into nineteen sections: Abdulla Khél, Ali Khél, Bághún, Bárúzai, Dávi, Dehpál, Janti, Khajak, Kurk, Laún, Lúni, Marghazáni, Mizri, Músa Khél, Naudháni, Piráni, Sáfi, Sodí and Usmáni.

The great majority of the tribe are agriculturists.

**The Taríns.** The Taríns are Saraban Afgháns, the descendants of Tarín, son of Sharaf-ud-dín, son of Ibráhím, son of Qais Abdul Rashíd. According to the tradition Tarín had four sons Spín Tarín, Tor Tarín, Zhar Tarín and Bor Tarín. The term "Andál," however, gradually superseded that of 'Bor Tarín' and came into special prominence when Ahmad Sháh Abdáli, commonly known as the Durráni, began his career of conquest. It is still used, though sparingly, and the Achakzais are usually localised by that name and regarded as a separate political unit. The same is the case with Tor or Spín Taríns, who, so far as common good and ill is concerned, have no connection with the Achakzais or with one another.

In 1901, the total number of Taríns in the district was 6,468: males 3,351 (including 2,027 adults) and 3,117 females. The local distribution of the tribe was 16 in Sibi, 49 in Nasirábád and 6,404 in the Sháhrig tahsíl. Of these 1,864 (males 978, females 886) were Spín Taríns and 4,547 (males 2,338, females 2,209) Tor Taríns, the number of Bor Taríns or Abdáls being only 51.

**Spín Tarín.** The Spín Taríns, all of whom are found in the Harnai and Kach-Kowás valleys of the Sháhrig tahsíl, include 178 Raisánis, 1,248 Wanéchis (males 666, females 582) and 438 'unspecified.' The Wanéchis migrated from Pishín and settled in the neighbourhood of Bábihán which, according to tradition, was obtained from the Khamís in exchange for a filly, (*bihánt*), which is supposed to be the origin of the name. They are divided into two clans, the Zaragwals (or lowlanders) and the Khurásánis (or highlanders), the former belonging mainly to the Sanjáwi tahsíl of the Loralai District. The Zaragwals are divided into two main sections called the Daulatzais and Bihamdánis. Two sub-sections of the latter,

## TARINS.

the Hadiánis and Tihánris are looked upon as *fakirs* and receive certain fees (*thuk*) from the other Wanéchis. POPULATION

During the early days of British occupation, Ismáíl, the headman of the Wanéchis, gave some trouble, but both he and his people surrendered in the autumn of 1881 and undertook the responsibility of guarding the Ganéji (Spíntangi), Kuriák (Mélmazai) and Tíri entrances into the Zawar valley.

The majority of the tribe are pastoral and they are a quiet and well behaved people, superior in both character and physique to the other inhabitants of the valley.

The chief of the Wanéchis is Khán Sáhib Nawáb Khán who lives in the Sanjáwi tahsíl, and the leading men at Bábihán are Misri Khán, Zakriázai, and Zalla Khán, Daltáni, both of whom receive small allowances from the Levy service.

In 1901 the number of Tor Taríns in the district was Tor Tarín.  
4,547: males 2,338 (including 1,408 adults) and females 2,209, almost all of whom are in the Harnai and Sháhrig circles of the Sháhrig tahsíl. The most important section of the Tor Taríns in the district is the Makhíáni\* who are

Males	2,333
Females	2,202
Total ... 4,535	

divided into five sub-sections: Abduláni, Aspáni, Khamís, Khidrání and Sheikh. The Makhíáni tribe as now constituted is formed of an admixture of alien groups who have become affiliated from time to

time. Thus among the Khamís are to be found Mashwáni Saiads, Sheikh Zari, and Yásínzai Kákars; and among the Khidrání are groups which were originally Zarkún like the Kanináni and Sanzar Khél Kákars like the Malazai.

According to Dr. O. T. Duke "the Tárin Patháns claim that their ancestors captured Harnai directly from the Hindus, whom they drove out about 600 or 700 years ago. The first Taríns who appeared in Zawar are stated to have belonged to the Khamís and Makhíáni sections. The Taríns were at that time nomads. After expelling the Zamíns they divided their lands; the Makhíánis took Ghurmi as their share and the remainder of the valley fell to the Khamís"

After five generations, Sheikh Músa, a Jaláli Saiad from Uch in Baháwalpur, passed through the valley on his way to Bukhára and was persuaded by the people to stop

**POPULATION.** permanently. He consented and married a Makhiáni woman, by whom he had two sons, Zabbar Khán and Mubárik, whose descendants are still scattered over the valley. The Saiad espoused the cause of the Makhiánis, who from the smallness of their numbers were liable to oppression at the hands of the Khamís. A rupture between the two tribes was brought about by an insult which the Khamís offered to a Makhiáni minstrel woman whom they stripped and degraded. The Makhiánis believe that under the supernatural influence of the saint, their forefathers, though few in numbers and armed mostly with dwarf palm twigs, were able to take a sanguinary revenge for the wrongs which they had suffered, while the Khamís were still further weakened by the ravages of cholera. Those that had escaped the sword and plague formed a weak remnant, which was reconciled to the Makhiánis by the intercession of the saint whose enmity they had provoked. Zawar was now re-divided and only one share in Khost fell to the Khamís, the rest going to the Makhiánis. The Makhiánis were too few in numbers for the effectual tilling of the Zawar lands, and they, therefore, invited outsiders to reside with them, to whom they gave lands free ; many, too, of the lands have been bought and sold, so that the original division has been lost sight of in continual changes.\*”

“Physically” says Dr. Duke, “the Zawar people are inferior in every way to the hill Patháns, their occupation as rice cultivators and the constant necessity for working in water during the flood seasons whilst repairing their embankments weakens their loins ; at any rate they have the reputation of being very inferior husbands, and the small number of children in the Zawar valley fully justifies this assertion.”

The chief occupation of the Makhiánis is agriculture, and their leading men are Malik Shápo, Sheikh Rahímdád Aspáni, and Sulaimán, Abduláni.

**Zarkúns.**

In 1901, the Zarkúns of the Kohlu valley numbered 751 : males 396, females 355. “They claim connection with the Panris, but their origin is doubtful. Owing to the raids to

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\* *Report on the Thal-Chotidli and Harnai Districts, Part III*  
(Calcutta, 1883).

## ZARKÚNS.

which the tribe was constantly exposed through its proximity to the Baloch, it is probable that the nucleus of the tribe imitated the latter's example, and affiliated to itself a number of alien elements.\*" The tribe is divided into three clans: Ghunji, numerically the strongest (373), the Pirozai, the smallest (24) and Sharáwani (354), whose name would appear to indicate that the nucleus of this clan consisted of Afgháns of the Saraban division, a word easily converted by an Afghán into Sháráwan."

According to Dr. O. T. Duke, "the Zarkúns, who are stated to have originally belonged to the Músákhél tribe, occupied some 300 years ago, Kohlu, Mámamand, Gamboli and the neighbouring hills under their Sardár Fíroz Khán. The Hasnis, who were expelled from Philáwar † by the Marris about 100 years ago tried unsuccessfully to take Kohlu from the Zarkúns." In January 1876 the Masori Bugtis attacked and looted the Zarkúns who pursued the party and killed 14 of them. A few months afterwards another body of Bugtis, which came to revenge the death of their comrades, was attacked by the Zarkúns, and its leader Haidar Khán was killed with 28 others. The Marris fomented the strife and gave passage through their country to a force, consisting of nearly all the Bugtis led by their chiefs, the Zarkúns were outnumbered, the Kohlu valley was sacked, 70 Zarkúns and 27 Bugtis were killed. The Marris, who had previously acquired Gamboli and Mamand from the Zarkúns, invited them to return to Kohlu and the Marri Chief Ghazan offered them an offensive and defensive alliance against the Bugtis. The Zarkúns returned to Kohlu and Ghazan died soon afterwards. In July 1878 the Zarkúns, few and weak, yielded to the Marris, who took three-fourths of the valley themselves and left a fourth to the Zarkúns, Mehrulla Khán, the Marri Sardár, taking Gulu Gozu as his *panjuk* (chief's share)." In 1891 owing to the continued encroachments of the Marris, the Zarkúns were taken under British protection and in 1892 a sub-tahsil established in the valley. The chief occupation of the Zarkúns is agriculture and the headman is Dáda Khán, Sháráwani, who receives a monthly allowance of

\* *Census of India (1901)*, Vol. V-A, Chapter VIII, page 94.

† This point is doubtful. The expulsion of the Hasnis from Philáwar is also claimed by the Bugtis.

**POPULATION.** Rs. 45 as a Jemadár of Levies and a special annual allowance of 100 maunds of grain and 50 maunds of *bhitsu* (1905). The head of the Ghunji clan is Samand Khán.

**Bráhuís.** In 1901 the Bráhuís numbered 3,732; males 2,059, females 1,673, of which 1,767 were in the Sibi, and 1,965 in the Nasírábád tahsíl. The principal tribes represented were the Bangulzais (1,261), Lángav (383), Méngal (824), Lahri (201), Pindrání (465), Raisáni (168), Shahwání (118), and Zehri (173) with a few Kúrds, Muhammad Hasnis and Nicháris.

The majority of these Bráhuís are nomads and visit the District in the winter months only. A number of the Bijárzais, a section of the Bangulzais, live permanently at Kurk and are camel owners, and the Guhrámzais (Bangulzais) have acquired lands in Raza, Kaiser and Mal. Several Bráhuís have also settled down in Nasírábád as tenants on the lands irrigated by the Desert Canal.

**Khétráos.** This tribe belongs to the Bárkhán tahsíl in the Loralai District, but a small number—958 (males 519, females 439)—are now permanently settled in the Kohlu (145) and Sibi (813) tahsíls. The Hasni Section of the Dhara clan are principally found in the Sibi tahsíl, while in Kohlu the families belong to the Ispáni clan. They are chiefly agriculturists and those in the Sibi tahsíl are affiliated with the Panris, with whom they intermarry and whose social customs they follow.

**Saiads** In 1901 the Saiads in the District numbered 1,556: males 828, females 728; of these 273 were in Sibi, 1,053 in Sháhrig, 224 in Nasírábád and 6 in the Kohlu tahsíl. The principal groups represented are the Tárans (361), Maudúdi (259), Ahmadúnai (181), Péchi (142), Bukhári (71), Kádián (157), Gíláni (50), Khondi (31), and Kharshín or Gharshín (30), while 272 were undistinguished and classed as "unspecified."

**Tárans.** The Tárans claim to be descended from Abu Táhir, a Saiad who came from Bukhára and settled in Khost, but eventually leaving his family returned to Bukhára where he died and where his tomb is still shown. They reside in the western and northern parts of the Sháhrig tahsíl, where they own lands which they cultivate themselves. Their leading men are Rahmatull, Mullás Bakhtiár, Hamíd, Mukím, Lutfulla, Abdul Ghafur and Saiad Lál Muhammad (1905).

**Maudúdi Chishti.** The Maudúdi Chishti Saiads are the descendants of Khwája Maudúd who was born in 1039 A.D. and died in

## SAIADS.

1133 A.D. at Chisht, a suburb of Herát. Khwája Muin-ud-din, who flourished in the twelfth century and whose shrine is in Ajmér, was a Chishti. In 1901, there were 165 Maudúdi Saiads in Sibi and 94 in the Sháhrig tahsíl. In the former tahsíl they chiefly subsist on charity and are given a fixed contribution of grain at each harvest; those in Sháhrig own lands in Shor Shahr, Kásim Kili, Raghni and Násik which they cultivate themselves. Their leading men in Sibi are Mahmúd Sháh, Bakhtiár Juman Sháh, Khair Sháh and Gharíb Sháh, and in Sháhrig, Akram Sháh and Jahán Sháh (1905).

POPULATION,

The Ahmadúnai Saiads take their name from Saiad Ahmad, a descendant of Saiad Dur Jalál Bukhári, who came to the Kákar country eighteen generations ago during the time of the Mughals. He married the daughter of the governor of the place and founded the village of Ahmadún where his descendants still reside. They are peasant proprietors, and their leading men are Mullás Uméd, Kuddús, Sheikh Rakam and Abdul Naím. They are affiliated with the Kákars with whom they intermarry and whose social customs they observe.

Ahmadúnai Saiads.

The Péchi Saiads claim their descent from Saiad Dalél and their head-quarters are in Púi valley in the Sanjáwi tahsíl. A few of them are found in the eastern and western parts of the Sháhrig tahsíl where they own small portions of lands. Their leading man is Mullá Yáhya (1905).

Péchi.

The founder of the Kádián or Kázián family of the Saiads was Ismáil whose tomb is at Khost. They own lands in Khost, Ambo and Gachína and their leading men are Kamál Sháh and Mullá Barát.

Kádián.

A few Bukhári Saiads are found in both the Sibi and Sháhrig tahsíls. In the latter they are known as the Jaláli after their ancestor Saiad Jalál, one of the four Saiad brothers who came to Pishín from Bukhára in the fourteenth century. Their principal settlement is at Mián Kach which was founded by one Bare, so called from his being a dweller of the *baro* or desert, who came from Uch some two hundred and fifty years ago. He was held in great veneration by the Taríns and became known as the Mian Sáhib and his place of residence as Mián Kach. This gradually became "city of refuge" and was upheld as such by the neighbouring tribes

Bukhári Saiads.

**POPULATION.** who apparently recognised the common necessity for an institution of this kind. During the early days of the occupation of Harnai and especially at the time of construction of the railway, the settlement, which had become the resort of all the bad characters in the neighbourhood, gave much trouble. The leading Saiad Mír Afzal Sháh was imprisoned and his village was burnt by General McGregor's force when on its way to the Marri country. Saiad Afzal Sháh still survives (1905) and holds his lands rent-free. He has considerable local influence and especially among the Marris, who used to give him a share of the loot obtained during their expeditions. The leading man among the Bukhári Saiads in the Sibi tahsíl is Fakír Sháh, who owns lands at Kurk and Mizri and is also paid a fixed contribution of grain by the Kurks at each harvest.

**Other Saiads**

The Giláni Saiads own lands at Sáfi Abdul Waháb in the Sibi tahsíl, and are given ti hes by the Marghazánis. Their leading man is Núr Dín Sháh. The Khondis live at Khajak and subsist mainly on alms and charity. The Kharshín or Gharshín are agriculturists and own land at Kurk in the Sibi tahsíl, and at Dirgi, Ambo and Sháhrig in the Sháhrig tahsíl. Their headmen are Murád Sháh of Kurk, and Mullá Sabzal. The Saiads of Nasirábád (224) are scattered throughout the different villages and are supported by alms and charity.

**The Jats.**

The nucleus of the race would seem to be one of the most ancient stocks in the province, and it is probable that some of them are the descendants of the original Hindu inhabitants who were converted to Islám at the time of the Muhammadan conquests. But the Jats, as recorded in the Census of 1901, may be said to represent a congeries either of Muhammadans, who are not Afgháns, Baloch or Bráhuís or Saiads or of representatives of those races who have fallen in the social scale and lost their nationality. Thus it is found that Aráins and Gujars, who constitute separate castes in the neighbouring provinces, many Loris, who are gypsies, and a number of other races are classed under the generic term of Jat. The admixture is due to artificial as well as to natural causes, as an examination of the figures shows that there was undoubtedly a tendency to include as Jats all those whose origin was doubtful or about whom nothing particular was known. Hence the term

## JATS.

came to be used in some cases as equivalent to POPULATION. "others and unspecified." Mr. Hughes-Buller has explained in the Census Report of 1901 that a distinction exists among the Jats themselves. The camelmen and graziers among the Baloch are shown as a Jat clan within the tribe of the same name, but their name is pronounced with a soft 't' (Persian ت) as opposed to the hard 't' (ت). These camelmen speak a different language to other Jats, and many of their customs vary, but it has not been ascertained whether there is any real ethnical distinction.

As to the origin of the Jats Mr. Hughes-Buller says: "It is curious to note, in connection with the theory of their Central Asian origin, that they still retain traces of the custom of marriage by capture as it is in vogue in Central Asia, the bride being carried on a bullock or horse behind the bridegroom and married at the latter's house."

The tribesmen look upon the Jats as their social inferiors and this position is generally accepted by the Jats themselves. Baloch men may marry Jat women, but do not give their women in marriage to the Jats. Some of the tribes are of fine physique and the women of the camelmen are renowned for their beauty. The general level of intelligence is low, but on the whole the Jat is a good cultivator, and is less extravagant than his Baloch neighbour.

In the Census of 1901 the total number of Jats in the district was 17,136: males 9,269, females 7,867, which represented about 25 per cent. of the total rural population. They were distributed over Sibi (4,762) and Nasirabad (12,351), and include 30 different clans or groups, the most numerous being the Abras 9,348 (males 5,075, females 4,273), of whom 1,947 were in the Sibi, 7,400 in the Nasirabad and 1 in the Kohlu tahsil. They were again divided into 34 sections which included 266 Gola, 418 Hambi, 491 Machhi, and 119 Sumra in Sibi; and 334 Bhatti, 332 Burra, 681 Machhi and 368 Sumra in Nasirabad. In the latter tahsil 4,913 Abras were classed as "unspecified."

Among other important clans may be mentioned 953 Bhangar (in Nasirabad), 327 Chachar (125 in Sibi and 202 in Nasirabad), 2,402 Jat or camel breeders (1,911 in Nasirabad and 491 in Sibi), 591 Katpar, 285 Lori (all in Sibi), 225 Pechua, 325 Sheikh, 116 Kori or weavers, and 58



## SIBI

**POPULATION.** Núnáris or manufacturers of earth salt.

The majority of the Jats work as tenants, a few have acquired land in Sibi and Nasrábád, while others are engaged in menial occupations. The headman of the Abras is Hin at Ali who lives at Shikárpur, and the leading man in Sibi is Malik Kádar Bakhsh. The Jat (جت) with the soft *t* are chiefly camel breeders, but since the opening of the railway many of them have taken to agriculture.

**Hindus.**

In the Census of 1901 the total number of Hindus in the administered area of the district was 6,569 and in the Marri and Bugti country 412. The former figure includes the alien Hindus residing at Sibi and in the bazars along the railway line; but both in Sibi and Nasrábád there is a considerable number of domiciled Hindus who are scattered throughout the country. Most of these belong to the Arora caste with a complement of Brahmins and *fakirs* of various persuasions. Their religion is an admixture of Sikhism and idol worship, but they are lax in their observances and drink out of a skin and use the same vessels as Muhammadans. Some of them also observe the Muhammadan fasts. It has, however, been observed that they have become much stricter since they came in contact with their brethren from India. Whilst subject to the Muhammadans they were not allowed to wear turbans or to ride anything but donkeys. This custom still prevails to great extent and a local Hindu is easily distinguishable by his red skull cap and *dhoti* (loin cloth).

They are chiefly engaged in trade, and are also the financiers of the tribesmen among whom they live. As a rule they are well treated, and many have acquired lands in Sibi and Nasrábád.

**Religion.**

Of the total population of 73,893 censused in 1901, including natives of India, 66,807 or 90 per cent. were Muhammadans, 6,569 or 9 per cent. Hindus; 98 European and Eurasian Christians, 24 native Christians, 377 Sikhs, 14 Parsis and 4 Jews. In the Marri and Bugti country out of a total of 38,919, only 412 were Hindus.

**Islám.**

The Muhammadans of the district belong to the Sunni sect. The Saiads and *mullás* alone know a little about the forms of their religion. The Afgháns and tribesmen in the plains are generally devout in performing their prayers at the stated times, in keeping the fasts, and in setting apart a

portion of their income for *sakát*, but in other respects gross superstition takes the place of religion, and there is a general belief in the intervention of ancestors and saints in the pursuits of daily life. Saints are invoked to cure diseases, to avert calamities, to bring rain, and to bless the childless with offspring. Saiads and *mullás* also play an important part, and their amulets, charms and blessings are constantly invoked. Some of them are credited with the power of bringing rain, of curing disease, of granting children, of averting rust and locusts from the crops and of exorcising evil spirits. A list of the most influential *mullás* is given in table III, Volume B.

The following remarks were made by Mr. R. J. Bruce in 1870 in connection with the hill Baloch:—"They are nominally Muhammadans of the Sunni sect, but are particularly lax in their religious observances, and pay little attention to fixed times of prayer, pilgrimages, alms, tithes, fasts, etc., which orthodox Musalmáns set such value on. A Baloch on being asked why he was not keeping the Ramzán fast, naively replied that there was no necessity for his doing so, as his chief was keeping it for him. As might be expected from their lax form of religion, they are not at all bigoted. They are superstitious and believe in omens, such as particular days, particular stars, flights of birds, etc., also in charms and *jíns* and tell the most ridiculous stories about the latter, which they firmly believe to be true.\*"

This is still true in the main, but it would appear that the more travelled Baloch who have come in contact with other Muhammadans are becoming stricter in their observances and especially as regards the Ramzán.

A common superstition is that if any one calls to a tribesman as he is starting on a journey, he must sit down before going farther. If immediately after starting a hare crosses his path, he must return home and start again. Among the Makhánis blood drawn from the ear of a cat is considered an efficacious remedy for snake bites. Before starting on a raid the Wanéchis were accustomed to pass under a sheet held up by two of their sacred class (Tehánris) or two of their elders; and this was considered to render them proof

\* *Notes on the Déra Gházi Khán District and its border tribes,*  
by R. J. Bruce (Lahore, 1871).

**POPULATION.** against the bullets of their enemies, though not against their swords. The same ceremony is observed in times of cholera. A Panni will not start on a journey on a Friday and a Bárúzai will not eat the flesh of an ewe. A Jamáli will not cut a *kandi* tree which is dedicated to a saint; will not face his house to the west, and will not travel to the east on the 1st and 2nd days of the month, to the south on the 3rd and 4th, to the west on the 5th and 6th, and to the north on the 7th and 8th. It is considered unpropitious to bury the dead on the 9th day, and a horse may not be broken in or a house roofed on the 10th. If a death occurs during the *panchak*, i.e., the first and last five days of a month, it is believed that it will be followed by five more deaths in the same family, unless the calamity is averted by driving an iron nail through the right side of the body or burying an effigy made of cloth.

There is a general belief in evil spirits and their powers of theft, and the grain on the threshing floor is encircled by a line drawn with a sword, and a copy of the Korán is placed over it until it can be measured for division, for fear lest evil spirits should interfere.

**Occupation.** Occupations were only recorded in detail in 1901 in the areas censused on the standard schedule, the population of which (in the old Thal-Chotiali district) was 8,471 or about 9 per cent. of the total population of the district. Of these 5,397 males and 113 females were recorded as actual workers, 339 agriculturists and 2,961 as dependants. Of the 5,397 (males) actual workers, 671 came under the head of "administration," 84 under "defence," 239 under "agriculture," 571 under "personal household and sanitary services," 1,409 under "various trades and professions," 1,449 under "transport," which included 1,306 men on the railway, and 462 under "earth work and labour."

Outside the towns and bazars, the family system of enumeration was followed, the occupation of the head of the family being assumed to be that of the remainder. The population of the administered areas in this case may be roughly divided into six classes by occupation:—landowners, cultivators, flockowners, traders, labourers and artisans. The landowners are the most numerous class, and the other classes are recruited from among them.

## SOCIAL LIFE.

They include the principal tribes of the district, viz., the **POPULATION.** Kákars, Taríns, Saiads, Panni and Zarkún Afgháns, Jamáli and Khosa Baloch and Jats. Most of these cultivate their lands themselves, except the Bárúzai Pannis, some of the Saiads and the wealthier Baloch *samindárs* of Nasirábád, who employ tenants. In the plains the tenants are the Jats and Bráhuís. The flockowners are chiefly the Husain Khánzai and Sarprékaræ sections of the Pánezaís, almost all the Sárangzais and Dúmars, and a few Makhiáni and Wanéchi Taríns of Sháhriq, the Marris of Kohlu and Quat-Mandai, and the Jat camelmen. The labourers are chiefly to be found among the Kákars, Jats, Golas and Bráhui nomads. The artisans indigenous to the country are the blacksmith, carpenter, weaver, leather workers and *núnári* or salt manufacturers, all of whom are classified under the term 'Jat.'

Social or class distinctions are little observed among Afgháns as a rule, though there are a few families, such as the Bárúzai among the Panni of Sibi, the Torzai among the Makhiáni, and some of the Saiads, who for various reasons claim a superior social status to that of their fellows. This superiority among the Bárúzais and Saiads is exemplified by their giving their daughter in marriage to selected individuals only; but among the rest, social position is on a uniform level, and even the title of a *malik* confers little distinction, and the holder of the title is treated as an equal by the villagers. In the absence of a Saiad or *mullá* precedence in an Afghán assembly is generally given to the oldest. **Social life.**

" Among the Baloch social precedence takes a more definite form than among the Afgháns. The tribes taking their names from the five children of Jalál Khán, Rind, Hot, Láshár, Korai and Mai Jato are looked on as socially superior to the rest, and as Mír Chákar, the hero of all Baloch legends, was a Rind, the Rinds are the most respected of our Baloch tribes. The Baloch are popular as a race, and the result is that Jats and others, who are not of pure Baloch origin, often term themselves Baloch, with the hope that some day they may be looked upon as true members of the race.

" In a Baloch tribe the particular group to which the chief or *tumandár* belongs, forms a small bureaucracy which takes

POPULATION. special precedence in the tribe. The Baháwalánzai among the Marris, the Rahéjas among the Bugis, and the Shér Khánáni among the Jamális are instances in point. So great is the veneration of a Baloch tribesman for his chief that when an oath is required of him, instead of swearing by the Korán, he will swear by the head or beard of his chief. \* \* \* \* \* Owing to the semi-military constitution of the Baloch tribes, individual precedence is also easily recognisable. At the head of all we have the chief or *tumandár*, whose pre-eminent position no one would dare to dispute. Each tribe is again sub-divided into a small number of main groups called *takkars* or clans, at the head of which is to be found a *mukadam*. Each *takkár* or clan is divided into a number of *phallis* or sections, at the head of which is a *wadéra*, and a *mukadam*. Each section is again sub-divided into sub-sections, at the head of which is a *motabar*. Within the tribe the head of each sub-division takes precedence in the order of his sub-division.\*"

The Jats have already been mentioned as occupying an inferior position, and in the lowest grade are to be found certain subject races consisting chiefly of occupational groups and gypsies. These, however, are invariably included by the tribesmen under the generic term of Jat.

"Before the arrival of the British the Hindus merely resided among the tribes on sufferance in their capacity as useful agents for carrying on the small import and export trade which existed in former days \* \* \* \* \*. Their position was extremely degraded and may best be gauged by the fact that among Baloch, Bráhuís and Afgháns, there was an unwritten rule that in the course of raids and counter raids, women, children and Hindus were to be spared."†

The custom of *hál*.

A strictly Baloch custom is that by which any Baloch travelling is asked by those whom he may chance to meet for the news, commonly called *hál* by the Baloch themselves. The *hál* means the latest intelligence, which the traveller

\* *Census of India, 1901, Vol. V.-A., page 133.*

† *Census of India, 1901, Vol. V.-A., page 134.*

is bound to communicate forthwith. The interrogator in his turn reports the news he has gained to the first person he meets, and thus all sorts of intelligence are quickly spread amongst the Baloch. The custom is not confined to travellers, but when men of position meet, the *hál* must be given and received, in strict order of precedence. The enquiries are profuse and cover a wide range, but a reference should never be made to a wife or other female relatives. POPULATION.

When addressing a chief, the term *wájha sáin, dhuni* (lord) are used, while for persons of sanctity the terms are *pir sáhib, sháh sáhib* or *mullá sáhib*.

With the Baloch hospitality is a sacred duty and may also be considered a part of his religion. A tribesman's door is open to all comers, and an enemy even may not come to his house without being supplied with the best the host can offer. Every Baloch, when attending his *tumandár*, is entertained at his *tumandár's* expense; and when going on a journey he does not burden himself with carrying food but trusts to the hospitality of his neighbours. Custom of hospitality.

Among the Afgháns hospitality is not so profuse as in the case of the Baloch and the custom is limited to relatives and friends, who are entertained according to their position. In every Zarkún village there is, however, a *darbán* whose special duty it is to look after the guests who are entertained on the common expense of the villagers. The Bárúzai *jágrdárs* of Kurk and Súngán, the Saiads of Mián Kach, and some of the wealthy *samíndárs* in Nasirábád and Síbi also maintain guest-houses in which all strangers are accommodated.

It is customary among the Sanatia Kákars, Makhiáni and Wanéchi Taríns, and Zarkúns, to raise subscriptions themselves on certain occasions, the system being known as *bijjár, baspan* or *sawál*. Such subscriptions are raised when an individual has been reduced to poverty owing to unforeseen circumstances, such as the burning down of his house, destruction of crops, when a heavy fine has been imposed, or when he is heavily in debt. Contributions are invited by the person in need from among his own tribesmen, who pay him in cash or kind according to their means. Among the Makhiáni Taríns, the neighbouring *samíndárs* co-operate in reaping the harvest (*hushar girue*) and while so employed are fed by the owner of the crop. Co-operation amongst the tribesmen.

**POPULATION** Among the Baloch, *phor* takes the place of *baspan*, and a chief or *tumandár* may invite contributions on the occasion of a marriage or to meet the expenses of hospitality : he may also call for subscriptions on behalf of a needy tribesman, who is in debt or has a heavy fine to pay.

Contributions in cash known as *mana mokh* are paid by friends and relations among the Panni Afgháns, Jats and Baloch on the occasion of marriages, and, as in the Punjab, are treated as debts of honour to be repaid when occasion offers.

**Food.** The majority of the people have only two meals daily, one in the morning and the other at sunset. In the higher parts of the district wheat is the staple grain food and is made into unleavened cakes (*pattri*) baked on a griddle. In the summer leavened cakes (*khamtri*) are usually eaten for the morning meal. Maize, rice and millets are also used. In the plains the staple grain foods are *juár* and *bájri*, the former being the most common. *Dál* and vegetables are also used, -but wheat flour is only eaten by the well-to-do. The nomad tribes generally bake their bread in the form of *kák* or *kurnu*, which is made by wrapping dough round a hot stone and putting it on the embers.

Most people eat their bread plain and without relish, but an infusion of *krut* is sometimes poured over the pieces to which boiling *ghi* is added. Flockowners and Jats (camel breeders) use milk and its preparations, generally buttermilk, with their meals. *Ogra* or porridge made of crushed wheat or maize, boiled in water, with an addition of buttermilk or *ghi*, is popular among the *Kákars*.

Meat is eaten freely when it can be obtained, but it can seldom be afforded by the poorer classes. *Sajji* or mutton roasted before a wood fire is a speciality of the Baloch hill tribes and is partaken of on all special occasions and given to important guests. The use of *lándi*, a kind of biltong, is common among the well-to-do classes and also among some of the poorer people in the Kohlu and Sháhrig tahsils. Another name for it is *parsanda* and it is known as *kadit* or *khadit* or *pattav* among the Bráhuís. It is generally made of mutton, but occasionally also of goat's meat, beef or camel's flesh, and is pickled in a mixture of salt and asafoetida, cut into strips and dried in the sun.

Now-a-days the diet of the wealthier classes is becoming

more civilised. They drink green tea and *sharbat* and eat fowls and eggs. The use of intoxicating liquor is not uncommon among the Baloch and Jats of Nasirábád.

In the highlands mulberries, grapes, apricots, pears and melons are largely eaten. The wild fruits in use are the *shinai* (*pistacia khandjak*), *sarga* (wild almonds) and the berries of the juniper tree which are made into a kind of porridge (*dusha*). The fruit (*laku*) of the dwarf palm is also used. Vegetables are not commonly eaten but in the hills many of the wild plants including the *khokhai* (wild onion), the young leaves of the asafetida plant, *naghora shéngt* and *bushki*, etc., are often used. *Dál* and vegetables are grown in the plains, the fruits of the *bér*, *pilu*, *déla* and the seeds of the *gam* and *sawar* are also eaten.

Except among the Kákars, the men and women eat separately.

The cooking utensils ordinarily in use are few and dirty; they consist of a tripod, a stone griddle, an earthen pot, a few drinking bowls, a wooden plate used both for kneading and eating, and a copper can with a spout (*gadwa*).

A Baloch wears a long *jáma* like a smock frock down to the heels, *suthan* or loose trousers, a long *chaddar* or scarf, a *pagri* of cotton cloth, and shoes narrow at the toe or sandals of leather or grass. He wears nothing but white, and has an objection to colours of any kind, and will wear nothing coloured except his *chogha* or overcoat. The prejudice is, however, beginning to break down, and, except among the Marris and Bugtis, coloured and embroidered coats are sometimes worn by the leading men. A Baloch woman wears a red or white cotton sheet over her head, and a *chola* or long shift resembling a night gown, which reaches down to the ankles and is prettily embroidered in front. She also wears red or white *paijamas*. The hair is worn in a long queue and the ordinary ornaments in use are bracelets, a nose-ring, a necklet and ear-rings. All Baloch men of full age carry a sword, and sometimes shields made of leather and studded with silver or brass.

Each tribe has its own distinctive marks either in the way of tying the *pagri* or in the cut of their clothes. These are difficult to describe but are readily recognised by the tribesmen themselves.



**POPULATION.** The dress of the Jats and Pannis resembles that of the Baloch, but their shirts are shorter, and the Jats often wear *kháki* or blue trousers; the trousers of their married women are generally red and those of the girls white.

Among other Afgháns, the dress of a male consists of baggy trousers (*partúk*) or (*shalwár*) *jábai* or shirt which reaches to the knee, *patkæ* or turban tied over a conical cap (*khwalai*), a *poti* or scarf and a pair of shoes or sandals. The women have a wrapper (*tikraí*) and a long shift (*rebún* or *kamís*) reaching down to the ankles, which in the case of married women is richly embroidered in front. In the highlands, felt coats (*kosæ*) and *postíns* are worn in the winter. Sandals are usually worn but among the hill tribes these are being replaced by second-hand ammunition boots which can be bought for about Rs. 3.

The rise in the standard of living has led to a general improvement in the style of dress among the wealthier classes in all parts of the district, and the home made materials are being rapidly replaced by the finer Indian piece-goods and muslins. Better materials are also used for the dress of the women.

**Hair.**

All the tribesmen Baloch, Afghán, and Bráhui as well as the Jats wear long hair which falls in curls on either side of the face. Among the Afgháns part of the hair of unmarried girls is made into fine plaits over the forehead and tied with a brooch (*sarúngæ*) the mark of maidenhood, and the rest is tied in a single plait at the back. That of the married women is divided by a parting, brought round the ear and made into two plaits at the back.

**Dwellings.**

The nomads of the highlands generally use blanket tents (*kishdi*) made of goats' hair. A variation of the *kishdi* is the summer shelter, which is covered with mats or bushes instead of blankets and is called *kudhal*. Many of the cultivators in the Zawarah valley abandon their villages in the summer and erect temporary encampments in the hills which are known as *ména*.

In the plains the shelters of the nomads are covered with mats made of the dwarf palm or of reeds and are known as *kiri*.

The settled inhabitants of the poorer classes live in mud-huts, consisting generally of a single room. The roof is

## AMUSEMENTS.

either flat or sloping, and is made of brushwood, plastered over with mud. In the Ziárat hills where juniper trees occur, the roofs are thatched with juniper bark, and somewhat resemble English cottages. The single room is employed for all purposes, including use as a cattle shed. The houses of the wealthier classes in Sibi and Nasirábád have been greatly improved in recent years, and consist of several rooms surrounded by a courtyard with separate sheds for cattle and stores of grain and *bhúsa*.

The method of burial usual among Muhammadans is in vogue, the body being laid north and south with the head inclined to the west. The *mullá* draws the *kalima* either on the forehead of the corpse or on a piece of pottery or clod which is placed under its head. Mourning lasts for three to seven days in the case of a person over seven years old, during which time visits of condolence are received and prayers are offered for the soul of the deceased. Relations and friends coming from a distance to condole with the family bring a sheep or some money as an offering and are entertained by the bereaved family. Among many of the tribes new clothes are not worn, and no pleasures are indulged in during the period of mourning. The members of the deceased's family among the Baloch and Jats of Sibi do not sleep on a bedstead, and the Baloch abstain from milk during this period. The mourning in the case of a child under seven years lasts from one to three days. Two stones are generally placed on the grave of a man, one at the head and one at the foot, and three on that of a woman, the third being in the centre. Among the Kákars long poles are erected over the graves of saintly persons as a mark of reverence.

The only in-door game is *chak* or *bet*, which resembles chess and is played by two or four players. Boys play with knuckle bones (*badai*) and are fond of marbles.

Of out-door games may be mentioned *hénda*, resembling prisoners' base, played by the Kákars, and *tír-kamán* or spear throwing which is practised by the Zarkúns. The Marris are keen marksmen and spend much time in shooting at a target. The well-to-do classes both shoot and course. Dancing (*attanr* or *júmar*) is popular among the men and women on all festive occasions. Among the Wanéchis and

## SIBI

POPULATION. Jats mixed dances are held, but among all other tribes men and women dance separately.

The only festivals of consequence are the two *Ids*. Horse races, dancing and shooting at a mark and wrestling form the amusements on these occasions.

Shrines.

Shrines are ubiquitous in the district, almost every village grave-yard having a patron saint, who in his lifetime was a village or tribal elder. Reverence for such saints is especially strong among the Kákar and Tarín Afgháns. Their shrines generally consist of little more than a heap of stones, or a rough mud or stone enclosure, surrounded by some poles to which rags, horns and metal bells are attached.

Shrines in Sháhrig. Mano Nika.

In the Sháhrig tahsíl the best known shrines are those of : (1) Mano Nika, a saint of the Manra valley, who miraculously produced a spring of water and whose shrine cures many diseases and is specially efficacious for childless women ; (2) Mián Shádi Nika of Kowás, who is said to have destroyed the old village of Kowás, the ruins of which are still pointed out ; (3) Kharwári Nika, at Goshki near Ziárat ; (4) Ismáíl Nika, a Kádián Saiad at Khost who produced a spring of water near Khost village ; (5) Sheikh Músa, whose shrine lies at about a mile and a half from the Sháhrig tahsíl, and who was the progenitor of the Sheikhs, and is said to have produced the water which irrigates the Sháhrig lands ; and (6) Bare Sháh of Mián Kach.† The Wanéchis also attach great reverence to the shrine of Pír Bukhári, who turned the water of the Púi stream into milk (*pai* or *púí*) and thus gave its name to the Púi valley.

Shrines in Kohla.

Pír Sháh Mahmúd, whose shrines are situated at Choti in the Jandrán hill and at Dathi in Bárkhán, is credited with having produced a spring of water ; he is also supposed to have subsisted solely on the milk of the wild sheep. The shrine is held in great reverence by the Zarkúns of Kohlu, the Khétráns and by the Lúni Afgháns of Duki. The shrine at Maidán Gari of the Tawakli Mast Fakír, a Shiráni Marri who died in 1892, has also a great local reputation.

Shrines in Sibi.

In the Sibitahsíl the important shrines are those of : (1) Male or the Akhund Sáhib near Sáfi ; (2) Pírak Pír, a Marri saint ; (3) Pír Háji and Pír Bukhári whose shrines are near

† Mentioned under Bukhári Saiads at page 69.

## NAMES AND TITLES.

Sibi ; (4) Sheikh Katte near Nári ; (5) Hotmán the Marri, at Quat-Mandai ; and (6) Saiad Núr Muhammad at SÁNGÁN. POPULATION. Another famous saint in the Sibi district was Saiad Bachan 'Sháh, who, in order to show his miraculous power to Nawáb Misri Khán, Bárúzai, cast his own son, Juman Sháh, into the fire and brought him out unhurt.

Both among girls and boys, and especially among the Jats and Kákars, many names are to be found which are possibly of totemistic origin. They are those of animals or plants, such as *toti* (parrot) and *khábar* (tree) and references to colours such as *nilai* (bay) and *samand* (dun). In other cases the denominations used for men are those usual among Muhammadans, while, in the case of women, names beginning or ending with Bibi, Khátún, Náz or Báno are popular. Shortened forms of the long names given to men as Píru for Pír Muhammad, Durru for Dur Muhammad, etc., are frequently used. Among the Baloch and Jats, Pannis and Zarkúns, the names of the grand-parents are often given to the children of both sexes. Names and titles.

Among the domiciled Hindus, abbreviated names, such as Déú, Arú, Wihra, Tota are much used, and the names of the girls generally follow those of their brothers, thus, if the brother is called Tota, his sister's name would be Toti, and, if Ganga, Gangi.

No ceremonies are observed on the birth of a girl, and she is named by the mother or some female relative. The birth of a boy is announced thrice by the women attending the mother, guns are fired, and there are general congratulations. Among the wealthy Baloch, the man who conveys the first news to the father is presented with a camel or a horse. The boy is named on the third or sixth day, after consultation with a *mullá*. The ceremony of circumcision takes place before the seventh birthday.

In stating his name a man will generally add that of his sub-section, section, clan and tribe to which he belongs. The term *khán* is used both as a suffix and prefix, and in the latter case is considered a mark of honour among the Afgháns. The term *malik* is applied among the Afgháns not only to village headmen but also to large landowners and men of influence. Strictly speaking, the term *sardár* is confined to the chiefs of the Marri, Bugti, and Dombki tribes

**POPULATION.** and to the head of the Bárúzai family of Sibi; but it is commonly applied by the Pánézais, Sárangzais, Zarkúns and Dúmars to their leading men. The term *wadéra* is used among the Baloch to distinguish the headmen of the various clans, and the word *mír* is also a title of honour. Among the Jats the term *rats* is given to their leading men. Among titles possessing a religious significance may be mentioned the prefix *sháh sahib* or the suffix *sháh*, which are employed by Saiads; *sheikh* is also sometimes used in a similar sense. The terms *mullá* and *akhund* are applied to men who have some pretensions to religious learning.

**Rules of honour.**

A knowledge of the rules of honour (*mayár*), which prevailed among the people before the British occupation and which still influence the actions of many of them, is not without importance from the point of view of administration, and a brief reference may be made to them here. They are gradually giving way before British law and order.

It was incumbent on a tribesman:—

- (1) To avenge blood.
- (2) To fight to the death for a person who had taken refuge with him. The refugee was called *hamsáyah* or *bhot*, and was always maintained by his protector so long as he remained under the latter's roof. An adulterer was, however, generally refused protection.
- (3) To defend to the last property entrusted to him.
- (4) To be hospitable and to provide for the safety of the person and property of a guest. Responsibility for the property of a guest does not appear to have been undertaken by the Pannis and Jats of Sibi, but a Tarín or Kákar of Sháhrig and a Zarkún was bound to recoup any loss.
- (5) To refrain from killing a woman, a Hindu, a minstrel or a boy who had not taken to trousers.
- (6) To pardon an offence on the intercession of a woman of the offender's family, a Saiad or a *mullá*, an exception being always made in cases of adultery and murder.
- (7) To refrain from killing a man who had entered the shrine of a *pír* so long as he remained within its precincts; and also a man who, whilst fighting, begged for quarter with grass in his mouth, or a cloth round his neck or who put down his arms.
- (8) To cease fighting when a *mullá*, a Saiad, or a woman

## BLOOD COMPENSATION.

bearing the Korán on his or her head, intervened between the parties. POPULATION

(9) To punish an adulterer with death.

In pre-British days blood had to be avenged by blood if the parties were of equal position and influence; but if the relations of the person killed were weak, the matter was compromised by the payment of compensation. In cases in which the parties belonged to the same tribe and the offender himself was out of reach, his nearest relation, viz., his brother, father or cousin was slain. If, however, the offender belonged to another tribe, it was incumbent on the aggrieved party to kill one of the section, clan or tribe to which the former belonged. Such a system was liable to indefinite extension and led to interminable blood-feuds which continued until either the authorities or friends intervened to arbitrate. In such cases the losses on either side were reckoned up and compensation was paid to the side which had lost most. System of reprisals.

Might was right in days gone by, and the position of the party aggrieved was the principal factor in determining the price to be paid for blood; hence the compensation for a *mulla*, a Saiad or a person belonging to a *sardár khél* or leading family was ordinarily double that payable for a tribesman. The ordinary rate of compensation at present among the Jamális, Golas and Khosas is a girl and Rs. 200; Umránis, a girl and Rs. 200 or Rs. 1,500 if no girl is given; among the Jats a girl or Rs. 500; among the tribes in Sibi it is Rs. 200 in cash, a girl, a sword and a gun; and among the Pannis two girls. Among the Afghán tribes of Sindh it varies from Rs. 700 to Rs. 2,500, a larger portion of which is made up in kind; while among the Zarkúns of Kohlu the rate of payment is a girl, a sword or gun and Rs. 500. The loss of an eye or an arm counts as equivalent to half a life; and the compensation for a tooth varies from Rs. 10 to Rs. 60. In former days in Nasirábád a thief was made to pay eleven times the value of the stolen property. Blood compensation.

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# MARRI BUGTI

TRIBES



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## TRIBES

POPULATION. The census of 1901 in this part of the District was carried out through the tribal headmen on the "family system" of enumeration, and the results thus obtained showed a total population of 38,919\* ; Marris 20,391 and Bugtis 18,528. The incidence of population was about 6 per square mile in the Marri and 5 per square mile in the Bugti country. Further details of the principal census statistics are given in table II, Vol. B. Previous to 1891 rough estimates were made from time to time, and in 1867 the fighting strength of the two tribes was computed at 2,070 for the Marris and 1,600 for the Bugtis. In 1870 Mr. Bruce estimated the numbers of the Marri fighting men, including the Mazaránis, at about 4,000 and those of the Bugtis at about 2,200. In 1891 the total strength of the Marris was shown as 9,578 (men 5,090, women 2,830, boys 1,605 and girls 1,053) and of the Bugtis 13,709 (men 5,325, women 4,264, boys 2,520 and girls 1,600). Compared with 1891, the total population in 1901 shows an increase of 67 per cent., Marris 113 per cent., and Bugtis 35 per cent. This large increase may chiefly be accounted for by the more satisfactory methods of enumeration, but it may also be assumed that the actual numbers have increased owing to a more settled government and the cessation of raids and internal feuds.

The following table shows the age statistics and the comparative number of the sexes as far as information is available from the census records :—

Tribal area.	Total.	Males.		Females.	
		Adults	Males under 12 years.	Adults.	Females under 12 years.
Marri country ...	20,391	8,877	4,814	5,403	3,497
Marris ...	19,161	6,478	4,374	5,037	3,272
Hamsáyás ...	1,091	349	221	322	198
Hindus ...	140	50	19	44	27
Bugti country ...	18,528	8,238	4,028	5,139	3,123
Bugtis ...	17,548	5,869	3,832	4,846	3,001
Hamsáyás ...	708	259	152	100	98
Hindus ...	272	110	44	94	24

\*These figures include Hamsáyás and HINDUS.

## MARRIAGE CUSTOMS.

The very great majority of the population are nomads, and there are only a few permanent villages. In addition to Quat Mandai, and Bádra, which are now included in the Sibi tahsil, the only villages in the Marri country are Kahán, the tribal head-quarters, and Máwand ; while in the Bugti country the villages are Déra Bugti, Sangsila and Loti. Both Kahán and Déra Bugti are surrounded by walls, and the chiefs and principal members have good houses, but for the rest the dwellings consist chiefly of small mud hovels.

POPULATION.  
Villages and  
their char-  
acter.

Both Marris and Bugtis migrate periodically to the adjoining districts of Déra Gházi Khán, Jacobábád and Sibi and more especially in years of drought and famine. A number of the Marris regularly spend half the year in the Kohlu valley with their flocks and herds.

Migration.

In the time of Sardár Bíbrak 800 Shambáni Bugtis migrated permanently to Rohri in Sind ; and about forty years ago 250 men of the Sundráni section of the Perozáni clan settled down in Lárkána. A considerable migration of the Marris took place in the time of Sardár Mubárah Khán, the son of Baháwalán, when about 5,000 tribesmen are said to have permanently removed to Mirpur in Sind. Several Marri and Bugti families have also settled from time to time in the Jacobábád district. The Dámanis, a predatory and nomad tribe living in the Persian *Sarhad* on the borders of Chágai, claim their descent from the Marris, but it is not known when they separated from the parent stock.

The social customs of the Marris and Bugtis in most essentials follow the general customs of the Baloch, which have already been described in detail in Chapter I, **Population**. Among the Marris, the Baháwalánzais or the ruling family (*sardár khél*) do not give their girls to other Marris or to any other tribesmen except those who belong to families of a similar standing among the Mizári, Drishak and Dombki tribes. They have, however, no objection to taking their brides from the Marri clans, from other Baloch tribes and sometimes even from the Jats.

Marriage  
customs.

## CHAP. V.—MARRI-BUGTI COUNTRY.

**POPULATION.** Among the other tribesmen bride price (*lab*) is generally paid, the amount varying from Rs. 100 to Rs. 500 according to the position of the parties. Exchanges of girls between families (*mattan*) are common. The dower (*haq-i-mahr*) varies from Rs. 10 to Rs. 15, and in rare cases sometimes amounts to Rs. 70. Children among friends, and especially in the Loharani tribe, are sometimes betrothed (*sang*) at an early age, but marriage does not usually take place until after puberty. Polygamy is permitted, but is rare except among the well-to-do. Custom allows cohabitation with concubines, but their offspring do not inherit. Divorce is rare, and adultery and misconduct are usually punished by death. In this respect the Marris and Bugtis are perhaps stricter than most other tribes, mere suspicion on the part of a husband being sufficient and tribal custom does not demand any proof. If the seducer effects his escape, the case is settled by *jirga* and compensation is awarded, the amount being determined on the merits of each case; the usual rate among the Marris being Rs. 1,000, a girl, a sword and a gun, and among the Bugtis one or two girls and from Rs. 200 to Rs. 500. Within the tribal areas no punishment is awarded for killing the guilty parties, but outside these limits the tribesmen cannot claim the privilege of tribal custom, and are liable to whatever punishment may be awarded by the law of the land within the limit of which the offence has been committed.

**Language.** The Marris and Bugtis speak the eastern dialect of Baluchi, which contains a large percentage of Sindi and Punjabi words; the Hindus and Jats living in the tribal areas speak Jatki.

**The Marri tribe.** According to the census of 1901 the population of the Marri country was 20,391, which included 19,161 tribesmen, 1,090 *hamsdyas* and 140 Hindus. The *hamsdyas* chiefly consist of Jats (both cultivators and camel graziers), artisans and servile dependants. The Hindus, who are mostly traders and have been settled in the country for some generations, are of the Arora caste and originally came from Harand, Dajal and Kachhi.

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**BOLAN**

**TRIBES**

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**TRIBES**

Of the earliest inhabitants of the Pass, nothing whatever is known. That the people were at one time Zoroastrians by religion, may be inferred from the prevalent traditions as to the construction of the ancient *kárézes* near the Kirta village, and the masonry aqueduct from the Gháib Pír spring to the Khajúri village in Sarawán about 6 miles from Bíbi Náni indicates that they had

POPULA-  
TION.

Ethnogra-  
phical his-  
tory.

## BOLAN.

**POPULATION.** attained a fairly high degree of civilization. The present inhabitants, the Kuchiks, assert their descent from Hot, one of the five mythical ancestors of the Baloch. In former times the Kuchiks are said to have not only occupied the Bolán but also Dasht, Marav and Lop in Sarawán. They lost Dasht and Marav to the Kúrds in the time of their headman Lashkar Khán I and the Kalois took Lop from them in the time of their headman, Bashku II. If the story of the Kuchiks is correct that they arrived in the Bolán with Mír Chákar, their occupation must date from the fifteenth or sixteenth century.

**Census.** The first regular census of the District, the results of which have been published, was carried out in 1901, and was synchronous in all the railway limits and at Mach and Kirta. The tribes living in the Pass, outside the jurisdiction of the tahsildár, such as the Kúrds, Sahtakzais and Méngals, were enumerated with their parent tribes in Kalát and included in the Sarawán figures. Similarly the levies at various posts were included in the tribes to which the men belonged. The remarks that follow in this section are accordingly confined to the population enumerated in the Pass more especially to the Kuchiks, the remainder being dealt with in the Gazetteer of Sarawan.

**Density and villages.** A detailed statement of the principal census statistics will be found in table II, Vol. B. According to the census of 1901, the total population was 1,936 of whom 1,483 were males and 453 females.\* The population per square mile was 2, and that per house a little less than 3. The number of villages recorded in the census was 8 which included, Mach, the head quarters station of the tahsildár, and the stations at Kolpur, Hirok, Abigum, Píshi, Panír, and Mushkáf.

**Kirta vil-  
lage.** The only village occupied by the people of the country was Kirta. It is made up of three hamlets, the oldest and biggest being the central one known as Kirta

\*The Nushki Railway portion is not included in these figures.

## GROWTH OF POPULATION.

Kalán or Shakar Khán Shahr, the southern quarter as Tamáz Khán Shahr and the northern as Nabíábád Manryár. In 1901, it possessed a population of 477 persons, of whom 241 were males and 236 females. The village consists (1905), like most others in Baluchistán, of mud hovels; it possesses a couple of *baniás*' shops, a *patwár khána*, and the remains of a civil bungalow. It has two *masjids* in one of which children of both sexes are taught the Korán and elementary Persian. The water supply is from springs, the Bolán river, and wells; there is no arrangement for sanitation.

POPULATION.

Previous to 1901, no regular census of the District had been attempted, but in 1891 the population of the Pass was estimated at 1,557 souls, consisting chiefly of the labouring and trading classes. The village of Kirta was not enumerated nor did the figures include the Railway population. No reliable figures are, therefore, available illustrating the growth of population, but some idea of the undoubted increase which has taken place may be formed from the *tírs* or shares into which the land and water of Kirta are divided for each harvest according to the number of adult males, a system which will be dealt with in detail elsewhere. Before the British occupation these *tírs* are stated to have seldom exceeded 15, while in the distribution for the *kharíf* harvest of 1905, the number of shares was 39. It may be assumed from this that the population of Kirta has more than doubled, a result which should not be surprising, when the fact is remembered that Kirta had been almost depopulated on Sir Robert Sandeman's first arrival in the Bolán in 1875.

Growth of population.

The habits of the Kuchiks are settled; only those who own lands in Dádhar move to that *niábat* for short periods of the year, while those who possess little land at Kirta proceed to Kachhi and Sind in the winter for agricultural labour. Large numbers of Bráhuís traverse the Pass, on their periodical moves from the highlands to

Migration.



## BOLAN.

**POPULATION.** Kachhi and back, and it is crowded with them during October and November, and March and April.

**Immigrants.** The Mazaráni Marri in pre-British days often visited the District to pasture their flocks, and, as has been noted in the section on **History**, were considered of sufficient importance in the eighties to be given service in the levies. Most of them have now moved back to the Marri

Chapráni.  
Tangáni.  
Rindwáni.  
Bédáni.  
Kungráni.

country, but a few, belonging to the groups noted in the marginal table, have been amalgamated with the Bangulzais and

pay *khaf*, in the shape of a sheep per flock to the Bangulzai *wodéra*. The Mubarakzai Méngals, who cultivate lands in Dasht, and the Nákámzais visit the District periodically in search of pasture.

In 1901, 39 persons were recorded as having been born in British and Administered Territory in Baluchistán, and 551, of whom 293 were males and 258 females, in the Kalát State. The number of persons who were born in India outside Baluchistán, was 1,077, of whom 901 were males and 176 females; 47 persons, viz. 41 males and 6 females, were born in Native States in India outside Baluchistán,\* and 211, 209 males and 2 females, were born in Afghánistán. The province in India, from which most

Hoshiárpur (117), Amritsar (92), Siálkot (92), Gujrát (89), Ráwalpindi (63), Julundur (56), Jhelum (44), Gurdáspur (58), Gujranwála (44).

immigrants come, is the Punjab (833), followed by the United Provinces (189), and Sind (45). The immigrants from the Punjab are drawn principally from the Districts noted in the margin.

Age statistics, vital statistics, infant mortality and infirmities.

The census figures showed that in 1901 most of the people, both men and women, were between the ages of 20 to 40, the former representing about 63 per cent. of the male population and the latter about 42 per cent. of the female population. The disparity between the

\* *Census of India, 1901, Vol. V. A., table XI.*

## SEXES AND CIVIL CONDITION.

males and females may be accounted for by the presence of numbers of immigrants who are employed on the railway, most of whom are not accompanied by their wives.

POPULATION.

Vital statistics are not recorded. A summary enquiry, made by the tahsildár at Kirta in 1905 regarding the birth and death rate, indicated that 1·8 per cent. of births and 0·4 per cent. of deaths on the total population of the village had occurred during the preceding 12 months. The proportion of births among males and females was as 8 to 1. Apparently infant mortality is not heavy.

No infirmities were recorded in 1901. In 1905, there was one boy at Kirta who had been born deaf and dumb.

The disproportion of women to men in 1901, viz., 453 women to 1,483 men, was large, the reason for which has already been explained. Among the population whose birth place was in India beyond Baluchistán, the proportion was 901 males to 176 females. At Kirta, the number of the sexes was almost equal.

Comparative number of the sexes, and civil condition.

Of the total population, 705 were married males and 232 married females, 117 were widowers and 48 widows, 661 unmarried males and 173 unmarried females. It is satisfactory to note that all the widowed persons, male and female, were over twenty years of age. Only six females and one male had been married in the age period up to 12 years, and three males and four females in the period from 12 to 15, facts which indicate that early marriage is not common, an inference which is further supported by the fact that 344 males or about 52 per cent. of the total unmarried males were aged between twenty and forty. Marriage is generally delayed because a cultivator requires a full grown woman as his wife, who, besides performing domestic duties, can help him in the fields.

So far as can be ascertained, polygamy is rare except among the well-to-do, though the people have no objection

## BOLAN.

### POPULATION.

to a plurality of wives up to the limit of four as prescribed by Muhammadan Law. The wealthy take more wives than one either for pleasure, or, sometimes, for the sake of offspring. In the Kirta village the percentage of married men having more wives than one is about 8·3. Marriage with near relations is preferred as the expense is less, and the common ties among the group are thereby drawn closer. Among the Kuchiks, the Bangulánis, who are the *sardárkhél* or chief's family, are endogamous to some extent. They also never give their daughters in marriage to other Kuchiks nor to Afgháns, but take other Kuchik girls in marriage. Their girls, however, have been married among the leading families of Bráhuís, viz. Kúrds, Lehris and Bangulzais.

### Marriage ceremonies.

Betrothals of children, not yet born, are known among the better classes, but with the poorer classes, the bridegroom is generally above twenty and the bride four years his junior. Ordinarily a man has nothing to say in the selection of his bride, but when his parents wish him to marry they look for a suitable girl and the first step taken is to send a man (*wakíl*) to the parents of the girl to sound them, and if they give their consent, the father of the bridegroom with some of his relatives (*mér*) go to the girl's father, and make a formal request for the hand of the girl, on the acceptance of which prayers (*fáteh*) are offered and sweets are distributed. The prayers render the betrothal (*sáng*) binding. After a couple of days, the bridegroom presents to the bride a wrapper (*sari*) and a ring (*mundri*), the latter being put on the index finger of the bride's right hand. When the marriage (*sír*) is to be celebrated, the father or guardian of the bridegroom with a few friends and relations visits the bride's parents, and places a sum of money varying from Rs. 30 to Rs. 50 in a plate. This is called *lab*; it is not treated as bride-price but the gift is regarded as a mark of honour to the bride's parents.

## BRIDE-PRICE AND DOWER.

The money is retained by the latter, a date is fixed, and *nikáh* is performed, in accordance with the Muhammadan rite, at the bride's house. Besides the *lab*, the bridegroom has to supply the father of the girl with provisions for the entertainment of the wedding guests. During the interval between betrothal and marriage, he also has to find a dress for the bride once every three months, comprising a wrapper (*sari*), shirt (*pashk*), and trousers (*shalwár*), with sometimes also a pair of shoes. In case of a widow's remarriage no ceremonies except the *nikáh* are observed.

POPULATION.

Bride-price, in the sense it is used among the Afgháns, is not known among the Kuchiks, and the only payment made is the *lab* mentioned above. Dower or *haq-i-mahr* is recognised, the usual amount being Rs. 7; it is fixed at the time of the *nikáh*, and is either paid on the spot or is presented by the bride to the husband. In place of *haq-i-mahr*, the husband, sometimes, presents his wife with a share of the merit (*sawáb*), which he hopes to obtain after death by giving alms from his hearth in his life time. This share is generally one-third and is known as *séak*, and the gift saves the husband from the onus of giving any dower upon earth.

Bride-price and dower.

As in other parts of Baluchistán, the system of exchange of girls (*charpa chari*) prevails.

The marriage expenses vary according to the position of the contracting parties, the average amount which falls on the bridegroom's party being about Rs. 120. The bride's parents generally present her with a dress, a few silver ornaments and articles of household furniture, which cost them from Rs. 30 to Rs. 40.

Marriage expenses.

The usual reasons for divorce are the disagreeable temper of the woman and suspected immorality; the ordinary method of divorce is to throw three stones or clods (*sain déagh*) into the lap of the father or other guardian of the woman in the presence of two witnesses,

Divorce.

## BOLAN.

**POPULATION.** the words "I divorce you" being repeated thrice at the same time. The divorced woman returns to her parents, carries with her the presents (*dáj*) made to her by her parents at the time of the wedding, and can, in consultation with them, marry any one she likes. If she has been divorced on account of suspected misconduct, she usually finds it difficult to secure a respectable husband. If a woman's husband is proved to be impotent, her parents can obtain a divorce through the intervention of the tribal headmen.

**Widows.** Among the Kuchiks, as among the Marris and Bugtis, a woman on the death of her husband is permitted to return to her parents, taking her *dáj*, but leaving all other property and the children in the custody of her husband's male heirs. She is at liberty to remarry any one she likes with the consent of her parents, only a small amount of *lab* being demanded. If she elects to stay in the house of her deceased husband, she is entitled to maintenance.

**Penalties of adultery.** Before the British occupation death was the punishment of a faithless wife, caught *flagrante delicto*, and of her paramour, the husband and any of his male relations and the woman's father, brother, or other guardian being entitled to constitute himself the executioner. An interesting case, illustrative of the custom, occurred in 1890, when Kutab Khán and Chutta, Siáhpáds, and Bakhshi, Muhammad Sháhi, killed Murád Khán, Chotai, and Musammát Khair Khátún wife of Murád Ali, Siáhpád, at Kirta. The case was directed to be dealt with under the Frontier Crimes Regulation, and a *jirga* of leading chiefs heard the case and found that adultery had been committed. In awarding a punishment which was light, it was noted that the murder of both parties was not regarded as a reprehensible crime by the people of the country and that the accused did not think that they had committed a crime at all, and were supported in this

## STATUS OF WOMEN.

opinion by the popular voice of the country.\*

POPULA-  
TION.

In pre-British days, if both the adulteress and her seducer were killed, matters ended there. An adulteress seldom escaped death, but if the seducer managed to escape, the case against him was settled by the tribal headmen. The penalty usually exacted from him was a girl (*sáng*) for the injured husband, and Rs. 100 in cash and arms (the latter penalty being locally known as *sirén* in Baluchi and *mukh* in Bráhui) for the woman's father. The custom has in recent years been somewhat modified by the imposition of fines by Government, while, if a girl (*sáng*) is not forthcoming, a cash payment of Rs. 200, is substituted. The penalty, however, varies with the circumstances of the case; in a case which occurred in 1900 and in which the adulterer escaped, the compensation payable according to the Baloch custom was stated by the *jirga* to be Rs. 1,500, but this amount was subsequently reduced to Rs. 1,200, of which Rs. 400 were paid to the injured husband, and Rs. 800 to the father of the adulteress, this being the usual proportion in which compensation in such cases is divided. A further fine of Rs 200 was imposed by the Political Agent when confirming the award.

The position of women is one of great degradation, girls being not infrequently awarded as part compensation for blood. A wife must not only carry water, prepare food and attend to all ordinary domestic duties, but she must take the flocks out to graze, groom her husband's horse and assist in cultivation. She has no rights in property except to the presents given her by her parents at her wedding, which she may carry away when divorced. As a widow, too, she is only entitled to subsistence allowance from her late husband's estate so long as she does not return to her parents or is remarried.

The status  
of women  
and rights  
to property.

\* *Administration Report of the Baluchistan Agency, for 1890-91, p. p. 95-96.*

## BOLAN.

**POPULATION.**  
**Language.**

The people in the upper part of the Bolán Pass speak Bráhui, while the indigenous people of Kirta speak Baluchi. The speakers of the latter language were 494 in 1901 or about 25 per cent. of the total population. Those speaking Pashtú and Persian numbered 150 and 110 respectively.

Punjábi	877.
Urdu	198.
Sindi	33.
Hindi	31.
Others	13.

The number of persons speaking vernaculars of other Provinces in India was 1,152 as shown in the marginal table. English

was spoken by 20 persons, these being chiefly the employés of the Railway.

**Races and tribes.**

The Kuchiks, the only tribe of importance, are a section of the Rind Baloch, and in 1901 they numbered 174 males and 152 females. According to Mr. M. L. Dames,\* the Kuchiks comprise the Chotai, Syáhphádh (Siáhpád) and

**The Kuchiks.**

† Banguláni, Jalambáni, Chotai, Buláni, Hasránri, Kátiár, Pug, Shádénzai and Májwi or Bájoi.

Jalambáni sept, but those of Kirta are divided into the nine groups shown in the margin.† Of these, the Hasránri have

entirely disappeared, the Kátiár have been amalgamated with the Magassis, the majority of the Pugs and Shádénzais have joined the Bangulzai Bráhuís, and the Májwis, now known as the Bájoi, have similarly been absorbed among the Jhalawán Bráhuís. The Bulánis, which sept also includes the Siáhpád, now form part of the Jalambá-

Banguláni	19.
Jalambáni 24 } 40.	
Buláni 3 }	
Siáhpád 13 }	
Chotai	4.

nis. The approximate number of families residing in Kirta now (1905) is indicated in the marginal table. To these are added some twenty families of *ham-*

*sáyáhs*, who have long shared in the good and ill of Kuchiks and have thereby acquired a right to participate in the tribal land so long as they live in Kirta.

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\* Royal Asiatic Society Monographs, No. IV. *The Baloch Race*, by M. Longworth Dames, 1904.

## THE KUCHIKS.

Muhammad Shahi	1.		
Raisáni	1.	Their names and the number of families are given in the margin.	POPULATION.  The Kuchiks.
Dínárizai	3.		
Badázai	2.		
Shédénzai	4.		
Kárd	6.		
Pug	2.		
Bahéja (Rind)	1.		

The constitution of a Baloch tribe has been described in detail in the Census Report for 1901 and need not be repeated here. The Kuchiks, though owning the Rind Sardár as their chief, have long occupied a position of isolation from him and have had a headman of their own. Common good and ill as in the case of other Baloch tribes has been the main principle on which their constitution has grown up. A new comer was admitted by the headman, such admission being known as *had paroshi* (literally, bone breaking). It was celebrated by the slaughter of a sheep and, before the British occupation, the *had parosh* received a share of land and water at the periodical distribution. Owing to immunity from external raids and internal peace, fresh recruits are no longer needed or received. Indeed, on finding themselves under British protection, the Kuchiks tried in 1891, though unsuccessfully, to oust those who in former days had borne the burden of the day with them. The *jirga*, to which the case was referred, were unanimous that the *hamsáyáhs*, who were in Kirta before the village was burnt by the Marri raiders\*, were entitled to share in the land and water.

For some generations the Kuchik headman is alleged to have levied *sung* in the Bolán. With the aid of the headmen of septs (*wadéra*) he also controlled the tribe, adjudged between disputants, and, at times of emergency, furnished, through the Rind chief, the quota of men-at-arms required by the Khán of Kalát. The chieftainship has always been in the Banguláni group who trace their descent to

\* Kirta appears to have been burnt by the Marris about 1873.



POPULATION.

TL:  
Kuchiks.

one Bangul. His direct descendants are noted in the margin, each of them succeeding to the chieftainship in turn. After Sâhib Khân came troublous times, and the narrative that follows will be rendered clearer by reference to the genealogical table which will be found in appendix II.

Sâhib Khân was succeeded by Nazar Khân. When the latter died, his son Sultân Khân was a minor and the Kuchiks elected his uncle, Bashku, brother of Nazar Khân, as headman. Bashku was succeeded by his son Fatéh Khân. Meanwhile Samand Khân, son of Sultân Khân, and grandson of Nazar Khân, was putting forward his claim to the title of headman. He was supported by Pakâr Khân, son of Bahâdur Khân, but both were treacherously murdered by Fatéh Khân. Naturally the three sons of Samand Khân, with Bahâdur Khân son of Pakâr Khân on coming of age, vowed vengeance against Til Khân and the other sons of Fatéh Khân. They migrated to the Marri country, whence they raided Kirta, and eventually a fight took place at the Panérband hill in which there were losses on both sides. Peace was declared and Samand Khân's and Pakâr Khân's descendants returned to Kirta, where they were given 2 *tirs* of land and water either as their portion of the chief's share in the land or in blood compensation. Subsequently, Nabi Bakhsh, son of Samand Khân, preferred a claim to the chieftainship, but this was disallowed by Sir Robert Sandeman in 1881. Nabi Bakhsh's son, Karím Bakhsh, never forgets his claim and has not been on good terms with the present headman, Mír Shakar Khân son of Til Khân (1905).

The Bangulânis are now (1905) divided into three subsections known as the Fatéh Khânzai, Samand Khânzai, and Pakâr Khânzai. The leading men among them are Mír Wazír Khân, a restless and intriguing spirit, Dréhân,

## RELIGION.

Azád Khán, Mír Hazár Khán, Karím Bakhsh, and Isa Khán. Owing to internal factions, and to the presence of British officials in the Pass, to whom the people refer their disputes, the influence of the Kuchik headman has decreased in recent years. Shakar Khán, the headman, is in receipt of a monthly allowance of Rs. 40 from the Bolán levy service. The chieftainship carries with it the privileges of receiving a special share of the tribal land, known as the *niám digár*; *séri* from the Damb land; and *chúnra* from all lands. The *niám digár* is the exclusive right of the chief; the *séri* and *chúnra* are shared among all the members of the Fatéh Khánzai *sardárkhél*. *Séri* is the allotment of a piece of land for the keep of the Kuchik headman's cattle; *chúnra* is the allotment of a *tír* at each distribution to the chief section. The members of the *sardárkhél* also receive one-fifth of the gross produce of the flats under cultivation between the Kirta village and the Naoling or Kundaláni bridge, except Alligul Bént, after deducting the Government revenue and the wages payable to the village menials. The headman of the Jalambánis is Bakhtiár Khán, and that of the Chotais, Akil Khán; the latter's son Islám Khán, however, does the work (1905).

POPULATION.  
The  
Kuchiks.

Physically, the Kuchiks are of medium size and light build with a half-starved appearance. They are said to be a quarrelsome lot and they are indifferent cultivators. Their morality, notwithstanding the severe penalties for adultery, is indifferent.

Muhammadans	...	1,199.
Hindus	...	582.
Christians	...	22.
Sikhs	...	124.
Others	...	9.

The distribution of the inhabitants by religion is given in the marginal table. The indigenous inhabitants are all

Religion.

Muhammadans of the Sunni sect. Most of them are illiterate and their acquaintance with the tenets of their religion is, therefore, limited, but they are regular in the observance of fasts, prayers and alms-giving. Two *mullás* attend to

## BOLAN.

### POPULATION.

their religious wants (1905), one in Nabíábád and the other in Kalán Kirta or Shakar Khán Shahr. They conduct prayers and perform marriage and funeral ceremonies; the *mullá* of Kirta Kalán also imparts religious instruction to the village children.

The people believe in the intercession of ancestors and saints in the pursuits of their daily life. These saints are invoked to cure diseases, to avert calamities, to bring rain, to preserve the supply of water used for irrigation from the perennial stream, and to bless the childless with offspring. Belief in evil spirits and their powers of theft is general. For purposes of protecting the grain on the threshing floor, the heap is encircled by a line drawn with a sword, and an amulet is placed over it until it can be measured for division.

If a Kuchik is called as he is starting on a journey, he must return and sit down before starting again. The braying of a donkey when a journey is being commenced is also of bad omen. If, after starting, a *lisi*, a woman of bad character, a minstrel or an old man crosses the path, the traveller must return home and begin again. A Kuchik will not sell milk, *ghi*, meat and melons produced on his holding.

**Occupation.** The occupation of the indigenous population is agriculture; the aliens are employed on the railway and military road. The following table gives the occupations of the 1,233 actual workers recorded in 1901:—

Transport and storage (Railway) ... ..	488
Earth work and general labour (Railway) ...	278
Administration (clerks, police and levies) ...	73
Personal, household and sanitary services ...	67
Buildings (masons) ... ..	47
Light, fuel and fodder ... ..	38
Food, drinks etc. ... ..	34
Commerce ... ..	14
Independent ... ..	32
Agriculture ... ..	85
Learned and artistic professions ... ..	46
Others ... ..	31

## CUSTOM OF HOSPITALITY.

Class distinctions are as marked among the Kuchiks as among other Baloch tribes, the headman and leading men among the Bangulánis and the headmen of the Jalambáni and Chotai occupying a position of distinct superiority to the rest of the people. Besides managing the affairs of the tribe in general, the Bangulánis preside at the periodical distribution of tribal lands, in which they still possess specific shares which are higher to those of the rest of the tribesmen.

POPULATION.

Social life.

The usual custom of taking and giving the news (*hál*) is observed. Enquiries and answers are limited to the usual salutation, welcome and enquiries after the health of the person concerned, of his immediate relations, and as to the business which has lately occupied the parties concerned or to the errand which has brought a stranger. The right of taking or giving the news rests with the headman, a leading man from among the Bangulánis, or a *wadéra*, if they be present, and, in their absence, with the principal man present.

Hospitality is meted out to all, and the headman, the *wadéra* of the Jalambánis, and Isa Khán Banguláni, keep guest houses (1905), where friends and strangers are entertained. A separate room is provided for relations and intimate friends. Some strangers go to the *masjid* where their food is sent them. Bedding as well as food is supplied to men who are well known, and they are served with meat and churned curd (*aqar*). Others have to be content with dry bread to which butter-milk is sometimes added.

Custom of hospitality.

Subscriptions are raised by the tribesmen among themselves on certain occasions, the system being known as *bijjár*. *Bijjár* is subscribed when an individual has been reduced to poverty, owing to unforeseen circumstances, such as the burning down of his house, when a heavy fine has been imposed on him, to assist him in paying blood money, or to celebrate a marriage. Contributions are

Co-operation among the tribesmen.

## BOLAN.

**POPULATION.** invited by the person in need and payments are made either in cash or kind. The contributions are regarded in the light of a debt of honour, to be discharged if the donor ever has to demand *bijjár* himself.

**Manner of spending the day by headmen and cultivators.** The headmen and the *wadéras*, who own sufficient land to provide for the needs and comforts of their families, live in comparative ease. Praying, eating and gossiping fill their day, with now and again a little business, such as arranging for the periodical distribution of land and water, supervising the construction and maintenance of dams and water channels, looking after the needs and comforts of their guests, and acting as peace makers or arbitrators in petty disputes among the tribesmen. The cultivators are fully employed at seed and harvest times and, in the interval, have a good deal to do in constructing and repairing the dam and the water channel to the Kirta village. The women folk of the headmen lead comfortable lives as their household work is done by servile dependants. Besides their household work which includes grinding, cooking, milking, sewing, mending and washing clothes, the cultivators' wives have to tend the cattle, assist in harvesting, and collect fuel and fodder in summer.

**Food.** The Kuchiks have generally two daily meals, one in the morning (*sobh naghan*) and the other at sunset (*bégáh naghan*). Some of the cultivators, when at work, consume a midday meal, often of parched grain. The staple food grains are wheat and *surrat*, the local name of *juári*. Wheat is consumed for about seven months, from June to December, and *surrat* from January to May. Wheat is made into unleavened bread and baked in an oven; *surrat* is also made into cakes but is baked on a stone griddle. Wheaten cakes are eaten in the morning with butter-milk, and in the evening with *mung* or with a mess made of dried melons (known as *téjaki chamri*) to which a little *ghí* is added. *Zurrat* cakes are eaten dry in the

## MALE DRESS.

morning and in the evening with *dál*, dried whey (*krut*), or *téjaki chamri*. Meat is a luxury which only the well-to-do can afford.

POPULATION.

Cows are kept by most people; some have a few goats also. Curd made with *panérband* (*Withania coagulans*) forms the basis of most preparations made from milk including butter and cheese. Butter-milk is much consumed, next in demand to which is *krut*, or cakes of boiled whey, which is imported from Quetta. A delicacy peculiar to the Bolán is *bhúri*, which is prepared from the pollen of the *kul* plant (*Typha angustifolia*) growing in the Bolán river between Kirta and Pír Chauki. It sells at about 4 seers to a rupee and is eaten in summer. The pollen (*ghurs*) is made into small bundles and tied in cloth after which it is well steamed in a closed vessel. The *bhúri* is then either eaten as it is or mixed with sugar in which case the preparation is known as *shoragh*.

Men and women eat separately, as the men consider it objectionable to eat food of which a woman partakes. The cooking utensils are few and dirty; they usually consist of a tripod, a stone griddle, an earthen pot, a copper pot, and a few drinking bowls and metal plates.

The dress worn is white\* and consists of a turban (*dastár*) of about 5 yards of muslin costing R. 1, tied over a low skull cap (*top*) costing 4 annas; a shirt (*pashli*) made of cotton locally known as *satteen* reaching to the knee, price R. 1; baggy trousers price 11 annas; and a wrapper (*chádar*) price 12 annas. In winter a *Kandahári postín* is added which costs about Rs. 3. Sandals (*chawat*) are used which cost about Rs. 2, but a good many of the cultivators make their own. The well-to-do have a larger turban, made of about 9 yards of muslin tied over a home-made embroidered cap which

Male dress.

\* *Kuchik* or *Kuchk* in Baluchi means "a white shell" and the *Kuchiks* believe that the nickname was given to them by *Mír Chákar*, the Rind, because they wore white clothes.

## BOLAN.

### POPULATION.

costs from R. 1 to Rs. 2 with a shirt, trousers and wrapper of better material costing in all about Rs. 3-4-0. Embroidered waist-coats and coats costing Rs. 4 to Rs. 20 are also popular. Shoes (*paizár*) made in Bhág or Dádhar which cost about Rs. 3 per pair are worn, but some people use English boots costing from Rs. 7 to Rs. 10.

### Female dress.

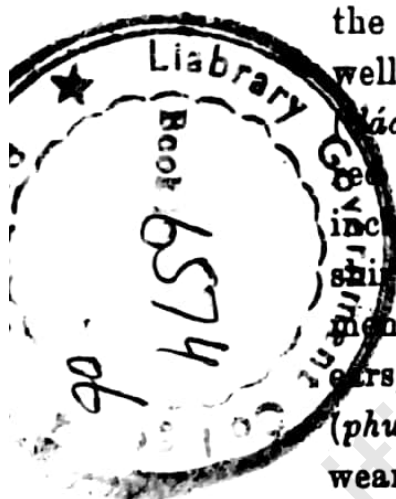
A woman's dress generally consists of a cotton wrapper (*sari*) price R. 1-2-0; a shift or shirt (*pashk*) which reaches a little above the ankle and costs R. 1-8-0; and drawers costing 12 annas. No shoes are worn except by the well-to-do; the drawers are a recent innovation introduced since the British occupation.

The material used by poor women is cotton or chintz, a cheap striped cloth, *ilácha*, being popular for shifts, and the whole dress costs about Rs. 3-6-0. The women of the well-to-do classes use better material: red striped cloth (*ilácha*) for shirts and trousers, and fine cotton (*doria*) or sea cotton (*alwán*) for wrappers. The cost of such a dress, including shoes and the embroidery work done on the shirt, varies from about Rs. 7-4-0 to Rs. 10-2-0. Ornaments are confined to cheap rings worn in the nose and ears, and on the hands. A married woman's nose-ring (*phulli*) is always of gold. An unmarried girl may not wear the ear-rings known as *jhálar*, and a widow must always have a white shirt without any embroidery.

The woman's hair is divided by a parting in front, brought round the ear and made into two plaits at the back. The men wear long hair.

### Dwellings.

The dwellings used are mud huts, consisting generally of a single room about 28' x 12½' in size and costing about Rs. 30. In an adjoining hut, about 15' x 8', cattle are stalled and another room 13' x 7½' is used for storing fodder. The roof is either flat or sloping and consists of brushwood covered with thick mud plaster. The timber is brought from Bárari in Kalát territory.



## SHRINES.

The method of burial usual among Muhammadans is in vogue, the body being laid north and south with the head inclined to the west. The *mullá* draws the *kalima* either on the forehead of the corpse, or on a piece of pottery or clod, which is placed under its head. Mourning lasts for three days for tribesmen and for ten to fifteen days for headmen, during which time visits of condolence are received and prayers are offered for the soul of the deceased. On the first day no food is cooked, but the family of the deceased is fed by friends and relatives. Persons coming to condole with the family give a sheep or some cash as an offering (*pursi*) varying from 8 annas to Rs. 2. On the last day of the mourning (*seh*), sheep are killed and alms distributed. The mourning in the case of a child under seven years lasts for one day.

POPULATION.  
Disposal of the dead.

Some of the well-to-do indulge in shooting. The principal outdoor game is *hu*, a game, resembling prisoner's base. The only festivals of consequence are the two *Ids*, known as the *Masani Id* and *Kisáni Id*, which are celebrated in Kirta. Horse racing and swinging (*júnth*) form the chief amusements.

Amusements and festivals.

The shrine which the Kuchiks most revere is that of Pír Tangav—a Kuchik Sardár—which is situated in the Dádhar *niábat* in Kalát. Tradition says that the Pír fought the Hasni Afgháns at Kumbri and afterwards walked to Rindli with his head in his hand. The Jalambánis and Chotais in Dádhar pay fixed contributions to the shrine, and the Kuchiks of Kirta have assigned a *bit*\* of land and water in Kirta for its benefit.

Shrines.

Bíbi Náni, whose shrine lies on the bank of the stream close to the southern end of the Bíbi Náni bridge is the guardian saint of the water supply. Speaking of the goddess of the shrine at Hingláj, who is also known to Muhammadans as Bíbi Náni, Masson writes: "It is possible they—the Muhammadans—preserved the ancient name

\* A division of water, one-fourth of a *tír*.



## BOLAN.

### POPULATION.

Nanaia, that of the goddess of the old Persians and Bactrians and now so well known to us by coins."\* Local tradition asserts that the lady was a daughter of Yá Ali and that her brother sank into the ground at a place about 2 miles from the Khajúri village in Sarawán, on being pursued by the Gabrs or Zoroastrians. At the spot is a spring, said to have been miraculously produced by the brother and known as Gháib Pír by the Muhammadans and as Mahádév by the Hindus of Kachhi. The Kuchiks used to allot 8 *kásas* of grain per *tír* at each harvest to the shrine of Bíbi Náni, the proceeds being used for the purchase of sheep to be sacrificed whenever a party of the cultivators went to repair the water channel. The sacrifice has ceased since about 1895, and the superstitious people allege that the water in the Kaur Bíbi Náni has decreased in consequence.

Pír Panja is a rock with a solitary *gwan* (*Pistacia khanjak*) tree close to the military road at mile 33 from Quetta, and is said to be the foot-print of Ali. The Bráhuís during their periodical migrations offer sacrifices at the shrine.

The Kuchiks also resort to the shrine of Pír Dopási which is situated about 2 miles from Rindli in the Dádhar *niábat*.

### Names and titles.

Names of totemistic origin are seldom met with among the Kuchiks. The denominations used for men are those usual among Muhammadans, those ending with Khán being popular among the better class of people. It is a custom among the better class to transmit the name of a grandfather to the grandchild, a system which often leads to confusion when any particular person of importance has to be traced. Most of the cultivators have shortened names such as Gwaharám, Ghulám, Ján, Hambo. In the case of women, names ending with Náz or Bíbi are popular such as Zar Bíbi, Núr Bíbi, Zar Náz or Gul Náz etcetera.

\* C. Masson. *Narrative of a journey to Kalát*, 1843, p. 391.

## RULES OF HONOUR.

No ceremonies are observed on the birth of a girl. She is named by the mother or some female relative. The birth of a son is announced by the woman attending the mother. Guns are at once fired and there are general rejoicings. The boy is named on the seventh day after consultation with the *mullá* or the village headman.

POPULATION.

The term *sardár* is always confined by the people to the headman for the time being, other members of the Banguláni section being called *mír*. The title of *sardár* is not, however, recognised by Government. The headmen of the other sections are called *wadéra*.

The code of honour of a Kuchik makes it incumbent on him :

Rules of honour.

- (1) To avenge blood.
- (2) To fight to the death for anyone, except an adulterer, who had taken refuge with him. A refugee is called *báhot* and in former days was always maintained by his protector so long as he remained under the latter's roof.
- (3) To defend, to the last, property entrusted to him.
- (4) To be hospitable and to provide for the safety of the person and property of a guest.
- (5) To refrain from killing a woman, a Hindu, a menial, or a boy who had not taken to trousers.
- (6) To pardon an offence on the intercession of the women of the offender's family, of some leading men, or Saiads.
- (7) To refrain from killing a man, who had entered the shrine of *Pír Tangav* or *Pír Dopási* in *Dádhar* so long as he remained within its precincts ; and also a man who, while fighting, begged for quarter, declaring himself to be a coward (*laghor*).
- (8) To cease fighting when a *mullá*, a Saiad, or a woman, bearing the *Korán* on his or her head, intervened between the parties.
- (9) To punish an adulterer with death.

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**CHAGAI**

**TRIBES**

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## TRIBES

POPULA-  
TION.  
Ethnogra-  
graphical  
history.

The ethnographical history of the District is involved in obscurity, and nothing of historical value is known regarding the earliest inhabitants. It would, however, appear to be certain that the Bráhui, Baloch and the few Afgháns, who now occupy the country, are of comparatively recent immigration. According to tradition the earlier inhabitants were Arabs, but although the remains of cupolas in the neighbourhood of Padag and Zarála, and the existence of certain ruined underground channels indicate the possession of a scientific skill entirely unknown to the present population, there is a complete absence of all records and no definite opinion can be expressed. In the western part of the District, the earliest immigrants of whom there is any record were the Saiads, who in their turn were supplanted by the Sanjrání Baloch. In the eastern portion of Nushki tahsíl, the first settlers are believed to have been the Mándais, who were followed by the Rakhsháni Baloch and at a later period by the Zagar Méngals. The few representatives of the Lángav and Baréch tribes, that are occasionally met with in different parts of the District, are new comers, and in the Nushki tahsíl still retain their distinctive tribal features, language and customs.

Density.

The first census of the District, the results of which have been published, was carried out in 1901 ; but in that year the western Sanjrání country, which comprises an approximate area of 9,407 square miles, was excluded from enumeration. The greater part of this tract is practically a desert, and is very sparsely populated. In the spring,

## TOWNS AND VILLAGES.

when grazing is abundant, the hilly tracts are frequented by nomads from the Persian and Afghán territories, who return to their homes when the pasturage is finished. In the remaining part of the District, which comprises the Chágai sub-tahsíl and the Nushki tahsíl and covers an area of about 9,485 square miles, the family system of enumeration was adopted, and the total population was computed to amount to 15,689 souls, giving an incidence of less than 2 persons to the square mile. In the Chágai sub-tahsíl, which is sparsely inhabited by a chiefly nomadic people, the incidence was 1 person for every 1½ miles, whilst Nushki, with a larger and more settled agricultural population, showed 5 persons to the square mile.

POPULA-  
TION.

A detailed statement containing the principal census statistics will be found in table II, Vol. B.

In pre-British days the number of villages was smaller, the people being obliged to herd together for offensive and defensive purposes. There is now a tendency to spread out, and new hamlets and habitations are gradually springing up. In 1905 there were 40 villages in a total area of 9,485 square miles or 1 village for every 237 miles. Of these 13 were situated in the Nushki tahsíl and 22 in the Chágai sub-tahsíl. The latter, however, can scarcely be dignified by the name of villages and with the sole exception of Chágai, which may be classed as a permanent village, the remainder are temporary settlements or habitations only occupied at short periods of the year by nomads or agriculturists when pasturage or agricultural operations may require their presence. In the western Sanjrání tract there are no permanent villages, and in the whole District there is no village with a population of 1,000 souls. The important places are mentioned in the *Miniature Gazetteer* of each tahsíl.

Towns and  
villages.

## CHAGAI.

POPULA-  
TION.  
Character  
of villages.

The villages in the Nushki tahsíl consist chiefly of *kudís* or small oven shaped huts made of wicker-work mats, or hurdles of tamarisk plastered over with mud. These are placed together without order or arrangement, and little or no attempts have been made hitherto to plant trees or gardens. In the Chágai village the houses are usually made of mud.

Villages are often named after the tribe inhabiting them, such as the Jamáldíni and Bádíni villages, and sometimes after the leading man or *malik* of the community. In the latter case the name is changed on the death of the *malik*.

Growth of  
population.

Previous to 1900 no enumeration of the District had ever been attempted, and the growth of the population cannot be illustrated by figures. Travellers in earlier times have recorded that the tribes were engaged in constant feuds both with their neighbours and among themselves, and as these conditions have altered it may be inferred that the population is steadily increasing.

Migration,  
immigration  
and  
emigrants.

Owing to the unsettled condition of the country in earlier times, and to the fact that the greater part of the District is adapted to pastoral rather than agricultural pursuits, nearly four-fifths of the population are purely nomadic in their habits. These have no fixed settlements but wander from place to place according to the season of the year in search of grazing for their flocks and camels. The movements of the different tribes are, however, generally restricted to certain defined limits.

The settled inhabitants of Nushki and Chágai also regularly desert their villages for a period of from two to three months in the early spring of each year, and move into the adjoining sand hills where good grazing is to be found. This annual migration is known locally as "*hatam khuári*."

The majority of the inhabitants do not leave the District as long as the conditions are favourable. When

## AGE STATISTICS.

compelled to do so in years of drought and scarcity, the tribesmen of Nushki migrate temporarily to Kachhi, and those of Chágai to Kháran and Garmsél. The sections that usually migrate under these conditions are the Trásézai, Amirzai and Bájézai Méngals, and the Mardán Sháhi and other Muhammad Hasnis from Nushki, and the Músázais, and Hasanzai Méngals, and the Siábézai and Zirkári, Kehrai and Mandazai families of the Muhammad Hasnis from Chágai. Many of the Kehrai and Siábézai Muhammad Hasnis also migrate periodically to Kháran where they work as reapers during the harvests. Among the permanent inhabitants may be mentioned the Taldár Hindus who have settled in Nushki and gradually obtained possession of certain lands, and the Baréch Afgháns, who have migrated from the Shoráwak border and acquired settlements by *khat kashi* or purchase both in Nushki and Chágai.

POPULA-  
TION.

The Zahrozai and Lijjai Lángavs have similarly acquired property in Nushki and Chágai.

The chief periodical immigrants into the District are the Méngals, Pírkári and Darag from Shoráwak, the Rodíni, Sarparra and Lángav from Kalát territory and the Muhammad Hasnis from Kháran. These are principally sheep or camel owners, and the period of their stay in the District and their numbers are determined by the conditions of the grazing.

No detailed record of age was attempted in 1901, and adults were merely distinguished from minors. Out of a total population of 15,689 censused in 1901, there were 8,345 adults: 4,424 males and 3,921 females. The number of children 12 years and under, was 7,344: males 3,835, and females 3,509.

Age statis-  
tics, vital  
statistics,  
infant mor-  
tality and  
infirmities.

Vital statistics are not recorded in any place in the District. In 1905, a summary enquiry regarding the birth and death rate was made by the Gazetteer staff in a few selected villages in each circle, and the result indicated



## CHAGAI.

**POPULATION.**

4.1 per cent. of births and 1.2 per cent. of deaths among infants for the total population during the preceding twelve months. A similar enquiry made in four villages in the Nushki tahsíl showed the percentage of deaths to be about 2.7, the proportion between deaths among adults and infants being 3 to 7. Longevity among the indigenous population appears to be infrequent owing to the great variations of temperature, constant exposure, bad water and poor nutrition.

Infirmities were not recorded in the course of the census in 1901, but a summary enquiry made in 1905 in 9 villages in the District with an approximate population of 2,375 souls, showed 24 afflicted persons, 19 males and 5 females, of whom 12 were deaf and dumb, 9 blind and 3 maimed. There were no cases of leprosy, which does not seem to be indigenous in the country.

**Comparative numbers of sexes, and social condition.**

In 1901 among the rural population there were 7,430 women and 8,259 men or about 900 women to every thousand men. The proportion of males and females among the principal tribes of the District is shown in the annexed statement.

	Males.	Females.	Adult males.	Adult females.
Méngals ...	2,450	2,160	1,407	1,201
Muhammad Hasnis	2,197	2,139	998	985
Rakhshánis ...	1,847	1,655	983	910
Hindus ...	204	125	165	76

No record was made of social condition during the census of 1901.

**Marriage customs.**

Among the indigenous population, and specially among the poorer classes, marriage almost invariably takes place after puberty, the chief reasons being the payment of the bride price (*lab*), and the heavy demands which are made on a wife and which can only be undertaken by a full grown woman. For not only do the ordinary household duties devolve on her, but she is required to help in loading,

## MARRIAGE CEREMONIES.

unloading, pitching and striking the tents (*gidán*) tending the flocks, making felts, cutting and bringing home fodder, and generally to assist in all agricultural operations except ploughing and sowing.

POPULA-  
TION.

So far as can be ascertained, polygamy is rare, except among the well-to-do; but the people have no objection to a plurality of wives up to the limit prescribed by Muhammadan law. From a rough estimate made in certain selected villages in the District (1905), it appears that the number of polygamists among the married men is about 4 per cent. The wealthy who are the only class with the means to pay *lab* more than once take more wives than one, either for pleasure, or sometimes for the sake of offspring. Cohabitation with concubines (*surét*) is permitted by custom, but the offspring do not inherit. Marriage with near relations, though not always the rule, is preferred, because exchanges can be easily arranged, the bride price payable is less, the parties are already mutually acquainted and their mutual relations are strengthened by the marriage tie.

Among the well-to-do, the bridegroom is generally about twenty and the bride about four years his junior, while among the poorer classes both the bridegroom and bride are generally older. Marriages with widows are commoner among these classes. In rare cases infant betrothals take place, generally among very near relations and sometimes among intimate friends. Except among the very poor, or when marriage takes place at an advanced age and the man makes his own choice, the prospective bridegroom ordinarily has little to say in the selection of his bride. When his parents or relations wish him to marry, they look for a suitable girl, and the first step is to send a grey-beard, a Saiad or a near relation to her father to make the preliminary arrangements, and ascertain if the appearance and other qualifications of the intended bride are satisfactory. If the overtures are

Marriage  
ceremonies.

## OHAGAI.

POPULA-  
TION.

well received, a deputation of the bridegroom's friends and relatives (*rasál*) proceed to the father's house to arrange the details of the bride price or *lab* and the bridal dresses (*poshák*) which have to be presented. When these matters have been settled, a day is fixed for the betrothal (*sáng*). This ceremony takes place in the home of the bride's father, and is attended by the friends and relations of both parties. Sheep presented by the bridegroom are eaten, the betrothal and the amount of the *lab* are publicly announced, and prayers (*fútéh*) are offered for the welfare of the parties. The bridegroom presents the bride and her mother with a shawl or wrapper, and is further bound to supply the girl with a dress (*poshák*), consisting of a wrapper (*gud*) and a shirt (*kús*) once in six months, and a pair of shoes *kaush* once every year until the final ceremony of marriage has been performed. When both parties belong to the Baréch Afghán tribe the first *nikáh* is also performed on the day of betrothal, and the bridegroom is permitted to visit the bride at her father's house and enjoy all the privileges of a husband. In the case of mixed marriages, the father of a Baréch bride permits such visits to a Baloch or Bráhui bridegroom, but if the girl belongs to a Baloch or Bráhui tribe, the Baréch bridegroom cannot approach her before marriage. The ceremony of *sáng* is looked upon as binding, and a man cannot retreat except under very special circumstances. In the case of a woman, the betrothal is absolutely binding except in the case of adultery on her part or a strong suspicion of it.

When the *lab* has been fully paid, a date is fixed for the marriage (*barám*), and the final ceremony of the *nikáh* is performed in accordance with Muhammadan rites at the bride's home, but in a separate *gidán* or hut, technically known as *kila* or fort, which has been specially prepared for the purpose. Before starting for the bride's house, the bridegroom is bathed under an arch of drawn swords

## BRIDE-PRICE.

to protect him from evil spirits, dressed in new clothes and girded on with his arms. After the *nikáh* has been performed the female relatives of the bride conduct her to the *gidán* and hand her over to the bridegroom. The bride and bridegroom remain in the *gidán* for three days, on the morning of the fourth day a sheep is sacrificed (*mon ditar*) in front of the *gidán*, and the married couple are then permitted to return to their home.

POPULA-  
TION.

The amount and payment of *lab* is the important factor in all matrimonial arrangements. In the western part of the District, where money is scarce, the payment is usually made in kind, the nominal rate being fifteen camels or thirty *jilav*\* of sheep. In practice, however, about one third is actually paid. Among the Sanjránis the price is higher, and instances are known in which as much as Rs. 2,000 have been paid by the Naushérwánis of Khárán for a Sanjráni girl. In such cases, however, a third of the price is usually refunded in the shape of camels and slaves, which are looked upon as the private property of the bride.

Bride-price.

Among the Rakhshánis and Méngals of Nushki the average amount of *lab* paid for a virgin is about Rs. 500, a portion of which is usually given in kind. There is no hard and fast rule, and the amount varies according to the position of the bride's family, the personal attractions of the girl, and the paying capacity, age and social standing of the suitor. The price paid for a widow is generally half of that given for a virgin, but this again depends on the age and attractions of the widow.

In addition to *lab*, the bridegroom is called upon to make the three following payments before the ceremony of *nikáh* is performed; (a) *haq-i-mahr*, or deferred dower, which is recognised in theory and varies from Rs. 20 in Nushki to a camel in Chágai. As a rule, this is merely a nominal payment and in practice the wife makes it over as

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\* *Jilav* is equivalent to 8 sheep and 2 lambs or 3 goats and 2 kids.

## CHAGAI.

### POPULATION.

a gift to her husband. (b) *Khákhhar ná seak*, a curious custom which seems to prevail in many parts of Baluchistán and in accordance with which the husband presents his wife, as a dower, with a share of the merit (*sawáb*) which he hopes to obtain after death by giving alms from his hearth (*khákhhar ná seak*) during his life time. The share given varies from one-sixth to one-third, and absolves the husband from the onus of giving any dower upon earth. (c) *Shir bahli* or compensation for suckling or bringing up the bride; this payment, which is demanded by the mother or nearest female relation of the bride, varies from Rs. 10 to Rs. 100 according to the position of the parties. *Shir bahli* is not paid among the Baréeh Afgháns, and among the other tribes it is paid only in the case of virgins.

### System of exchange.

Mention may also be made of the system of exchange of girls (*char pa chari* or *balli*) which prevails among the tribes. Under this system, if there is much difference between the ages or personal attractions of the girls which are to be exchanged, the parents of the inferior girl have to pay an additional sum in cash. Similarly an elderly man, who obtains a young girl in exchange for one of his own female relations, has to make an additional payment by way of compensation (*saru* or *bákhhi*). It would appear that this custom of additional payment is confined chiefly to the nomadic population.

### Marriage expenses and gifts.

The marriage expenses vary according to the position and means of the contracting parties, the average amount which falls on the bridegroom's party being from Rs. 100 to Rs. 160. In addition to the payment of *lab haq-i-mahr* and *shir bahli*, the bridegroom is called upon to provide sheep and *ata* for the marriage feast, and to present the bride on the day of wedding with ornaments (*sar-o-sát*) and various articles of household furniture (*urdu*). The bride's parents provide her with a dress, ornaments and articles of furniture, and present the

## DIVORCE.

bridegroom with a carpet and various articles of horse gear. Their expenses are estimated from Rs. 40 to Rs. 60.

POPULATION.

Divorce is rare among the tribesmen, but it is not infrequent among the lower classes such as the Loris. The usual reasons for divorce are the disagreeable appearance or temper of the woman, immorality proved or suspected, and petty theft. The method of divorce is for the husband to throw three stones or clods of earth, one by one, into the lap of the woman and to thrice repeat the words "I divorce you." This ceremony, if duly performed in the presence of witnesses, renders the divorce absolute. The divorced woman has the status of a widow and can remarry in the tribe, but if she is divorced for misconduct she cannot marry her seducer. A woman can obtain a divorce, if her husband is proved to be impotent or constantly maltreats and neglects her. To effect this, pressure is brought to bear on the husband by the parents through the tribal headmen. When the divorce has been obtained by the woman, a part of the *lab* is repaid to the husband, the amount being determined by the tribal elders.

Divorce.

Before British occupation, death was the punishment of a faithless wife and her paramour caught *flagrante delicto*. This still holds good in theory, but of recent years the custom has been modified by the interposition of Government, the award of punishments and fines on the guilty parties, and the payment of compensation to the injured husband and the parents of the woman. The ordinary demand for compensation is Rs. 1,500, but the amount actually awarded is determined by *jirga* in accordance with the merits of each case. One-fourth of the compensation is paid to the parents of the woman and the remainder to the husband.

Penalties.

The position of women is one of extreme degradation, and both before and after marriage they lead a life of constant drudgery and toil.

The status of women and their rights to property.

## CHAGAI.

POPULA-  
TION.

Owing to the system of *lab*, a girl, as soon as she reaches marriageable age is for all practical purposes put up to sale to the highest bidder. As a daughter or as a wife she cannot claim any rights in property, and as a widow she cannot inherit, and is only entitled to a bare subsistence allowance from her late husband's estate. If divorced, she can only carry with her the dress she is wearing.

Among the Baloch and Bráhui tribes in the District, a widow enjoys rather more freedom than among the Afgháns in other parts of the Agency. Custom does not compel her against her wishes to marry one of the surviving brothers of her deceased husband, and she is generally at liberty to choose her second husband. Her position has been further strengthened by the following important decision given by Mr. (now Sir Hugh) Barnes, then Agent to the Governor-General, in November 1892 in the case of Lukmán Kákar versus the Crown.

"As regards a widow's power of choosing a husband, Muhammadan law must not be over-ridden by local inhuman and ignorant custom and, in all disputes regarding widow remarriage brought before the Courts in British Baluchistán or the Agency territories, the Courts of law should follow the provisions of Muhammadan law, in so far as that law gives to widows full liberty and discretion to marry whom they please; and no case of the kind should be committed to a *jirga* for settlement without a clear direction that, on this point of the widow's freedom of choice, no curtailment whatever will be permitted of the liberty and discretion which Muhammadan law allows her. The only point in which any concession to local tribal custom can be permitted is that which relates to the payment which should be made by the new husband to the late husband's family. \* \* \* In order to put a stop to the feuds which might otherwise arise from allowing widows to marry whom they please, it is admissible for

## INHERITANCE.

Courts to settle the sum of money which should be paid to the family of the widow's late husband by the man she promises to marry. This is the point in the settlement of these cases, which may usefully be made over to a *jirga* for decision." This decision was reaffirmed by Sir James Browne in June 1895, in the case of Musamát Miryam, Yásínzai in the Quetta District.

POPULA-  
TION.

Inheritance among males is governed by the general principles of the *shariat* modified by tribal custom. Women are allowed no share in inheritance, but a person in his life time may bestow on his wife, daughter or sister a portion of his moveable or immoveable property by a written deed of gift, and such property descends to her male issue, failing which it reverts to the donor or his heirs.

Inheritance.

The principal dialects spoken by the indigenous population are Baluchi, Bráhui and Pashtú. The last named is limited to the Baréch Afgháns and the Ghilzai nomads who represent about 2 per cent. of the population. Bráhui is spoken by about 62 per cent; while Baluchi is the dialect of the Rakhshánis and Mándais in the Nushki tahsíl, and of the Sanjránis in Chágai. The Baluchi spoken in the District is what is known as the western or Makráni\* and is more largely impregnated with Persian words and expressions than the eastern dialect. The local Hindus, when speaking among themselves, still adhere to Jatki. The Loris, who are a menial class, use the dialect of the tribe to which they are attached for the time being, but have also a peculiar and secret dialect of their own known as Lori Chíni, which is made up by inverting Persian, Bráhui or Baluchi words. The name Lori Chíni itself is said to be derived from the Sindi word *Chaeni* "said" or "invented" and a few instances of the

Language.

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\* *Census of India 1901*, Vol. V and V-A, p. 74.



## CHAGAI.

POPULATION.      inversions may be quoted by way of example:—

three	hés	Inverted form of Baluchi.	<i>seh.</i>
four	rách	Ditto	... <i>chár.</i>
five	champ	Ditto	... <i>panch.</i>
ear	shog	Ditto	... <i>gosh.</i>
hair	dum	Ditto	... <i>mud.</i>
head	ras	Ditto	... <i>sar.</i>
belly	tép	Inverted form of Urdu	... <i>pét.</i>
brother	dirábar	do. of Persian.	<i>brádar.</i>
flesh	shogt	do. of Baluchi.	<i>ghost.</i>

Among other words peculiar to the jargon may be mentioned *tibbar* (father), *somb* (nose) and *goma* (a rupee).

The language of the Courts is Urdu, a corrupted form of which is being rapidly picked up by the people in the neighbourhood of Nushki. The medium of correspondence, except in the case of official documents, is Persian.

Races and tribes.

The following statement shows the distribution, by races and tribes, of the indigenous inhabitants of the District:—

Bráhuís	...	{	Kambráni	...	...	...	182
			Lángav	...	...	...	586
			Méngal	...	...	...	4,610
			Muhammad Hasni	...	...	...	4,336
			Raisáni	...	...	...	37
			Sarparra	...	...	...	49
			Miscellaneous clans	...	...	...	63
<b>Total</b>						...	<b>9,863</b>
Baloch	...	{	Rind	...	...	...	23
			Rakhsháni	...	...	...	3,502
<b>Total</b>						...	<b>3,525</b>
Afgháns	...	{	Baréch	...	...	...	253
			Ghilzai	...	...	...	11
			Kákar	...	...	...	17
			Tarín	...	...	...	29
<b>Total</b>						...	<b>310</b>

## TRIBAL CONSTITUTION.

		Loris	...	...	...	86	POPULA- TION.
		Jat and Chhanáls	...	...	...	84	
Others	...	Saiads	...	...	...	306	
		Dehwár	...	...	...	18	
		Hindus	...	...	...	329	
		Servile dependants	...	...	...	720	
		<b>Total ...</b>				<b>1,543</b>	

The Bráhuís, it will be seen, are the most numerous, comprising about 62 per cent. of the aggregate; the Baloch come next with 23 per cent., while the number of Afgháns (310) and others is insignificant. The non-indigenous population (448) is small and fluctuating, and it will not be necessary to deal with them further in this section, which will be confined to a description of the chief indigenous tribes.

A detailed description of the constitution of typical Bráhui and Baloch tribes has been given in Chapter VIII (pp. 121 and 124) of the Census Report of 1901, and in dealing with the races of the District, the most important of which are either Bráhui or Baloch, it will not be necessary to attempt a separate account of their tribal organisation. Tribal con-  
stitution.

In the census returns of 1901, the Rakhshánis were shown as a Bráhui tribe, but it would appear more correct to class them as Baloch. Their language is Baluchi, and in his description of the Baloch Race Dames\* has shown the Rakhsháni as a clan of the Rinds, their progenitor being Hamal son of Hasan, son of Sahak who was ninth in descent from Rind. Rakhshánis.

The founder of the tribe is supposed to have been a Baloch named Rakhsh, who lived some thirty-three generations ago and who had two sons, Hárún and Jamáldín. On the death of their father the two brothers quarrelled, and Jamáldín left his home near Aleppo and

\* *Asiatic Society Monographs*, Vol. IV. *The Baloch Race*, 1904, p. 77-78.

## CHAGAI.

POPULA-  
TION.

migrated with his followers to Gwásh in Khárán, where he died after a sojourn of some thirty years. He was succeeded by his son Hot, and the clan became known as the Jamáldínis. About this time the Mándais of Nushki, a Baloch tribe, who had come from Arabia about ten generations ago, being oppressed by the exactions of their Mughal rulers, called in the assistance of the Jamáldínis. The invitation was accepted and the tribe migrated to Nushki, when the lands of the District were divided equally between the adult males of the two clans. The Mándais thus became amalgamated with the stronger clan of the Jamáldíni Rakhshánis.

In the meantime, the other branch of the Rakhshánis, who were now under the leadership of Bádín, the son of Hárún, and were known as the Bádínis, had been defeated in their fights with the neighbouring tribes and compelled to migrate to Jaláwar in Khárán. The Jamáldínis and Mándais, finding that they were unable to cope with their Mughal oppressors, in their turn summoned the Bádínis, who finally disposed of the Afgháns by the following stratagem. The Governor and his followers were invited to a feast and the Mughal guests were billeted among the various Bádini families. On a preconcerted signal, which was the beat of a drum announcing the "*nosh kháne*"\* or commencement of the feast, the Bádínis fell upon their guests and killed them. According to local tradition this accounts for the modern name of Nushki, which is a contracted form of the words *nosh kháne*. Bádín was summoned to Kábul, but he appears to have rendered a satisfactory explanation of his conduct, and was permitted to return on condition of the payment of a fixed annual tribute. On his return the Bádínis were given a share in the tribal lands, and henceforth became one of the permanent tribes of the District.

The Rakshánis are also to be found in both Seistán and

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\* Baluchi, meaning "Begin to eat."

## BADINI RAKHSHANIS.

Khárán, and are occasionally met with on the banks of the Tarnak and Helmand. Their total number in the District in 1901 was 3,502 : (males 1,847 and females 1,655), representing about 22 per cent. of the total population. Their principal clans are the Bádíni (1,827), Jamáldíni including Mándai (930), Siáhpád (149) and Tauki (569). The Báúinis and Jamáldínis reside mostly in the Nushki tahsíl and the other sections are found in the central part of the Chágai sub-tahsíl. POPULATION.

The Bádínis are sub-divided into sixteen sections, of which the Fakírzai, Misrízai, Dashtkáni, Mákíki, Kambarzai, Bolázai, Shambozai, Kamálahánzai, Jíandzai and Jangizai claim a common descent, while the Alozai, Ingalzai, Dháhézai, Balgháni, Izatzai and Mandozai are aliens (*barok*) who have been amalgamated with the clan at various periods. Of these, the Ingalzai Dháhézai and Balgháni are of Afghán descent. The ruling family belongs to the Bolazai section, and the leading men of the clan at the present day (1905) are Mír Alam Khán, Mír Karím Khán and Mír Abdul Azíz, all of whom are Bolázais. During their earlier history the tribe seems to have been fairly united, but in later years a feud originated between the followers of Mír Alam Khán and Sharíf Khán, the father of Mír Karím Khán. There was much desultory fighting, during the course of which seventeen men are reported to have been killed. A settlement was effected by Captain Webb Ware in 1898, but the division still exists and the clan now occupies two separate villages which are named after Alam Khán and Karím Khán. The Bádíni Rakhshánis.

The Jamáldínis are divided into four sections: the Haidarzai, Karamzai, Pahlwánzai and Shakarzai—the last named being the headman's family. The leading men are Mír Ján Bég and Mír Kásim Khán. The Jamáldíni Rakhshánis.

The Mándais, who, as already stated, are amalgamated with the Jamáldínis, are divided into the following seven sections: the Amírzai, Mírozai, Ramzánzai, Shádézai, The Mándais.

## CHAGAI.

**POPULATION.** Muhabatzai, Isázai and Fírozzai. Their leading men are Mír Baloch Khán and Mír Halím Khán.

**Characteristics of the Rakhshánis.** Pottinger who visited the District in March 1810 describes the Rakhshánis "as idle, ignorant, unmannerly and predatory; the latter quality" he adds, "they inherit in common with the whole race, and they are likewise much addicted to gambling. Hospitality and an adherence to such promises as relate to their personal bravery or fidelity, seem to be very justly their great boasts."\*

These tribes are no longer predatory, but in other respects they do not appear to have changed to any great extent, and with a few exceptions are generally poor and lazy cultivators.

**The Zagar Méngals.**

The Méngals, the most numerous of the Bráhui tribe in Baluchistán, may be divided into three main sections: the Jhalawán Méngals the Méngals of the Bolán and the Zagar Méngals of Nushki. The latter claim their descent from Zakria, the second son of Ména, who was one of the sons of Ibráhim. Up to a comparatively recent date, the branch of the Méngals resided in Kalát, but during the reign of Mír Mehráb Khán of Kalát (1695-6) a feud broke out between them and the Bádíni Rakhshánis of Nushki. In the desultory fighting which continued for several years, the Méngals lost heavily, and at length a peace was concluded by Mír Abdulla Khan (1715-6) who compelled the Bádínis to surrender a share of the Khaisár stream to the Méngals. The latter tribe, taking advantage of this opening, emigrated to Nushki, and built a village on the Khaisár stream. The further account of their subsequent acquirements of land and water in the District is given in the section on the Early Revenue History in Chapter III of this volume.

At the present day the Zagar Méngals are one of the prominent tribes in Chágai, and represent about 29 per

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\* *Travels in Baluchistán and Sind*, by Henry Pottinger, (London 1816), p. 124-5.

## MUHAMMAD HASNI.

cent. of the total population, their number being 4,610 : POPULA-  
males 2,450 and females 2,160. They are divided into TION.  
two main branches, the Bádínzai and Nozai. The former  
comprises the sub-sections of the Bájézái, Trásézai, and  
Amirzái and the latter the sub-sections of the Mahmúdzai,  
Báránzái and Muhammadzái. The Páindzái, a sub-section  
of the Bajézái, are the *Sardárkhél* or ruling family of the  
Zagar Méngals, and the present chief (1905) is Mír Muham-  
mad Ali Khán, Páindzái, and the other men of note and  
influence in the tribe are Mír Attar Khán, Páindzái, Mír  
Chandan Khán, Trásézai and Mír Gauhar Khán, Páindzái.  
In addition to the Zagar Méngals, the following sections  
of the Jhalawán Méngals, namely the Sásoli (738), the  
Sháhezai (232) and the Samalánri (951) are also to be  
found in different parts of the District.

Like other Bráhuís, the Méngals have from time to  
time been strengthened by the recruitment of individuals  
and groups from other tribes. Thus the Ahmadzái, who  
were originally Kúrds, the Gazazai, originally Muhammad  
Hasni and the Allahdádzáis, who are descended from an  
Afghán father by a Méngal wife, are clans which have  
become affiliated (*barok*) with the tribe. The ceremony  
of affiliation is a public one, and the recruit is required  
to take an oath in the presence of not less than five of the  
tribal elders that he will share in the common good and  
ill of the tribe. Sheep are then killed and partaken of by  
all present. After this ceremony has been performed the  
recruit is considered to have a vested interest in the tribal  
welfare, and is entitled to his share of the tribal lands at  
the periodical divisions. His admission is also sealed with  
blood, by a woman from the tribe being given to him or  
his sons in marriage.

The Muhammad Hasni, also known as the Mámásáni, are The Muham-  
a migratory and nomad people found in all parts of the mad Hasni.  
District from the Rás Koh Kámarán hills to Seistán.  
They are also to be found in Khárán, Seistán, Lúristán

## CHAGAI.

POPULA-  
TION.

and along the valley of the Helmand. Their total number in the District was estimated in 1901 as 4,336: 2,197 males and 2,139 females. The local Muhammad Hasni claim connection with the Mámásáni Lúrs, who are described in Lord Curzon's *Persia*\* as "occupying the country still known as Shulistán, and extending as far east and south-east as Fars and the plain of Kazérún. This tribe prides itself on its origin, claiming to have come from Seistán, and to be directly descended from Rustam \* \* \* They have been even more celebrated for their predatory and lawless habits than the Kuhgelu, and have always found both a rallying place and a retreat in their celebrated hill-fortress of Kaleh or Diz-i-Safid, the white castle (so called from the colour of the rock), in the mountains, some fifty miles to the north-east of Shíráz."

The local tribe is nominally subject to Sardár Rustam Khán of Jebri in Khárán, but he has no real influence over any Mámásáni clan north of Khárán. The Mámásáni *tumandár* or headman who appears to exercise most power over these wild tribes is Sháh Gul Khán, Siahezai Mámásáni, a resident of Koh-i-Pusht, but even he has little influence except over his own immediate followers. The Mámásánis have the reputation among their neighbours of being bad friends and bitter enemies. According to the census returns, the principal clans found in the District are: the Dahmardag (88), Darakzai (318), Dastakzai (48), Hájizai (35), Hárúni (37), Idozai (102), Kebrai (322), Kiázai (648), Lohárzai (52), Mandozai (318), Mardán Sháhi (58), Shahákzai (287), Sheikh Hussaini (138), Siáhézai (567), Subázai (128), Sulaimanzai (33) and Yághízai (387).

With the exception of the Hárúni who are engaged in agricultural pursuits in the Nushki tahsíl, and the Mandozai who work as tenants in Chágai, the rest of the

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\* *Curzon's Persia*, Vol. II, p. 318.

## SANJRANIS.

clans are nomads pure and simple. The Notézais (877) have been included in the Census Report among the Mámásánis, but they do not admit the connection, and claim to be of Rind Baloch descent. Their leading men in Chágai are Mír Muhammad Khán and Mir Safar Khán.

POPULA-  
TION.

The Sanjránis who during the census of 1901 were classed as a clan of the Rakhshánis, also claim to be Rind Baloch. Dames in his *Baloch Race*\* says that "the Sanjrání or Toki are, all agree, an important Baloch tribe." According to local tradition, Sanjar, the founder of the tribe, seceded from the main body of the Rinds owing to family quarrels, and came to Chágai seventeen generations ago. The earliest genealogy of the tribe, which can now be ascertained, commences with Ján Bég I who lived six generations ago. His grandson, Ján Bég II, who was a man of enterprise, accompanied by three of his sons, Khánján Khán, Nawab Khán and Islám Khán, led an expedition into the valley of the Helmand and succeeded in ousting the Sarbandis and others then in possession from their settlements on the Helmand as far west as Seistán. The fourth son Sháh Pasand, had in the meantime been left behind in charge of Chágai, where his descendants are to be found at the present day (1905). Having divided the Helmand valley among the three sons who had accompanied him, Ján Bég set off for Chágai, but died on the way home and was buried at Khwája Ali, where his grave still exists.

The  
Sanjránis.

Khánján Khán, the eldest son, subsequently abandoned Afghánistán and settled permanently in Persian Seistán, but the descendants of the other sons retain possession of Rodbár, Khwája Ali, Bandar-i-Kamál and Chahár Burjak, all in Afghán territory. Ján Bég married his sister to Kamál Khán, Baréch, and appointed him as hereditary

\* *Asiatic Society Monographs*, Vol. IV. *The Baloch Race* 1904, p. 52.



## CHAGAI.

POPULA-  
TION.

*náib* of the Sanjránis of Chágai with a fifth share of the tribal revenues. The present *náib* is Dost Muhammad Khán (1905) who is fourth in descent from Kamál Khán.

Under the name of Sanjráni are also included numerous small tribes of Taokis, who are subject to the Sanjráni headman and occupy the country west of Chágai and as far as Persia. According to the census of 1901, the Sanjránis of Chágai, including the Taokis, numbered 569: males 290 and females 279, of which 189 only were real Sanjránis. Other sections of the Taokis met with in the District are the Narui, whose boundary is from the Teznán hill to the Dalíl Range, the Salhání who reside at Baráb Cháh, the Dáhmardag, the Kamarzai, the Sháh Karda, and the Dálbandin Taokis who are divided into four sub-sections, the Ilizai, Masuzai, Nedamzai, and Allahdádzai.

The Sanjránis have never paid tribute to the Khán of Kalát, nor have they ever been subject to the Khárán chief. Prior to British occupation their dealings for many years were exclusively with Afghánistán, to which country the greater numbers and the more important branches of the tribe belong. An account of these is given in the section on **History**.

Though only few in number, the Sanjránis are acknowledged as the rightful owners of the country, the borders of which commence from Muhabbat near Nushki and Káin and extend west as far as the Koh-i-Dalíl. The country beyond that again is also chiefly occupied by Sanjránis as far as the Persian border. On the north their territory extends to the new Indo-Afghán boundary line and southwards to the water-shed of the range of mountains south of Dálbandin. Mashki Cháh, Isa Táhir, Panihán, Zaian, Galicháh and Soráp are within the Sanjráni limits. In former days they also owned the country for some distance south of the range south of Dálbandin, including Hurmágai and other places, but the Khán of

## SAIADS.

Khárán has encroached upon this portion and the watershed of the range now forms their actual boundary. The present headman of the Chágai Sanjránis is Ali Khán, who receives a monthly allowance of Rs. 350—and enjoys certain exemptions from revenue, which are mentioned in Chapter III under Muafis.

POPULATION.

According to the census of 1901, the total number of Saiads in the District amounted to 306 (males 169 and females 137), of which 238 were classed as Shadizai Bukháris, 5 as Kharsíns, and 63 as “unspecified” or miscellaneous. The Saiads in the Nushki tahsíl belong to the Bukhári clan and are the descendants of one Hasan Taraka, who is said to have come seven generations ago from Kunar in Afghánistán where a shrine erected to his memory exists to the present day. He has also a shrine at Kili Kásim Khán near Nushki. In consideration of the assistance afforded by him to the Rakhshánis during their fights with the Rékis, he was given 3 *shabúnas* in the Khaisár stream, and his descendants are entitled to a share in the Dák lands. Hasan had four sons: Shádo, Háji Námu, Rahmat and Isa, who have given their names to the four divisions of Saiads, who now live in Nushki and are known as the Shádozai, Hájizai, Rahmatzai and Isázai sections. Several Isázai Saiads are also found in Khárán. The Saiad headmen in Nushki are Khwája Muhammad, fourth in descent from Shádo, Zainuddín and Nawáb Sháh. These Saiads intermarry with the local tribes.

Saiads.

Nushki Saiads.

The Saiads of Chágai are known as the Balánoshi Saiads, and are the earliest inhabitants of the District of whom there is any authentic record. It is not known who their predecessors were, and there is no reliable authority to show whence they came or to what particular family of Saiads they belong. They appear to have remained in peaceful possession of the country until disturbed by the incursion of the Sanjránis, when, according to tradition,

Chágai Saiads.

## CHAGAI.

POPULA-  
TION.

they did not surrender their rights without a severe struggle and until they had been worsted in a sanguinary engagement, in which they lost more than half their fighting men. Driven from the country, the Saiads took refuge in the Chágai Sarlat, where remnants of the former masters of Chágai are still to be found. The inhabitants of the neighbourhood still relate how the spilling of so much innocent Saiad blood moved the Deity to a wrath made manifest by the trembling of the ground and by the drying up of the Nasíri Káréz. At the time of the Sanjrání invasion, the Saiads seem to have been a fairly numerous tribe, but their numbers have steadily diminished and at the present time (1905) they are only represented by about thirty families. These families depend chiefly for their livelihood on a small tax which they levy on Afgháns and others who visit their hills to collect asafætida.

Lashkar Sháh, the late head of the Balánoshi Saiads of Chagai, who died in 1905 leaving five sons, was held in great veneration by all the tribesmen on both sides of the border, who were accustomed to obtain his blessing before embarking on a journey or any enterprise of an important nature. Lashkar Sháh did not nominate his heir, but it is understood that the religious succession devolves on his fourth son Mullá.

Barécb.

In 1901 the Barécb in the District numbered 253: males 146, females 107. The Barécb are Saraban Afgháns, who are divided into four large clans: the Mandozai, Zakazai, Badalzai and Shírání, and occupy the Shoráwak district of Afghánistán. The few families that are to be found in the Chágai sub-tahsíl belong to the Akazai section of the Mandozai clan and have practically become absorbed among the Sanjránis, whose dialect they have adopted. The families in the Nushki tahsíl belong to the Alkozai and Sámézai sections of the Mandozai clan, and immigrated from Shoráwak five generations ago. The

## LANGAV.

local headman is Badal Khán, after whom the Badal Káréz is named and of which the Baréch own 12 *shabúnas* out of a total of 324.

POPULA-  
TION.

The Lángavs in the District numbered 586 in 1901 : males 303, females 278. They are immigrants from the Sarawán province of Kalát, their head quarters being the Mungachar valley. Among the Brahuis of Kalát they are looked down upon as a subject and inferior race, but this does not seem to be the case in Nushki, where they are sometimes permitted to intermarry with the other tribes.

Lángav.

The principal sections in the Nushki tahsíl are the Sháhézai and Jaurazai ; and they have gradually acquired by *khat kashi* shares in many of the *kárézes*. In Chágai where they have acquired shares in the Lijji and Padgi Sháh Karézes, the Lángav number about thirty families belonging to the Lijji, Zahrizai and Salárzai sections. They also work as tenants.

In 1901, there were thirty families (86 persons ; 46 males and 40 females) of the Loris in the District, of which six belonged to Chágai and the remainder to the Nushki tahsíl. They call themselves Sarmastáni or the descendants of Sarmast and are regarded by the tribesmen as a menial class with whom intermarriages are not permitted. Their chief occupations are those of blacksmith or *ahinkír*, carpenter or *drakhánr*, and musician or *sháir*. They also perform circumcisions. The carpenters and blacksmiths are usually attached to villages and tribes and the wages, to which they are entitled, have been mentioned under " Rents and Wages." On the occasion of marriages their perquisites are the old clothes of the bride and bridegroom, the offal of all animals killed for the feast, a donkey from the bride's relations and a bullock from those of the bridegroom.

Loris.

In 1901, the Hindus in the District numbered 329 : males 204, females 125 ; but these numbers also included the aliens residing in the Nushki bazar. The domiciled

Hindus.

## CHAGAI.

POPULA-  
TION.

Hindus, who are known as the Taldárs, are immigrants from Kachhi and Shikárpur and number in all about thirty families of whom twenty-two families are settled in Nushki itself, while the remainder live in the villages in the neighbourhood (1905). They are Aroras of the Dahra and Dakhanra clans. In pre-British days they paid a poll tax varying from 8 annas to Rs. 2/8/0 per family and had other services to perform for the tribal headmen; they were also compelled to wear either red *páijámas*, a red turban or a red cap as a distinctive mark of their race. The condition of the Hindus is prosperous and a considerable portion of the trade with Khárán, Garmsél and Shorawak and a part of that with Seistán is in their hands. They are also the financiers of the local *zamíndárs* and as such have gradually acquired landed property in the neighbourhood of Nushki by purchase or mortgage. The leading men among them are: Chaudhri Hardás Mall, Séth Khúb Chand and Déru.

Rékis.

Further details of the domiciled Hindus of Nushki will be found in a monograph compiled by Rai Sáhib Diwán Jamiat Rai and published in the *Journal\* of the Asiatic Society of Bengal*, in 1903.

The Rékis, as their name implies, are "dwellers in sand" or in the low lands and are divided into three divisions: the Rékis of Mírjáwa, the Rékis of Máshkél and the Rékis of Jálk. All three divisions are said to have sprung from a common ancestor, but while all acknowledge Muhammad Razá Khán as their chief, each section pays *sardári* dues to its own immediate head, who in the case of the Rékis of Máshkél is Mír Kya Khán, and in the case of Rékis of Jálk, Mír Lalla; the former, however, pays tribute to Sir Nauroz Khán of Khárán. The Rékis number in all about 650 families and own numerous flocks. A few of them periodically visit the Chágai District for pasturage.

Dámanis.

Captain Webb Ware gives the following account of the

\* Vol. LXXII, part III, No. 2, Calcutta, 1903.

## DAMANIS.

Dámanis, a tribe on the Persian border who were very notorious in the early days of the Trade Route:—"In point of numbers the strongest tribe inhabiting Sarhad. They are a pastoral Baloch tribe possessing marked predatory habits and closely allied in appearance, manners and customs to the Marris of Baluchistán, with whom they claim affinity. The Dámáni acknowledge as chief one Mír Jahind Khán, Yar Muhammadzai, and they are divided into the following eight sections, viz: the Yár Muhammadzai, the Rahmánzai, the Mír Bégzai, the Sohrábzai, the Surezai, the Mír Gulzai, the Hussainzai, and the Umarzai. Tribal tradition has it that many generations ago a branch of the Marris left the parent stock and settled in the high lands of Sarhad tempted by the close resemblance which that country bears to the land of their birth. In course of time the branch which took root in Sarhad gradually extended its authority until most of the petty clans inhabiting Sarhad came under its sway, with the result that eventually all combined to form one tribe, which become known amongst their neighbours as Dámanis, or dwellers on the mountain slopes.

POPULA-  
TION.

"The Dámanis number in all some 800 families and inhabit the Safed Koh, Adgali, Bundéran, Talab, Reg-i-Malik, Rod-i-Gazo, Shakbund, Muhammadábád, Nakokábád and Gurjan. Like the Marris of British Baluchistán, the Dámáni are essentially a race of hardy mountaineers, devoted to their highlands, which they only leave once a year in July, to collect their date harvest in Mashkél, or to raid, a practice to which they are much addicted. One-third of the total yield of Mashkél belongs to this tribe, who pay no revenue either to the Persian Government or to Khárán. They are regarded by their neighbours as a nest of hornets with whom it is best not to interfere. Summed up in a few words the Dámáni are a set of wild, barbarous, semi-independent mountaineers on whom the Persian yoke

## CHAGAI.

### POPULATION.

presses but lightly. There is no doubt that the Persians could impress their authority on the Dámáni if they made a determined effort to do so; but hitherto the Dámáni have successfully opposed the various feeble attempts the Persians have made against them from time to time."

### Religion.

The indigenous population of the District may be divided into two religious denominations, Musalmáns and Hindus. The numbers of the latter are, however, insignificant, and form only 2 per cent. of the total population of 15,689 persons censused in 1901.

### Islám.

The Muhamnadans of the District belong to the Sunni sect, but the Saiads and *mullás* alone know a little about the forms of their religion. The higher classes are devout in performing their prayers at stated times, in keeping the fasts, and in setting apart a portion of their income for *zakát*. But with the majority of the people, superstition takes the place of religion, and they believe in the intervention of ancestors and saints in the pursuits of their daily life. These saints are invoked to cure diseases, to avert calamities, to bring rain, and to bless the childless with offspring. Saiads and *mullás* also play an important part, and their amulets, charms and blessings are constantly invoked. The most influential men of this class in Nushki are Sáhibzáda Gul Ján and Mubammad Husain and Saiads Khwája Mubammad and Malang Sháh; and in Chágai *mullás* Imám Khán, Sanjrání, Sakhi Muhammad Sháh, Fakirzai, and the five sons of the late Saiad Lashkar Sháh, Balánoshi (1905).

Among the common superstitions are the following:—

If a fox crosses the traveller's path from the right it is considered a lucky sign, but if it should pass from the left to the right it is ominous and the traveller must halt for a while ere he proceeds on his way. If a snake crosses the path, the traveller must halt until it has disappeared. The fox's bark, which is locally described as

## HINDUISM.

*kúr kúr*, is considered an auspicious sign and one that predicts rain, but if the same animal emits the cry of *wá wá*, a great calamity or a death is foretold. Such was the importance attached to this sign, that in former days raiding parties have been known to have halted for several days on hearing the ill-omened sound.

POPULA-  
TION.

In pre-British times "ordeal by fire," was much resorted to for the purpose of determining the innocence or guilt of a suspected thief. The accused was called upon either to hold a piece of red-hot iron in his hand, or to pick out a ring thrown into a bowl of boiling *ghí*. If the man came out of the ordeal without injury or hurt, his innocence was proved, and his accuser was compelled to present him with a camel by way of compensation (*panjabahí*) and at the same time give another camel to the tribal headman. This method of trial is still practised by the nomads in the more remote parts of the District (1905).

There is a very wide-spread belief in the power of the "evil eye," in the power of evil spirits generally, and in the propensity of the latter to indulge in theft. Thus, when the harvest is ready, the grain collected on the threshing floor is encircled by a line drawn with the point of a naked sword, which is then placed on the top of the heap. A piece of wood with the *kalima* inscribed is also fixed into the heap.

The religion of the majority of the domiciled Hindus is a mixture of Sikhism combined with idol worship, while the Shikárpuris worship Daryá Baksh, the River Pír of Sind. Their religious practices are loose and have been considerably influenced by their surroundings. Many of the *banias* employ Muhammadan servants, and the majority of them will drink water from a skin or vessel belonging to a Muhammadan. It has, however, been noticed there is a tendency towards a stricter observance of caste pre-

Hinduism.



## CHAGAI.

POPULA-  
TION.

judices since they came in contact with the Hindus from India.

Occupation.

Occupations were not recorded in detail in 1901, the family system of enumeration having been followed, and the occupation of the head of the family being assumed to be that of the remainder. The population in this case may be roughly divided into five classes by occupation; landowners, cultivators, flockowners, traders and artisans.

As is natural in a pastoral country, the flockowners and their dependants form by far the most numerous class. Their total in 1901 was estimated at 10,602 persons, of which 2,836 were classed as actual workers (malés) and 7,766 as dependants of both sexes. Of these again the majority were camel owners, and were represented in the Nushki tahsíl principally by the Trásézai and Amírzai Méngals, the Muhammad Hasnis, and the Fakírzai and Izzatzai Rakhshánis, and in Chágai by the Notézais, Muhammad Hasnis and Taukis. The Hamírzai sub-section of the Trásézai Méngals are considered to possess an excellent breed of *jambáz* or riding camel. The principal sheep owners in Nushki are the Bájézai Méngals, and in Chágai the Kamarzai and Dah Mardag, who live near Chágai and Dálbandin. The chief cattle breeders are the Amírzai, Sásoli, the Fakírzai Rakhshánis of Padag and the Lángavs of Nushki. The landowners in the District are a comparatively small class, and in 1901 were estimated at 1,275 actual workers (males) and 3,115 dependants of both sexes, all of whom were classed as "land-holders and land-holding agriculturists." The majority of these are to be met with in the Nushki tahsíl, and include the Páindzai, Trásezai and Bájézai Méngals; the Bádíni Jamáldíni and Mándai Rakhshánis, and the Háráni, Lángav and Baréch tribes; and in Chágai the Sanjráni, Notézai, Baréch and Balánoshi Saiads. The majority of the Bájézai Méngals, and the Mákíki and Balgháni septs of the Bádíni Rakhshánis, the Notézai and the Baréch cultivate their own lands

## SOCIAL LIFE.

while a large number of the others employ tenants.

POPULA-  
TION.

Commerce accounted, in 1901, for 141 actual workers and 152 dependants, but these figures only referred to the stationary commercial population, and did not include the large number of transfrontier men who are engaged in the wheat, wool and *ghí* trade between Garmsél, Shoráwak and Nushki, or the indigenous tribes who are employed in the carrying trade (*kárwáni*) between Khárán and the District. No reliable figures are available in connection with the numbers thus employed.

The artisans belong chiefly to the Loris of the Sarmas-tánri section and for the most part are to be found in the Nushki tahsíl, where they work as blacksmiths, carpenters, bards and musicians.

The women besides helping in agriculture occupy their spare time in making felts, felt coats, rough carpets and earthen pots. The poorer classes make their own sandals (*chawat*) from raw hide or (*swáth*) and mats from the dwarf palm.

With all Bráhuís and Baloch, social precedence takes a more definite form than among the Afgháns, and the Bráhui and Baloch tribes of the District are in no way behind their neighbours in exacting a rigid observance of the social duties. Each tribe has its head or chief, whose position is unassailable, and within each tribe the precedence of each section, division and subdivision is marked and defined, and the head of each such group takes precedence strictly in the order of his group. Owing to their proximity to the Persian border, the tribesmen have also imbibed many of the notions of Persian etiquette, and the smallest and least important *malik* has the most exaggerated idea of his *izzat* or personal dignity. This question of *izzat* is perhaps more marked than in other parts of Baluchistán. The members of the Sardár Khéls or families of the chiefs have a recognised social position, and it is considered as an honor to marry into these

Social life  
and social  
precedence.

## CHAGAI.

POPULA-  
TION.

families. The tribesmen endeavour to intermarry among their own septs, or among septs of a similar social status among other Baloch or Bráhui tribes, but the poorer classes do not object to give their girls in marriage to men of out-side tribes, and this action does not entail any social stigma. The tribesmen do not inter-marry with the Loris or the menial classes, and, as elsewhere in Baluchistán, persons following the occupation of artisans are always placed at the bottom of the social scale. The Baloch custom of taking and giving the news (*hawál*) prevails in all parts of the District, and the manner in which it is conducted is in accordance with the strictest social etiquette.

As much importance is attached to the procedure, a brief description of the same may not be out of place and is as follows:—When a newcomer arrives at a place where several members of a tribe are assembled, he offers the *salámalaik* or “peace be with you,” and is answered only by the person highest in rank, who replies *wá-alaikamussalám* or “with you be peace” and adds formal enquiries *jor-us*, *shar jor-us* etc., concerning the health of the new arrival and his relations. The others present then welcome the newcomer. The highest in rank next asks permission of all present to take the news. If the new arrival is of inferior rank, he merely says *hawálaté* (“give your news,”) but if the man is an equal or of superior rank the remark is prefaced by ‘*mehrbáni ka*’ (“do us the favour.”) The newcomer thereupon asks for formal leave to speak and gives the news when permission has been accorded.

Hospitality. Hospitality to all comers is still considered as one of the most important obligations of the tribesmen, but, owing to the extreme poverty of the majority of the people, the duty is, in practice, confined principally to the chiefs and richer men, and the ordinary people content themselves by entertaining their friends and acquaintances.

## HOSPITALITY.

POPULA-  
TION.

The great increase in the number of travellers consequent on the opening out of the country and the establishment of the trade route and the general rise in prices have also tended to check the ancient custom of indiscriminate entertainment.

The old time hospitality practised by the chiefs in former days is well illustrated by the following account given by Pottinger\* of his reception near Nushki by the Rakhsháni chief in 1810.

“The Sardár or chief of the *tooman* (*tuman*) was away from home, and the Belooches, who were crowded about us, began to be rude and troublesome. In this dilemma we were cogitating what we were to do, when a man, who from his dress we took to be a Persian, advised our going to the *mihmán khánu*, or house for guests. “There,” said he “you will be safe and unmolested and when the Sirdár comes back in the evening, he will furnish you with a guide. We adopted this plan, and the change of conduct in the people was instantaneous, for, though still curious to discover what we were, they became attentive to our wants and comforts, spread a carpet, brought pillows from the Sirdár’s house for us to rest upon, and, in short, from the moment we entered the *mihmán khánu* appeared to respect us as the guests of their chief, and entitled to all the Beloochee right of hospitality; nor was this confined to ourselves and people, for a man was also produced to tend our camels out to graze.

“The *mihmán khánu* was a *ghedán* of wickerwork, the roof covered with black *kummul* or blanket, excessively cool and refreshing to us, who had been sitting for three hours in the red sand exposed to a noontide sun. We laid aside our arms and lay down to sleep, having no longer any fears either on account of our property or persons. About sunset they sent to us from the Sirdar’s, a tray of hot bread with a wooden bowl full of *dholl* (*dál*) or peasoup,

\* *Pottinger's Travels in Baluchistán*, 1810.

## CHAGAI.

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TION.

and shortly after we had dined, the chief himself came to visit us. When the usual ceremonials of embracing were gone through, he began by expressing his surprise at our not having brought a letter to him from Kalát or Kuch Gandáva, which latter province he concluded, as a matter of course, we had visited; declaring it would be out of his power, as he valued the Khán's friendship, to assist us in escaping (for he had no doubt we were followed by some person), and hinted at our being the sons of Rohoollah Bég the Bábee merchant; 'however' continued he, 'you may make yourself easy, and I shall feel it my duty to protect you so long as you choose to remain with me.'

\* \* \* \* \*

"An event occurred this morning, which will shew how inherent the spirit of hospitality is in these people. One of our Hindustáni servants had begun to bake some cakes, when he was discovered by the Belooches who called out 'What! are you going to disgrace our *tooman*? Cannot Eidal Khán (the Sirdár's name) find food for his guests.' The man explained to them, that it was his mistake from not knowing their customs, on which they were quite pleased, but told him, that though they lived in a desert and were a poor set they had once entertained Nusseer Khán and his army for five days so profusely that he ever afterwards called them the *Dil Kooshás*, or open-hearted, i.e., generous."

The method described above is that which is still in vogue among the tribesmen when entertaining their guests, and though, as already stated, open hospitality is not meted out in the case of all strangers, the duty nevertheless imposes no small tax on the resources of the chiefs and headmen, as it is a matter of etiquette among men of standing to be accompanied on their travels by as many followers as possible, the number of such retinue being accepted as an indication of the importance of the master.

## CO-OPERATION.

It is customary for the tribesmen to raise subscriptions among themselves on certain occasions, the system being known as *bijjár*. Such subscriptions are raised on the occasion of marriages (*barám*); circumcisions (*chal buri*); when fines and compensation for blood have to be paid; or when an individual has been reduced to poverty owing to unforeseen circumstances. These contributions are entirely voluntary and are regarded in the light of a debt of honour, to be discharged if the donor ever has to demand *bijjár* himself. In former times it would appear to have been the custom for the rich and powerful to demand *bijjár* from their poorer brethren as a right. When a death occurs it is usual for the neighbours and friends to make some small presents (*pursi*) to the relations of the deceased.

POPULATION.  
Co-operation among the individuals and groups.

Another method of co-operation is known as *hashar* or *ashar*, in accordance with which all the villagers and friends are expected to come forward to help a neighbour, who wishes to erect a new embankment (*band*) or repair an old one. Such help is readily given, and when thus employed the men and animals are fed by the person for whom the work is being done.

*Hashur.*

*Gatau* is the name given to an ancient custom which permitted travellers to take a sheep or goat for purposes of food from any flock which they might come across. This custom, however, appears to be dying out, or at least is confined to the flocks of friends or relations.

*Gatau.*

A headman who owns sufficient lands to provide for all the needs and comforts of a family, lives at ease. Praying, eating and gossiping fill his day with now and again a little business, such as giving directions to his tenants or shepherds, revenue collecting, or acting as peace-maker or arbitrator in petty disputes among the tribesmen. Most of the cultivators are careless and lazy, and are only fully employed at the time of sowing or harvest. They leave much of their work to their women, and spend most of

Manner of spending day by a headman, cultivator and shepherd.

## CHAGAI.

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TION.

their day gossiping. Occasionally they vary the monotony of existence by bringing some fuel or fodder for the cattle.

A shepherd is the only man, who leads a hard life. He is off before dawn and only returns to the settlement for a short time at midday, after which he is again absent till evening. When the pasture near the village or encampment is exhausted, he is sometimes absent from the village or encampment for weeks or months where his dole of flour and salt is sent to him and is supplemented by milk from his flock. It is not surprising that his life renders him extraordinarily hard and active.

The nomads generally lead a robust and careless life wandering with their encampments from place to place in search of pasture for their flocks and herds.

Food.

The majority of the people have only two daily meals, one in the morning at about 11 A.M. and the other at sunset. The former is called *swára* or *ním rock* and the latter *shám*. Only well-to-do people take a third meal called *niári* in the early morning which in summer consists of bread and curds, and in winter of dates and butter, and occasionally of *kabáb* or roasted meat. Wheat is the staple food grain, and is made into leavened cakes (*khamíri*) baked in an oven or on a stone griddle (*táfu*). Dates are largely used, as is also in its season the *gwan* or fruit of the *pistacia khandak* which is eaten both fresh and dry. Before use, it is pounded or either mixed with the wheaten cakes or made into an infusion in which the cakes are steeped. In days of scarcity, a kind of porridge or *díl* is made from the seeds of the indigenous plants known as the *kalkushta* and *mughér* (*Rumex vesicarius*). The majority of the poorer classes eat their bread plain and without relish, but an infusion of *krut* is sometimes used. This is mixed with boiling *gúi* and is locally known as *si iragh*.

## FOOD.

Another condiment is known as *achár*, and consists of onions, turmeric, chillies, coriander, pomegranate seeds, cardamom and cinnamon pounded together and kneaded with flour and made into small cakes. This is considered a great delicacy and is only used on special occasions. Meat is seldom eaten in summer except when the inhabitants of a hamlet combine to buy a sheep, goat or bullock, or when a moribund camel or other animal is killed.

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TION.

The diet of the well-to-do, and especially of those near Nushki, is becoming more civilized. They eat fowls, eggs, rice and roasted meat (*sajji*), and many of them have taken to the use of green tea.

Cows are kept by those in good position but the milk commonly drunk is that of goats, sheep and camels. Curds, made with rennet or *panírband* (*Withania coagulans*) form the basis of most preparations including butter and cheese. Butter-milk is also much consumed; next in demand is *krut* or cakes of boiled whey, which are dried and mixed with salt.

Milk and its  
prepara-  
tions.

The principal fruits eaten in the District are melons which are grown in large quantities in the summer months, and dates which are imported from Khárán, and comprise the varieties known as the *humbi*, *múzávti*, *rangino*, *pappo*, *rabi zardán joshanda* and *kahruba*. The last named are cheap, and form one of the staple foods of the nomad tribesmen. Ordinary vegetables are not grown, but the indigenous plants known as the *kulkushta* and *mughér* which have already been mentioned and the *garbust*, *chammar*, *saréshk* and *pochko* are sometimes used as such.

Fruit and  
vegetables.

Tobacco is used generally throughout the District for smoking, chewing and occasionally for snuffing.

Tobacco.

The cooking and eating utensils are few and dirty; they usually consist of a tripod (*pie déng*), a stone griddle (*tífu*) an earthen pot (*garo*) a wooden plate (*tís*) used both for

Utensils.



## CHAGAI.

POPULATION. kneading and eating, and a copper can with a spout (*badni*).

Dress. The ordinary dress of the nomads and poorer classes consists of a cotton shirt (*kís*), cotton trousers (*shalwár*) white or blue, and a felt cap covered with a cheap turban, the whole costing from Rs. 3 to Rs. 4. To this is added a long felt coat with closed sleeves called *zor* which costs about Rs. 4 or a woollen coat with open sleeves known as *shál* costing about Rs. 6-0-0. On their feet the men wear sandals made of dwarf palm (*swáth*) or of leather (*chawat*), the latter costing about Rs. 1-8-0, and in the winter felt shoes called *sur*. Wooden shoes (*katrak*) are also sometimes worn in the hills.

The better classes wear a muslin turban (*dastár*) 6 to 10 yards long, tied over an Afghán peaked cap (*top*) a shirt (*kís*), reaching to the knee, made of white long-cloth, (*chilwár*) or calico and buttoning (*ghút*) on the right shoulder, and baggy trousers (*shalwár*) often dyed blue. To the above are added a cotton wrapper (*khéri*) for summer wear and a thick cotton wrapper (*khés*) in winter. On their feet they wear Kachhi or Multán-made shoes. The rise in the standard of living is noticeable in the general improvement in the style of the dress of the more wealthy, many of whom now wear good turbans and gold embroidered coats.

The Baloch and Bráhuís have their trousers gathered in at the ankle, while those of the Baréchi are loose. With the exception of the Baréchi and Sanjrání, whose hair is cut short over the nape of the neck in the Afghán fashion, the majority of the tribesmen wear their hair in long curls.

The domiciled Hindus, according to their ancient custom, usually affect red trousers and a red cap or turban, and their shirt is buttoned on the left instead of the right shoulder; but in other respects their dress both for men and women is similar in pattern to that worn by the tribesmen.

## WOMEN'S DRESS.

Among the Baloch and Bráhuís a woman's dress ordinarily consists of a long shift or shirt (*kús*), reaching the ankles, and of a wrapper (*gud*). Drawers are only worn by the Baréch and Sanjrání women. The shifts and wrappers of the better classes are made of silk, and the former are sometimes richly embroidered in front. Among the poorer classes every married woman possesses an embroidered shirt made of silk or some good material, which was presented to her on her wedding day and is kept for special occasions, but for ordinary use a plain garment made of coarse cotton usually suffices. The married women generally wear a red shirt and are further distinguished by wearing ear rings (*dur*). The ornaments used by the women consist chiefly of cheap silver rings worn in the nose, ears and on the hands.

POPULATION.  
Women's dress.

A woman's hair is divided in the centre by a parting taken round the ear, and woven on either side into three plaits which are joined together at the back with a woollen thread (*chotíl band*). A married woman also wears a short lock of hair on each temple.

Hair.

The nomads who form the majority of the population, live for the greater part of the year in the blanket tents known as *gidán*. These *gidáns* are made of goats' hair and generally consist of eleven pieces (*pat*), the ordinary width of each of which is 3 feet, and the length from 15 to 24 feet. Three of these pieces stitched together form the fly, and two stitched together form each of the four walls (*ikashak* or *péchawíl*). They are stretched over curved wooden poles known as *gindir*. In the front of each *gidán* there is usually a small courtyard fenced in by bushes. A *gidán* costs from Rs. 25 to Rs. 30 and should last for several years. Only the well-to-do can afford a separate *gidán* for their flocks and as a rule the family, lambs and kids all herd together at night in the same tent. *Gidáns* are also used by the villagers during their annual migrations, to which a reference has already been made.

Dwellings.

## CHAGAI.

### POPULATION.

In the summer the nomads also live in *manaks*, which are huts made of curved sticks covered over with bushes. The villages of Nushki consist, for the greater part, of huts known as *kudis*. These are made of wicker-work mats or rather closely woven hurdles of tamarisk stretched over a frame work of poles and plastered with a thick coating of mud. The floor is sunk in order to give an increased height, which is usually from 7 to 8 feet. The dimensions vary, the larger huts being often 20 feet by 10. Each family has usually three huts, one of which is the *ura*, or the family dwelling place, the second is known as the *khavási* or shed for cattle, while the third (*bai*) is used for storing grain and fodder. These huts are usually made by the people themselves and the cost of the material is small. They are generally made facing the south in order to avoid the cold north winds in the winter.

In Chágai the houses are usually made of mud.

No beds or lamps are ordinarily used, and the household furniture is scanty, consisting of a few carpets, (*kont*); quilts (*léph*), pillows (*bílisht*), skins for water and milk (*izak*) some cooking pots and a hand mill, (*nuskhal*).

### Disposal of the dead.

The method of burial usual among Muhammadans is in vogue, the body being laid north and south with the head inclined to the west. The *mullá* scratches the *kalima* on a piece of pottery or a stone which is placed under the head. In the western portion of the District, the nomads smear the bodies of small infants with fat before burial and in the same part of the country when the services of a *mullá* are not available, the body of a grown up person is buried in its ordinary clothes without a shroud. When a person dies of heat or of thirst in the desert, his body is interred on the spot where it is found, and no alms are distributed. Such persons are known as *shahíds* or martyrs. The usual term of mourning lasts for seven days in the case of all persons over seven years of age; and

## AMUSEMENTS.

during this period visits of condolence are received and prayers are offered for the soul of the deceased. Persons coming to condole with the family bring a sheep or a small sum of money as an offering (*pursi*), and are entertained by the bereaved family. On the last day of the mourning sheep are killed and alms (*khairát*) are distributed. The mourning in the case of a child under seven years lasts for one day only.

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TION.

The indoor games that are most popular are the *chhallavpích* and *katír*. The latter somewhat resembles chess and is played with 9 or 18 pebbles or pieces of wood known as the *nuhbandi* or *hasht-dah bandi* respectively. The game of *chhallavpích* is played by two sides; the players on one side are covered with a sheet and one of the players conceals a ring (*chhallav*) in his hand. The sheet is then removed, and the other party are called upon to guess where the ring is. This proceeds alternately until one side has made twenty-one correct guesses.

Amuse-  
ments, fest-  
ivals and  
shrines.

The most popular out-door amusements are wrestling; *khumbthili*, which is played with bat and ball; and *ji*, a kind of prisoner's base. Racing, tent pegging, and dancing (*chháp*) are also indulged in on festive occasions such as on the *Id* and at marriages and circumcisions. Coursing is much practised by the better classes in Chágai. Singing is also a popular amusement and *liko* or love songs are sung by all classes. Ballads commemorating the tribal heroes and their brave deeds are also recited by the Loris on festive occasions.

The musical instrument most popular with the shepherds is the *nal*, which is made of *nár* and has four holes each at an interval of one and a half inches.

The only festivals of consequence are the two *Ids* known as the *mazane* and the *kasane Ids*, which are celebrated at all the villages and encampments.

Festivals.

The Hindus of Nushki also make an annual pilgrimage to the Jowarkín hill, which is about 14 miles from Nushki

## CHAGAI.

POPULATION. on the occasion of *Wesakhi* festival.  
Shrines.

There are several well known shrines in the District, which are held in great veneration by the local people. The most important of these is the shrine of Saiad Balá Nosh near Chágai. This shrine is erected to the memory of Said Balá Nosh or Sháh Balédár, as he is sometimes called, who was a disciple of the famous Khwaja Makdúm of Makran, and came to Chágai in the reign of Sháh Shuja. The Saiad had the reputation of being able to perform miracles, and his shrine is visited in the spring not only by the people of the District, but also by large numbers of Afgháns from Shoráwak and Garmsél.

Pír Sultán. Another well known shrine in the Chágai tahsil is that of Pír Sultán, which has thus been described by Captain (now Major Sir Henry) McMahon.\*

“This Sultán, who also has given his name to the whole range of Koh-i-Sultán, is an ancient mythical celebrity who is said to have been buried in the vicinity. His full name is Sultán-i-Pír-Kaisar, and he is the patron saint of Baloch robbers. This may account for the Koh-i-Sultán having a very bad reputation as a robber resort.” Mr. Vredenburg† also gives the following account in his geological report of Baluchistán:—

“The Koh-i-Sultán derives its name from that of the most celebrated of all the *Pírs* or saints who form such a curious feature in the religion of the tribes that inhabit Baluchistán. With reference to the “Pír Sultán” or “Pír Kisri,” Ferrier, with great justice says, of the Baluchis, that “although acknowledging that Mahomet is a prophet there is another they consider of much greater importance than he, and second only to God, with whom they sometimes confound him.” The great cliffs of agglomerates of the Koh-i-Sultán produce the most wonderful echoes, a word being repeated distinctly in some places

\* *Geographical Journal*, Vol. IX, 1897.

† *Memoirs of Geological Survey of India*, Vol. XXXI, part 2.

## SHEIKH HUSAIN.

as many as five times. To these echoes I would attribute a curious sound which is supposed to be that of a war-drum or "*nakúra*" played by the Pír Sultán during certain nights. This performance is supposed to take place on the summit of Shandi-Koh, one of the peaks of the western circle of cliffs. I heard this sound on one occasion when I was encamped at Washáb a short distance east of Shandi-Koh. It is a clear, high pitched, slightly vibrating sound, not unlike the distant roll of a somewhat metallic drum, swelling till it becomes astonishingly loud, and it is heard for hours at a time in the dead of night. The night when I heard this sound was a very clear night. It may be that when there is very little wind in the valley, the noise of the breeze on the hill tops is exaggerated by the echo."

POPULA-  
TION.

The Koh-i-Sultán and all the minerals which it contains are looked upon as the special property of the Pír. It is also considered unlucky to kill snakes in the neighbourhood as these are supposed to be under the Pír's protection.

The shrine of Sheikh Husain is situated in the Nushki tahsíl about 6 miles from Mal. He was the son-in-law of Saiad Balá Nosh, and according to tradition the Sheikh and his wife were deserted by the Saiad in the Régistán plain, where they came across a wild ass which conducted them to the spot where the shrine now stands. A spring of water burst out of the ground, and shortly afterwards the saint's wife gave birth to a son who came out of her mouth in the shape of a flower. This son was called Phul Choto and a shrine in his name has also been erected on the Afghán border. The resting place of the Sheikh and his wife are marked by two separate domes, and the shrine is much visited by the people from Khárán and also by many Bráhuís from Kalát.

Sheikh  
Husain.

Major Benn has given the following account of another legend which is connected with the shrine:—"At one time the Moghal Sardárs swept down upon this portion of

## CHAGAI.

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TION.

the district and made an attack upon the hill where the shrine now stands. On their approach the holy Sheikh and his family were made to disappear into the ground and were thus saved from destruction. At the same time the attacking party were all turned into stones which can be seen standing round the tomb to these days."

Minor  
shrines.

Among the other shrines of importance may be mentioned those of Saiad Mahmúd or Zinda Pír, Saiad Khwája Ahmad and Chilgazi, all in the Nushki tahsíl.

The first named is some 40 miles east of Nushki, and it is customary for each caravan passing through to make a small offering from each load. This is done in order to obtain the favour of the Pír, who on a former occasion, is said to have turned a caravan of dates into salt when displeased with the owners.

Saiad Khwája Ahmad was a Pishín Saiad who came to Khaisár some eight generations ago and miraculously increased the supply of the Khaisár stream. His shrine is situated close to Nushki.

According to a local tradition, Chilgazi was an Afghán saint who eloped with a girl from Shoráwak, but on being pursued by her relatives descended 40 yards (*chihil gaz*) into the earth with the girl and thus escaped their vengeance.

A stone wall enclosure near Kishingi is also celebrated for curing toothache and pains in the stomach. The sufferer has merely to plant a twig in the consecrated ground and immediately becomes free from pain. Nasir Khán I is said to have offered prayers here on his return from Seistán.

Names and  
titles.

Both among girls and boys many names are to be found, which are possibly of a totemistic origin. They are those of animals or plants such as Malachi (locust), Gwani (pistachio), Gazi (tamarisk) and Shinzi (camel thorn). In other cases, the denominations used for men

## RULES OF HONOUR.

are those usual among Muhammadans. In the case of women, names beginning or ending with Bibi, Khátún or Náz are popular, such as Bibi Naz, Dur Khátún and Gohar Náz, etc. Abbreviated forms of the long names given to men such as Tájo for Táj Muhammad, Shéro for Shér Muhammad, Pírak for Pír Muhammad etc., are, frequently used.

POPULA-  
TION.

No ceremonies are observed on the birth of a girl. The birth of a son, on the other hand, is marked with general rejoicings and he is named on the seventh day after consultation with a *mullá*. The custom of naming the son after his paternal grandfather is common, and is based on the consideration that it serves as a memorial.

The term *khán* is used as a suffix, and among the Baréch Afgháns also as a prefix, when it is considered a mark of honour. The title of *malik* is a recent innovation, and is applied to the headmen of villages recognised as such for the purposes of revenue and administration. The term *sardár* is locally restricted to the heads of the tribes such as the Méngal, Rakhsháni and the Sanjráni, but these men are officially addressed as *mír*, the title of *sardár* being reserved for the heads of the more important tribes which form the Bráhui confederacy. Among the titles possessing a religious significance may be mentioned the suffix *sháh* which is given to Saiads only. The term *mullá* is applied to men who have some pretensions to religious learning, while the descendants of well known *mullás* are distinguished by the title of *Sáhibzáda*.

A knowledge of the rules of honour (*mayár*), which prevailed among the tribesmen before the British occupation and which still influence their actions to a great extent, is not without importance from the point of view of administration, and, although they are similar in most essentials among all Baloch and Bráhui tribes, it may not

Rules of  
honour.



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POPULA-  
TION.

be out of place to repeat them. It was incumbent on a tribesman :—

- (1) To avenge blood.
- (2) To fight to the death for a person who had taken refuge with him. The refugee was called *báhot* and was entertained by his protectors so long as he remained with the latter.
- (3) To defend to the last property entrusted to him.
- (4) To be hospitable and to provide for the safety of the person and property of a guest.
- (5) To refrain from killing a woman, a Hindu, a menial or a boy who had not taken to trousers.
- (6) To either pardon an offence on the intercession of the women of the offender's family, or to dismiss the women by giving each of them a dress as a token of honour.
- (7) To refrain from killing a man, who had entered the shrine of a *pir*, so long as he remained within its precincts.
- (8) To cease fighting when a *mullá*, a *Saiad* or a woman, bearing the Korán on his or her head, intervened between the parties.
- (9) To punish an adulterer with death.

System of  
reprisals.

In pre-British days if the parties were of equal position and influence, blood was avenged by blood; but if the relations of the deceased were weak, the matter could be compromised by the payment of compensation. In cases in which the parties belonged to the same tribe and the offender himself was out of reach, his nearest relation was slain. If, however, the offender belonged to another tribe, it was incumbent on the aggrieved party to kill one of the section, clan or tribe to which the former belonged. Such a system was liable to indefinite extension, and led to interminable blood feuds which could only be checked if the authorities or friends intervened to arbitrate. The

## BLOOD COMPENSATION.

losses on either side were then reckoned up and compensation was paid to the side which had lost most.

POPULA-  
TION.

Might was right in days gone by and the position of the party aggrieved was the principal factor in determining the price to be paid for blood ; hence the compensation for a *mullá*, a Saiad or a person belonging to *sardár khél* or leading family, was ordinarily double that payable for a tribesman.

Blood com-  
pensation.

Among the Nushki tribes, the general rate, as fixed in the time of Nasír Khán I, was 2,800 kábuli rupees ; and in Chágai a sum corresponding to about Rs. 1,000 in British money together with the sword and gun belonging to the murderer. But cash payments were rare, and land, camels, slaves and girls were usually given in exchange, a girl for this purpose being valued at Rs. 500.

The rate now prevailing in Nushki is Rs. 1,500 which is paid partly in cash and partly in kind.

Compensation for serious injuries was variously estimated in different parts of the District ; in Nushki the loss of an eye, hand or foot was counted as equivalent to half a life. The compensation for the loss of a tooth was about Rs. 100.

No Afghán refugees have settled permanently in the District, but Sardár Ayáz Khán, and his brother Sardár Sháh Nawáz Khán, Durrani, the sons of the late ex-Wáli of Kandahár have recently purchased some land near Padag which is being cultivated by their tenants.

Afghán  
refugees.

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# **SARAWAN**

## **TRIBES**

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## SARAWAN.

**POPULATION.** Nothing is known of the ethnographical history of the district.  
**Ethnographical history.** At the present day all old mounds, etc., found in the country are commonly attributed by the people to the Rinds, a tribe of the Baloch, who are comparatively recent immigrants. As has been said in the *Jhalawán Gazetteer*, the Jats appear to have constituted the earliest population of which there is any authentic record. Who their predecessors were is a subject which is buried in obscurity. That some of the earliest inhabitants were Zoroastrians by religion may be inferred from the prevalent tradition as to the construction of the *gabrbams* which are found in the country by the Gabrs, but their nationality is not known.

The nucleus of the Dehwárs, who are the oldest of the present inhabitants, is said to have come from Balkh or the ancient Bactria. Dehwárs are stated to have replaced a tribe called the Chamkazais, who were in occupation before them; some of the Chamkazais are found at the present time amalgamated with the Dehwárs. We first hear of the Bráhuís in the 15th century, when according to traditional accounts, they dispossessed the people known as Jats or Jadgáls, a Scythian race now found in Kachhi and Sind. The Baloch, who originally came from Makrán and Persian Baluchistán to the south of Kirmán are described as having been in power previous to the rise of the Bráhuís, and as having given way before the latter and passed on eastwards to Kachhi. Traces of them are now found in several of their clans which became amalgamated with the Bráhui tribes. The oldest of the Bráhui tribes are the Muhammad Sháhis and Kúrds.

**Density.** The first census of the district was carried out in 1901, when estimates of population were obtained through the Chiefs and headmen of the Bráhui tribes, some of whom showed a tendency to exaggerate the numbers of their tribes. The results gave a total of 176 villages, 14,548 houses or families, and 65,549 persons, or 13 persons per square mile.

**Towns and villages.** The number of permanent villages now (1905) is 301, including the towns of **Mastung** and **Kalát**. The country is very

## MIGRATION.

sparsely populated and there is only one village in every 15.8 square miles. The number of villages has, however, largely increased in recent years and almost all of those found in dry crop areas have sprung up since the British advent. Previously the majority of the Bráhui population used to live in tents, and villages existed only in important irrigated localities. Besides Kalát and Mastung, the most important villages are the following :—In the Mastung *niabat*, Ghulám Prinz (70 houses), Shaikha (100 houses), Káréz-i-Sultán (65 houses), Pringábád (200 houses), Tiri (150 houses), Kandáwa (150 houses), **Kahnak** (130 houses), Shahr-i-Sardár Ghaus Bakhsh (100 houses), Bábkári (150 houses), Dalái (52 houses); Kanéti in **Shírínáb** valley (60 houses); Shahr-i-Ghulám Ján (55 houses) in **Zard**; **Brinchinnau** (50 houses) and Mandeháji (150 houses) comprising several hamlets in **Mungachar**; Togau and Ziárat in Chhappar; and Chashma (200 houses), Kohing (80 houses), and Malghozár (40 houses) in Kalát. In the western valleys the important villages are Námargh (80 houses); Murád Khán Murrái (42 houses) and Kaftári (35 houses) in Gurgína; and Kardgáp (130 houses). In the east of the district the villages include **Iskalku** (150 houses), Shékhri (50 houses), **Johán** (70 houses), **Isplinji** (200 houses), in group of two villages and several hamlets, **Marav** (120 houses) comprised in three hamlets, Khajúri (50 houses) and Omar Dhor in Bhalla Dasht comprising a group of several hamlets (90 houses). Lastly may be mentioned Robdár (100 houses), Rékgwásh (50 houses), and Sakht Muhammad Khán (50 houses) in **Narmuk**.

With the exception of the Dehwárs of Kalát and Mastung, some of the Lángavs of Mungachar, the Johánis of Johán, the people of Jam Bárari, Robdár and Khajúri and the Sarparras of Gurgína and Kardgáp, all Bráhuís migrate annually during winter, taking with them their flocks and their families and children. The tide of migration is entirely towards the east to the plains of Kachhi, where some of the tribesmen possess land, but the majority go to pasture their flocks. While in Kachhi these nomads engage in crop-cutting, camel-hiring, and other labour, and many find their way to different parts of Sind, visiting especially Jacobábád and Lárkána. The migration commences at the end of October and almost all the people have moved down by the end of November after

## SARAWAN.

**POPULATION.** sowing the spring crop, returning again to the highlands in March, when pasture is abundant and the crops are coming up. The route followed is through the Bolán, but well-to-do families make use of the railway for both the journeys. All dry crop tracts, especially the eastern valleys and parts of Mungachar and Chhappar, are left absolutely uninhabited during the winter months. A few people from the western part of the district, especially the Lángavs visit Nushki during the spring for pasture, and large caravans go from Mastung and Mungachar to Panjgur for date in the winter.

### Immigration.

The periodical immigrants are the flockowners of Jhalawán who enter the district early in the spring in search of pasture and return by the middle of summer after selling the wool and other produce of their flocks. The principal localities visited by them include the Harboi and Garr hills, the valleys of Mungachar, Chhappar, and Kalát. The immigrants are generally Summaláris, Muhammad Hasnis, Chángas, Channáls, Báránzai and Pablwánzai Méngals, Jattaks, Nícháris and Pandránis. No restrictions of any sort are imposed on them with regard to pasture. The Taraki Afgháns visit parts of Gurgína and Kardgáp in some years, entering the district from Shorarúd with their flocks late in the autumn, and penetrate sometimes as far as Mungachar resuming their return journey to Afghánistán on the approach of spring.

### Age statistics, vital statistics, infant mortality and infirmities.

No detailed record of age was attempted in the census but merely a classification into adults and minors, i.e., over or under the marriageable age of 12 years. The results gave: adults 24,301 males and 18,826 females; minors 12,065 males and 10,357 females. Nor is there any record available of vital statistics, infant mortality, or infirmities. Longevity appears to be infrequent owing to constant exposure and bad nutrition. Medical treatment is generally difficult to obtain and diseases, such as small-pox, cause every now and then great infant mortality.

### Comparative numbers of the sexes, and civil condition.

Of the total population censused in 1901, there were 36,366 males and 29,183 females or a disparity of 7,183 females; an examination of the figures shows that on the whole the variation between the number of males and females is very small, the Bráhuís and the Dehwárs who form the bulk of the population

## LANGUAGE.

having 914 and 811 females, respectively, to every thousand males. **POPULATION.** Among the Lángavs and the Bangulzais who are the two largest tribes in order of numerical strength, the proportion of females to every thousand males was 809 and 807, respectively.

With slight local modifications which are unimportant, the usages and customs of the tribesmen in Sarawán as to marriage, divorce, status of women, and inheritance are those prevalent among their Bráhui compatriots in Jhalawán which have already been described in the Gazetteer of that district. **Marriage customs, etc.**

Urdu forms the medium of correspondence by officers of Government as well as in the State offices under the control of the Political Adviser. It has made some progress in recent years and is understood by many among the indigenous population especially those who come in contact with Government officials. The language of the Khán's court is Persian, and the people conduct their correspondence and write all documents in that language. **Language.**

The principal dialects spoken are Bráhui, Baluchi, and Dehwári, the last named being used by the Dehwárs and limited to Mastung and Kalát. It is a corrupted form of Persian with many words, especially verbs, formed from Bráhui words but originally derived from Sindi. The eastern form of Baluchi as distinguished from Western Baluchi or Makráni is spoken by the Lángavs, the Khurásánis and Kullois living in Mungachar; the Jatois and Kullois of Lop Valley; the Mandwánis and Mughundois of Robdár; the Puzh of Bárari; the Phugs of Khajúri, the Mazaráni Marris living in the neighbourhood of Isplinji; the Garránis of Mastung and Búla Nári in Kachbi and the Raisáni Sardár Khéls. Western Baluchi or Makráni is spoken in the Khán's household. The Loris ordinarily speak Baluchi among themselves but have a secret language of their own spoken in the presence of strangers and known as *Lori chíni* or *mokaki* which consists generally of inverted forms of Baluchi, and sometimes also Urdu, Sindi, and Punjábí. Elsewhere Bráhui prevails and is the prevailing language of the district. Sarawán Bráhui is considered a purer form of the language than the dialect spoken in Jhalawán, the latter being largely mixed with Sindi words.



POPULATION. The philological classification of the Bráhui language has been much disputed and the enquiries conducted by Dr. Grierson resulted in his placing it among the Dravidian languages. Mr. Denys de S. Bray, I.C.S., in his book on the Bráhui language confirms this conclusion and says\* :—

“ The Bráhui language is agglutinative and in this aspect it belongs, speaking in the broadest sense, to the same stage of development as the Dravidian language group. This, indeed, proves little or nothing ; but the argument of kinship rests on a surer foundation than a casual analogy of structure. The grammatical relations of the noun in Bráhui are shown, as in Dravidian, by means of suffixes, and most, if not all, of the suffixes, whether expressive of case-relations or of plural number, are traceable to the same source as Dravidian. Even more direct is the evidence of the pronoun, that faithful repository of the secret of a language's origin. Of the personal pronouns, the pronoun of the second person in both numbers is in essentials the same as in Dravidian, and a Dravidian relationship is discernible in the pronoun of the first person, despite the ravages wrought by phonetic decay. The reflexive in Bráhui and Dravidian has preserved one uniform type with singular consistency, while the Bráhui demonstratives are only explicable in the light of their Dravidian counterparts. The family likeness is but thinly disguised in the interrogatives, and several of the indefinite pronouns are stamped with the same birthmark. The Dravidian relationship of the first three numerals, often, though perhaps erroneously, regarded as only less significant witness to the origin of a language than the personal pronouns, is hardly open to question, and it is interesting to find that Bráhui and Dravidian, in the absence of an ordinal proper formed from the first cardinal employ the same device and even, it would appear, the same root to express it. The case of the verb is naturally more complex, but the evidence cannot be gainsaid. The most palpable analogies are to be found in the pronominal terminations of the plural, in the formation of the causal and above all in the organic negative

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\* *The Bráhui Language, Part I, Introduction and Grammar.* (In the Press.)

## RACES AND TRIBES.

conjugation. These do not, however, exhaust all the relevant POPULATION points in the evidence; indeed though the Brahui verb is not devoid of characteristic peculiarities of its own, it may safely be aid—and the remark applies with equal force to the language as a whole—that a full understanding of it would be impossible without the help of the Dravidian languages.

\*                    •                    •                    \*

“ There can be but one verdict on this evidence. This verdict is not that of Caldwell, who summed up his final position in the words: ‘ The Brahui language, considered as a whole, seems to be derived from the same source as the Punjabi and Sindhi, but it evidently contains a Dravidian element,’ but the converse, first suggested by Lassen in the early days of the study of the language and re-asserted by Trumpp a quarter of a century ago. The Brahui language is sprung from the same source as the Dravidian language group; it has freely absorbed the alien vocabulary of the Persian, Baluchi, Sindhi, and other neighbouring languages, but in spite of their inroads its grammatical system has preserved a sturdy existence.”

The following table shows the strength of the principal tribes as censused in 1901 in the district of Sarawan itself:—

	Baisani	...	...	...	2,381
	Shahwani	...	...	...	6,278
	Bangulzai	...	...	...	9,017
	Muhammad Shahi	...	...	...	2,820
Bráhuís	Sarparra	...	...	...	885
	Kurd	...	...	...	8,036
	Lahri	...	...	...	5,385
	Langav	...	...	...	17,004
	Dehwar	...	...	...	7,445

The population may be divided into three groups, viz., the Bráhuí tribes of the Sarawan division who formed 77·8 per cent. of the total population in 1901; the Khán's ulus or the groups directly under the Khán of Kalát and cultivating His Highness's lands; and thirdly the miscellaneous population including Saiads and Hindus. The Dehwárs, who constitute the greater part of the Khán's ulus, formed 10·2 per cent. of the total population in

POPULATION. 1901. The strength of the Hindus and Saiads is insignificant, being at the census of 1901 only 1.28 and 0.67 per cent., respectively, of the total population.

As will be seen, the Bráhuís are by far the most numerous and are the dominant portion of the population. An account of the constitution of a Bráhui tribe will be found in the *Jhalawán Gazetteer* and applies also to the tribes in Sarawán.

Main divisions or *pallav sharik*.

Constituted as the tribes are for purposes of offence and defence, mention may be made of the intertribal combinations. Thus, the Raisánis, Kúrds, and Lángavs combine into one group; the Shahwánis, Muhammad Shábis and Sarparras into another; and the Lahris and the Bangulzais into a third. These combinations known as *pallav sharik* are usually based on old traditions, and similar combinations exist in each tribe among the clans and sections. The Dehwárs unlike the Bráhuís have no political constitution, the different groups being generally descendants of separate ancestors having no common interest except the occupation of a common locality, tract, or *káréz*. Their relations are directly with the Khán whose lands they cultivate, and their chief headman is known as *arbáb* under whom are the *maliks*, who, in their turn, have *raises* and *meh tars* subordinate to them.

Fission.

Disintegration or fission, followed by absorption into another group, generally takes place on the following lines. A group, or in some cases an individual, dissatisfied with its surroundings, breaks away from the parent stock and either settles with some section of another tribe or sets up an independent position under a separate Chief. So long as the new comers remain with the adopted group, they must undertake their share of its good and ill. Of important cases of fission may be mentioned those of the Rustamzais and Siábizais from the Raisáni tribe, the Taingzais from the Badduzai clan of Bangulzais, and the Sahtakzais from the Kúrd tribe.

An account of each of the principal Bráhui tribes is given below in order of their social position as generally recognised:—

Raisáni tribe.

The Raisánis are the most influential among the Bráhui tribes, their Chief being the head of the Sarawán division of the Bráhui

## RAISANI TRIBE.

confederacy. In 1901 they numbered 2,402 \* in the whole of the POPULATION. Kalát State: 1,289 males and 1,118 females, the number of adult males being 881. The principal sections into which the tribe is divided are the Sarájzai, Rustamzai, Ráhusainzai, Lsiáni, Mehráni, and Pandráni. With the exception of the *Sardár Khéls*, who live at Mithri in Kachhi and the Jogézai Rustamzais who live at Mandeháji in Mungachar, the main tribe lives in Kahnak and Dulái. The Lahrkis, a section owing allegiance to the Raisáni Chief, live at Lahr in the Jhalawán country. They do not hold any share in the tribal land. The nucleus of the tribe originally came from the Spín Tarín Afgháns of Ahmadún, in the Sibi District. Their progenitor named Rais had four sons—Saráj, Rustam, Ráhusain, and Siáhi. From the first three sons the sections mentioned above are called; the descendants of the fourth son, the Siáhizais, joined the Méngal tribe in the Jhalawán country and have settled at Wad. The remaining sections joined the tribe as new comers (*barok*) in later times. The Raisánis appear to have been in the country before the Bráhuís rose to power in the 15th century, and according to tradition assisted the latter in conjunction with the Dehwárs to conquer Kalát from the Baloch. The tribe appears first to have acquired land in Mungachar and Chhappar and were afterwards granted revenue-free grants in Kahnak and Dulái by the Ahmadzai Kháns of Kalát. By their close connection with the latter, the Raisánis have always held a dominant position in the Bráhui confederacy, and the Sarájzais, the section of the Chief, have been conspicuous for the part they have played in Kalát history. In former days the Shalwáni tribe were the head of the Sarawán division of the Bráhuís but were ousted by the Raisánis, who have ever since held the premier position and the privilege of carrying the flag (*bairak*) of the Sarawán tribes on all occasions. Great rivalry has always existed between the Chiefs of these two tribes on this account. The principal revenue-free grants in Kachhi held by the Raisánis are in Bála Nári and in the *mióbats* of Dádhar and Bhág.

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\* This included 1,391 Sheikh Husainis described further on and excluded the Raisánis found in British Baluchistán, i. e., in Quetta-Pishin 1,551, Thal Chotiáli 147, Marri-Bugti country 21, and Chágai 37.

**POPULATION.** The part played in the history of Kalát by Sardár Háji Mullá Muhmmad, the grandfather of the present Chief, Sardár Sir Ghaus Bakhsh Khán, K. C. I. E., has been related in the section on **History**. In 1876 he abdicated in favour of his son, the late Sardár Sir Assad Khán, K. C. I. E., who also played a leading role in Kalát politics till his death in 1894 when he was succeeded by his son, the present Chief. Mullá Muhammad died in 1896. Other leading members of the family are Mír Mehrulla Khán, C. I. E., at present (1907) the Khán's *Názim* in Makrán, Mír Azád Khán, *náib* of Bhág, Mír Abdur Rahmán, and K. B. Mír Rasúl Bakhsh. The Raisáni Chief is in receipt of a political pension of Rs. 400 per mensem and of a sum of Rs. 100 per mensem on account of *sardári* allowance from the Bolán Levy Service. Other allowances from the Bolán Levy Service granted to the Raisánis are described in the *Bolán Pass District Gazetteer*.

**Rustamzais.** The Rustamzais, a section of the Raisánis, have long been at feud with the main tribe and have now to all intents and purposes set up themselves under a separate Chief. The Raisán family by a long course of systematic intrigue and oppression had contrived to drive Sardár Allahyár Khán, father of Sardár Bakhtiár Khán, the present Rustamzai Chief, over the border into Afghánistán together with most of his tribesmen. In December, 1896, these men returned to Baluchistán and through the intervention of the British authorities were restored to their rights in spite of strong opposition on the part of the Raisánis. The vexed question of Allahyár Khán being recognised as a Chief was settled, and in 1898 he was declared Sardár of the Rustamzais and was allotted the fourth seat in *darbár*. In 1901 the Rustamzais numbered 348 in Kalát (193 males and 155 females); 108 were found in Quetta-Pishín, 14 in Thal Chotiáli, and 37 in Chágai. They hold land side by side with the Raisánis and their principal sections are Gul Muhammadzai, Jogezai, Isuffkhánzai, Akhtarzai, Gowáhrizai, and Sheakzai. Except the last named, all are descended from a common ancestor. The Sheakzais are of Baloch descent and joined the tribe as new-comers (*barok*). The Rustamzai Sardár is in receipt of an allowance of Rs. 300 per mensem from the Kalát District Levy Service, and his brother, Mír Hásil Khán has been

## SHAHWANI TRIBE.

granted service in the Quetta-Pishin District and is (1906) POPULATION, Jemádár in charge of the Kuram post in Shorarúd.

In 1901, the Sheikh Husainis who numbered 1,391 in Kalát (755 males and 636 females) were inaccurately classed as a section of the Raisáni tribe. They are really a branch of the Hárúni section of the Muhammad Hasni tribe in the Jhalawán country, but have settled in the Sarawán district and afford an illustration of the process of fission among the tribes. Living as they do with the Raisánis, they join with the latter in good and ill but have no share in tribal land. The Sheikh Husainis have embanked the Raisánis' lands in Dulái and cultivate them as tenants. Their headman, Jemadár Ata Muhammad, lives in the Quetta tahsil. Sheikh Husainis.

In 1901, the Shahwánis numbered 6,318 in Kalát (3,508 males and 2,810 females, the number of adult males being 2,378). The tribe occupies the mountainous strip of country running from a point south-east of Kalát to Johán in the north and also holds land in Khad south of Mastung. The main divisions consist of seven sections, the Ramadánzai, Alízai, Hasni, Súrízai, Kisháni, Siáhizai and Ghul, each of whom is again sub-divided into a number of sub-sections. The Kishánis live at Shékhri; the head-quarters of the Alizais are at Iskalku, where the bulk of them are to be found, the rest living in the neighbourhood of Mastung, Pringábád, and Khad. Outside the district, the Shahwánis are found in the Quetta-Pishin District (1,675 persons), Sibi (82), and Kachhi (11). The nucleus of the tribe the Ramadánzai and Alizai sections, is said to be of Baloch or Afghán origin, while another story is to the effect that they came from Sharwán in the neighbourhood of the Caspian. All the remaining sections are of alien origin. The Súrízais are said to have come from the Zagar Méngals of Nushki; the Siáhizai from the Mirwáris of Kolwa; and the Ghuls from the Méngals of Jhalawán. As has already been mentioned, the Shahwánis occupied the foremost position among the Sarawán Bráhuís till they were ousted by the Raisánis. Háji Sardár Muhammad Khán, Shahwáni, who lived in the time of Nasír Khán I, greatly distinguished himself by his services and was given by Nasír Khán the title of *yár-i-wafádár*, Shahwáni tribe.

POPULATION. "faithful friend," a mode of address still used in communications from the Khán to the Shahwáni Chief. The record of his services is preserved in a *sanad* dated the 16th Rajab, 1186 H. (1675 A. D.), issued by Nasír Khán I, which mentions the various battles fought by the Shahwánis on behalf of the Khán and the number of their tribesmen killed; and in return for which the tribe was granted the revenue-free and proprietary rights in 15 *kárées* in Sariáb near Quetta, 6 *kárées* in Mastung and Mungachar, a piece of unirrigated land in Mungachar, the lands in Khad and those at Eri, Háji and Mahésar in Kachhi. Large tracts of revenue-free grants are held by the tribe in Bála Nári, in Bolán\* lands and in the Dádhar *niábat* in Kachhi; those enjoyed by the Hásilkhánzais in the last-named two localities were originally granted by Núdir Sháh for services rendered to him and confirmed from time to time by the Kháns of Kalát. The tribesmen are mainly engaged in agriculture; in 1901 they were recorded as landholders, tenants, camel and cattle breeders and traders; many of those living in Mastung cultivate the Khán's lands and also act as tenants of one another. Some of the sections are flockowners and these include the Sháhozai and Kallozai branches of the Alízai clan, the Súrízais and the Ghul. The present Chief, Sardár Rashíd Khán (1906) who belongs to the Hájízai section of Ramadánzais, was elected Chief in 1892 on the termination of the direct line of the Chief's family on the death of Sardár Muhammad Khán in 1891 and was given the title of "Sardár Bahádur" in 1906. He is in receipt of an allowance of Rs. 300 per mensem from the British Government. He lives at Mári near Mastung. Other leading men in the tribe are: Khán Bahádur Mír Azím Khán† of Iskalku, headman of the Alízai section; Wadéra Adam Khán Kisháni of Kishán; Badal Khán Hasni and Shafi Muhammad Sháhozai, both living in Mastung; Saádolla Khán Hasni and Wali Muhammad Mírozai both of Sariáb near Quetta and Mír Ahmad Khán Hásilkhánzai of Ghulám Prinz near Mastung. The latter is a descendant of Mír Qáim Khán otherwise known as Sultán Qáim Khán who held a high position in the Kandahár court and received the title of

\* That is to say the lands in Kachhi watered by the Bolán river and situated east of Sanni.

† Azím Khan and Adam Khán died in 1907.

## BANGULZAI TRIBE.

Sultán. Mír Ahmad Khán has inherited from his ancestors an extensive *jágir* in Dádhar.

In 1901, 546 Umaránis (320 males and 226 females) were enumerated in Kalát as a section of the Shahwáni tribe. They are scattered in different parts of the country and are a branch of the clan of the same name found in the Jhalawán country with the Móngal tribe. They consist of the following sections: Shér Muhammadzai living at Iskalku; Kaisarzai, Zahrozai, Balochzai, and Gazainzai all living in Khad. A few families also live at Dhíngarh and Dulai near Kahnak and work as tenants. The headman, Mír Dád-i-Khuda, belongs to the Shér Muhammadzai section and resides at Iskalku, where he has acquired land by purchase. The Shahwánis have given the Umaránis land in Khad and the latter also enjoy a share in land with their clansmen in Kapoto. The control of the Sarawán Umaránis has always been disputed between the Shahwáni chief and the Umaráni headman; the latter claiming an independent position. The Umaránis own many flocks.

In 1901 the Bangulzais numbered 9,487 in Kalát (5,285 males and 4,202 females), the number of adult males being 4,010. In addition to these, 866 were enumerated in Quetta-Pishín and 791 in Thal Chotíáli. The tribe proper is composed of  $7\frac{1}{2}$  *takkars* or sections closely allied to each other and distinguished from the rest by their being in possession of a common tribal land. They include the Saidzai, Guhrámzai, Bijjázai, Dínárazai, Shoránzai, Badduzai, Garráni and Shábozai (half *takkar*). Besides these, eight other clans, though holding no share in the tribal land, own allegiance to the Bangulzai chief and are considered branches of the tribe to all intents and purposes. They are the Mandwáni, Mughundoi, Báránzai, Mazaráni, Shadiáni, Puzh, Pug and Lángav.

The head-quarters of the tribe are at Isplinji, where the Saidzais, the Dínárazais, and a few Badduzais, Shábozais, and Shoránzais are settled. A few Guhrámzais live at Khaisár near Johán, and some are to be found in the Sibi tahsíl and in Mastung, but most of the Guhrámzais with the Garránis have permanently settled at Gádi in Kachhi. Nearly all the Shoránzais and the Gwand section of the Badduzais are



## SARAWAN.

POPULATION found in Pringábád, Tíri, and Mastung where they have purchased land. The Koh Badduzais cultivate the lands of the Kúrdi in Kábo as tenants; they are also flockowners. The Sháhozais, Bijjázais, and Báránzais have settled in the neighbourhood of Quetta where they have purchased land. The Mandwánis and Mughundois live in Robdár, the Shadánis and the Puzh at Jam and Bárari, respectively, the Pug at Khajúri, all being in possession of good irrigated lands; the Lángavs live in Bhalla Dasht where they cultivate lands as tenants. The Mazaránis are entirely nomads and roam about with their flocks in the Baugulzai hills east of Isplinji.

The tribe has been largely recruited from outside. The nucleus consists of the Guhrámzais, Bijjázais, Dínárzais, Shoránzais and Sháhozais, all descendants of a common ancestor named Bangul who was a Rind Baloch. The chief's clan, the Saidzais, also claim their descent from Bangul, but are invariably said to be of Afghán extraction and derived from the Saidzai section of the Sárangzai Kákars of Sháhrig. The Badduzais' name has suggested to them to claim descent from the Baddus (Bedouins) of Arabia. The Báránzais are an offshoot of the Báránzai Méngals of Jhalawán, the Mazaránis are Marris and the Lángavs are freed slaves of the Saidzais, while the rest are remnants of the Rind Baloch who settled in the district after the expulsion of their main body in the fifteenth century. They still retain Baluchi as their tongue. The Lángavs on account of their position as freed slaves, though theoretically considered of an equal status with the other tribesmen after affiliation, are still bound to furnish certain menial services such as supplying firewood and water to the Saidzais on occasions of deaths and marriages and are also required to cook food and dig graves.

Bangul, the ancestor of the Baugulzais, is said to have originally lived at Hamíri near Níchára. His descendants took Isplinji from the Kúrdi and settled there. In Kachhi the Baugulzais hold revenue-free grants at Chandhar (Deh Bárán) in Bála Nári and also in the two villages Dádh Garráni and Dádh Baddúzai in the neighbourhood of Shorán.

## MUHAMMAD SHAHI TRIBE.

Agriculture combined with flock and camel owning is the chief **POPULATION** occupation of the tribe. The Badduzais and Mazaránis are flockowners.

The tribe holds service in the Head-Quarter Levies attached to the Hon'ble the Agent to the Governor-General and in the escorts of other Political Officers in charge of Districts. The Chief, Wadéra Núr Muhammad Khán, is in receipt (1906) of an allowance of Rs. 300 per mensem as a political pension from the British Government. His brother, Mír Shádi Khán, who is married to the Lahri Chief's sister, is a Thánadár at Mungachar. Other leading members of the family are Mír Fateh Khán and Mír Pasand Khán, *resáldár* and *jemadár*, respectively, in the Head-Quarter Levies (1906), and Mír Yusuf Khán Saidzai. The principal headmen of clans and others are Ahmad Khán and Malik Khán Badduzais; Izzat Khán Bijjázai; Qádir Bakhsb Báránzai, and Misri Khán, Shéru and Shérán Garránis.

The Chief's family are noted for their generosity and are held in great respect. Owing to one of their ancestors named Sakhi Patéhán having gained a reputation as a saint they are known as *pirkhána* of all the Sarawán Bráhuís and as such apart from their tribal status are accredited with a position of religious sanctity.

In 1901, 181 Dhábizai Nícháris (97 males and 84 females) were enumerated as a section of the Badduzai clan.

These Nícháris live with the Koh Badduzais in Kábo and Kúak, where they cultivate lands of Kúrds and Muhammad Sháhis as tenants and have also acquired land by purchase from the latter. Theoretically they are subject to their own Chief at Níchára, but practically they look to the Bangulzai Chief in all matters.

The total number of Muhammad Sháhis enumerated in Kalát **Muhammad Sháhi tribe.** in 1901 was 2,821 (1,570 males and 1,251 females, the number of adult males being 1,033), in addition 174 were censused in Quetta-Pishín. The tribe consists of the following six main divisions: Sámézai also called Sámakzai, Bambkázai, Súrozai, Khédráni, Dodai, and Gwahráni. The Sámézai are further subdivided into the important Ahmadkhánzai, Háizai, and Ráhatzai

## SARAWAN.

POPULATION sub-sections. Some of the tribe are found in different parts of Mastung, Pringábád, Tíri, Kahnak, Dulái, and Khad as tenants of the Khán or other tribesmen. The Chief and a few other individuals hold revenue free grants in the Mastung *niábat* from the Khán. The rest of the tribe are found in the Shírínáb valley, where live branches of Súrozais, Dodais, Khédránis and Hájjizais, and in Zard and Mandeháji in Mungachar where the Ráhatzai, Sámakzais, and Sowázai Khédránis have settled respectively. Some Gad Kush Khédránis live at Abád in Kardgáp and a few Súrozais at Malghozár and Garrári near Kalát where they hold lands. During the spring, most of the Muhammad Sháhis, especially the Súrozais, Gwahránis and Bambkázais from Mastung, move to Kúak and remain there with their flocks as long as pasture is available, and if there has been a good rainfall, a large population of all sections also gathers there for cultivating their lands.

The Muhammad Sháhis, according to local accounts, are some of the oldest inhabitants of the district. The nucleus of the tribe consists of the Sámézais, Súrozais, and Bambkázais, all descended from a common ancestor named Muhammad Sháh. Of the remaining sections, the Khédránis came from the Jhalawán Khédránis and the Dodais and Gwahránis are said to be of Baloch origin. The tribe first acquired lands in Mungachar and subsequently added other localities to their possessions. The lands in Kalát *niabat* are said to have been acquired in compensation for 40 Muhammad Sháhis killed in old days by the ruler at Kalát.

The tribal area of the Muhammad Sháhis includes the valleys of Kúak, Shírínáb and parts of Mungachar including Zard. In Kachhi they hold Zardád in Bála Nári. The principal occupation of the tribe is agriculture combined with flock and camel owning. The Súrozais are the largest flockowners and numerically the strongest clan in the tribe. The leading men in the tribe include the Chief, Sardár Samandar Khán, a young man, who succeeded his father, the late Sardár Muhammad Azím Khán in 1904; Muhammad Amín Khán, uncle of the Chief and now Subedár in the Makrán Levy Corps; Mír Ghúlam Ján, Ráhatzai of Zard; Mír Ahmad Khán, Ahmad Khánzai of Pringábád father-in-law of the Rustamzai Chief; Mír Hazár Khán Dodai

## KURD TRIBE.

*thanadár* of the Wali Khán Post, and Lashkar Khán Hájizai and POPULATION. Allah Dinna, Bambkázai, both of Mastung.

The Chief belongs to the Ahmad Khánzai sub-section of the Sámézais. He receives a monthly allowance of Rs. 300. The Muhammad Sháhí also hold service in the Khán's Levies at the Wali Khán post.

A large section called Jhikko, numbering about 100 families, own allegiance to the Muhammad Sháhi Chief, though they have no share in the land of the tribe. They are entirely flockowners and live a nomadic life throughout the year in the Bolán hills, occasionally visiting Zarakhu, Mungachar, and Shorarúd. Their three principal branches are Shimmálzai, Shahdádžai and Bahádurzai, and their present headman (1906) is Dád Karím.

In 1901, the Kúrds including the Sahtakzais (1,278) numbered 8,130 (1,697 males and 1,433 females, the number of adult males being 1,112). In addition to these, 626 were censused in Quetta Pishín and 198 in Las Béla. The Sahtakzais will be dealt with later; the remainder of the tribe is composed of 9 *takkars*, viz., Madézai, Zardárzai, Shudanzai, Shádizai with Muhammadzais (2 *takkars*), Phullánzai, Masudáni (2 *takkars*), and Gorgézai. The Chief belongs to the Khoedádžai branch of the Madézai clan.

The habitat of the tribe is the tract of country including the valley of Bhalla Dasht, Gwandén Dasht, and Marav. The Chief resides at Gwandén, but other members of the *sardárkhél* family live in Marav, the permanent tribal headquarters. The Shudanzais have bodily settled in the neighbourhood of Quetta. Small groups belonging to different clans are settled in Mastung, Pringábád, Dingarh, Khad, and outside the district in the Kási and Sariáb circles of the Quetta tahsíl where they hold lands. The Kúrds of Bághwána in the Jhalawán country and those in Las Béla have nothing in common with the main tribe living in the Sarawán country. The Kúrds are, without doubt, descended from the Kúrds of Kurdistán in northern Persia, but they appear to have early migrated southward and we hear of a portion of

POPULATION. them inhabiting Kirmán in 934 A. D.\* According to tribal accounts they came into Baluchistán with the Baloch of whom they claim to be a branch. They say they left the Rinds in Kachhi when the latter proceeded to the Punjáb. From Kachhi one of their branches joined the Mazári tribe of the Dera Gházi Khán District. The nucleus consisted of the Madézais, Zardárizais, Shudanzais, Shádizais, Muhammadzais and Phullánzais under the leadership of a Madézai named Tauko. The feud between the Kúrds and Sahtakzais is said to be of very old standing and to have arisen from a quarrel between Mazári, a former Sardár of the Kúrds and Jadgál, then headman of the Sahtakzais. The Kúrds were at first worsted, but finally completely defeated the Sahtakzais. The Kuchk Baloch who then occupied Marav and had refused assistance to the Kúrds against the Sahtakzais, finding the former once more powerful, evacuated Marav and passed down into the Bolán for fear of vengeance.

In the meantime, the Bangulzais had seized Isplinji which was the joint possession of the Kúrds and the Ahmadzai branch of the Sahtakzais, and a feud commenced between the Kúrds and the Bangulzais which continued till the time of Nasir Khán I, by whom the feud was settled. The permanent division of land and the organisation of the tribe into its present form took place in the reign of Nasir Khán I, when Malik Dínár, Khoedádzai Madézai, was Sardár of the tribe. It was at this time that the two alien groups, the Gorgézai and Masudánis, joined the tribe, the former from the Gurgejzai Dombkis and the latter from the Sarparras, Jatois, Méngals, Mughundois, and Dehwárs.

The importance which the tribe acquired among the Bráhuís is due to its position at the head of the Bolán pass. Their Afghán neighbours, the Yásínzais of Hanna and Dumars of Zarghún have, in the past, joined hands with the Kúrds in times of emergency and still take their side in tribal feuds. The occupation of the tribe is agriculture supplemented by the produce of their flocks and camels. The tribal land in Kachhi is situated at Tákri in Bála Nári. The Chief of the tribe Háji, Sardár Yár Muhammad Khán, abdicated in favour of his eldest son, K. S. Mián Khán, in 1906.

\* *Kalat*, by G. P. Tate, page 11.

## S. SAHTAKZAIS.

Mián Khán's two brothers are Mír Wali Muhammad, Deputy **POPULATION,** Inspector in the Quetta-Pishin Police, and Mír Shér Zamán. The Chief receives an allowance of Rs. 300 per mensem from the British Government. The *badrakka* and other services granted to the Kúrds from the Bolán are described in the *Bolan Pass District Gazetteer*. The tribe also holds levy service under the Political Agent, Kalát. Other leading members of the *sardárkhél* family are K. B. Mír Daurán Khán, *thánzár* of Mastung, K. B. Mír Yusuf Khán and K. S. Rahim Khán. Among other notables may be mentioned Táj Muhammad, Madézai; Shakar Khán, Zardárizai; Mirsi Khán, Shudanzai; Muhammad Khán, Sánwánr Khán and Zamán Khán, Masudánis; and Mehr Dil and Allah Bakhsh, Gorgézais.

The Sahtakzais, the largest clan enumerated with the Kúrds in **Sahtakzais.** 1901, numbered 1,278 in Kalát (682 males and 596 females, the number of adult males being 457). In addition, 80 were censused in Quetta-Pishin and 12 in Thal-Chotiáli. Their position in regard to the Kúrds has always been very indefinite and their feud with that tribe has been of long standing. Five sections constitute the clan, viz., Dríszai, Rahmatzai, Báhdinzai, Ahmadzai, and Khákizai. The first two formed the nucleus and are a branch of the Mírzai section of Sanzar Khél Kákars. They came from Kazha in Hindubágh, Zhob, thirteen generations ago under Sultán, son of Pasín, son of Nukra Dín, the ancestor of the Dríszais and fought with the Kásis at Gadazai in Quetta-Pishin District. Sultán's son Sahtak, whose grave is on the Marav Khand, was the eponymous ancestor of the Sahtakzais. His grandson Jadgál fought with the Kúrds at Siáhpusht and the feud has continued up to the present day. The remaining sections have been recruited from outside: thus the Báhdinzai are derived from the Zagar Móngals and Jatois, the Ahmadzais came from the Móngals of Jhalawán; and the Khákizais are an affiliated section (*burk*) from the Línghav tribe. The Dríszais, to which section the headman belongs, have affiliated several sub-sections from the Háúzais of Khárán and Panjgúr, from the Pírkáris and the Chhalgari Afgháns and from the Dehwáras. In early days the Sahtakzais were occasionally at feud with their neighbours, the Báruzai and Sodi Pannis and the Kuchk Rinds. They occupy

## SARAWAN.

**POPULATION.** the valleys of Zarakhu, Lés, Astangi, and Chauki, in each of which they do a small amount of cultivation, but the tribesmen are mostly flockowners and live a nomadic life throughout the year. During the winter they generally move down the Bolán hills, and are to be found with their flocks in the neighbourhood of Matháwanri while some penetrate eastward towards SÁNGÁN and others descend to the plains. The Sahtakzais are one of the tribes responsible for the protection of the Bolán and an account of the services allotted to them on this account is given in the *Gazetteer of the Bolán Pass District*. In Kachhi they hold land with the Kúrds at Tákri in Bála Nári. The headman, Sardár Baháwal Khán, belongs to the Kutab Khánzai branch of Drízais. He lives at Zarakhu during the summer and at Sariáth in the Bolán during winter. The only other influential man in the clan is Sabzal Khán, an old man living at Lés (1906).

**Lahri tribe.** The Lahris enumerated in Kalát in 1901 numbered 5,420, (3,031 males and 2,389 females, the number of adult males being 2,109). In addition to these, 791 were censused in Quetta-Pishín, 39 in Thal-Chotiáli, and 11 in Chágai. The tribe occupies the south-eastern part of the District consisting mostly of hills bordering on the plains of Kachhi. It is divided into six sections, viz., Bráhímzai, Haidarzái, Zobéráni, Khalécháni, Shadiáni, and Shangrání. The first two formed the original nucleus of the tribe and belong to the Dombki stock of the Baloch. All others are of alien origin: the Zobéránis are Puzh Riuds; the Khaléchánis claim to be Baloch; the Shadiánis came from the Zagar Méngals and the Shangránis are Afgháns. In Narmuk, the tribal headquarters, live most of the Bráhímzais, Haidarzáis, Zobéránis, and Shadiánis.

Branches of the Bráhímzais and Haidarzáis and nearly all the Khaléchánis and Shangránis are settled in Mastung and in the neighbourhood of Quetta, where they have acquired land by purchase or are camel-owners. Elsewhere the tribesmen hold land in Tahlgán in the Harboi hills and at Gazg and Hamíri.

The tribal land in Kachhi is at Hánbi (Túk) in Bála Nári, where certain Bráhímzais also hold half rovenue-free (*nisf ambár*) rights with the Khán in several villages; the Lahri Chief has

## LAHRI TRIBE.

purchased land at Sachu, also at Sanni. The principal occupation of the tribe is agriculture combined with flockowning. Some Lahris have permanently settled in the Jhalawán country in the neighbourhood of Zabri, Gidar, Zídi, Wad and Sárúna, and in the Hab valley, but these have no connection now with the Lahris of Sarawán.

The early history of the tribe is identical with that of their neighbours, the Bangulzais. Many generations ago, Bráhim and Haidar, the progenitors of the two clans bearing their names, lived in Hamíri near Nichára in the Jhalawán country, whence their descendants came to Narmuk which was then occupied by Mandwánis and the Puzh, Kulloi, Godri, Ghulám Bolak, and Siáhpád Rinds. After some time the Lahris, as their strength grew, ousted these Rinds. The first *sardár* of the tribe was Muhammad Khán, who lived fifteen generations ago, and it was in his time that the permanent division of land took place among the tribe. Tribal accounts tell us that Kákar Khán, the Lahri Sardár, a contemporary of Mír Abdulla Khán of Kalát (1715—1730) and ninth in descent from Muhammad Khán, fought against the Kalhoras near Bíbi Náni in the Bolán on their way to attack Kalát; in this fight Kákar Khán was killed and it was in consequence of his death that the subsequent raids were made by the Bráhuís against the Kalhoras ending in the final overthrow of the latter's power in Kachhi. In later times, the Lahris were constantly at feud with the Marris, the Afgháns of Harnai, and the Jatois of Sanni and rebelled against Mír Khudádád Khán, Khán of Kalát, who more than once sent troops to Narmuk. Jahángír Khán, the grandfather of the present Chief, was killed in the battle of Khad. His son, the late Sardár Dost Muhammad Khán, died in 1904 and was succeeded by his son Sardár Bahrám Khán. Dost Muhammad Khán was one of the best Bráhui Chiefs, loved by his tribesmen and much respected for his integrity.

The old tribal headquarters is the village of Takht, commonly known as Takht-i-Muhammad Khán, but the late Sardár Dost Muhammad Khán, on account of his differences with the rest of his family, came to Hasanjoi and built a village there. The Chief is in receipt of a monthly allowance of Rs. 300 from the British



## SARAWAN.

**POPULATION.** Government. The leading members of the Chief's family (1906) are Mir Khair Bakhsh Khán, uncle and guardian of the Chief; Mir Kamál Khán, son of the late K. B. Mir Samundar Khán; Háji Abdul Karím; Mir Itbár Khán, *náib* of Lahri *niabat*; Mir Madad Khán and Mir Murtza Khán. Other influential men in the tribe are Shahbáz Khán, the headman of the Shangránis; and his son-in-law, K. S. Abdur Rahmán, *resádar* in No. 58 Silladár Camel Corps. The Lahris as a tribe have an indifferent reputation. They are proverbial for their folly and are styled as *khosha-duzár*, stealers of crops, by other tribes.

Sarparra  
tribe.

In 1901, the Sarparras in Kalát numbered 885 (467 males and 418 females, the number of adult males being 299), and there were 55 Sarparras in Quetta-Pishín and 49 in Chágai. The tribe is composed of seven sections, viz., the Shambadai, Súmárzai, Adamzai, Notakzai, Járzai, Murrai and Rodénzai. The last named live mostly in Kahnak and are sometimes confused with the Rodénis. The Sarparras occupy the long strip of country along the western border of the district including Gurgína and Kardgáp. A few families of Súmárzais also live at Pringábád in Mastung and some Murrais at Marav. Outside the district, branches of the tribe are found in Shoráwak and Rék in the Amír's territory and in Seistán. All these are generally flockowning sections from among the Shambadais, Adamzais, Járzais, and Murrais. With the exception of those in Seistán, they occasionally return to Gurgína and Kardgáp and, as many of them still continue to enjoy their lands, they are required to share all tribal responsibilities. The tribe is partly of Baloch and partly of Afghán origin. The Shambadais, the oldest section, are descendants of one named Shambada, son of Devad, a Rind, who lived thirteen generations ago. The Súmárzais and the Járzais came from the Yusufzai Afgháns, many generations ago, via Zhob. The Murrais came seven generations ago from the Lotáni Zahris of Jhalawán under the leadership of Shádi Khán; the Rodénzais are descended from one named Umar, who came from the Dumar Kákars, eleven generations ago. The nucleus of the Adamzais and Notakzais is of Baloch stock, but they have also been joined by Afgháns from Pishín and Shoráwak.

## SARPARRA TRIBE.

The Shambadais, Adamzais, and the Notakzais first lived in POPULATION. Nímargh, which was partly in their possession, and then occupied Gurgína and Kardgáp, most of their lands in Nímargh being subsequently sold to Sásolis and others. The Gurgína Káréz in Gurgína, the oldest source of water supply in that valley, was equally divided among the above three sections, and others received shares subsequently as they joined. The Shambadais were joined by the Rodénzais and Murrais; and the Adamzais and Notakzais by the Súmárzais and Járzais. The tribe was now divided into two divisions, viz., the Shambadais, Rodénzais, and Murrais occupying Gurgína; and the Adamzais, Notakzais, Súmárzais and Járzais occupying Kardgáp. The tribe occupies an important position owing to their close proximity to the Afghán border and were, in former times, constantly at feud with the Baréhis of Shoráwak. They are notorious for quarrelling among themselves and it is said that they will fight with each other even over a dog or a cat. The Murrais, who are dominant in Gurgína, are the most turbulent of all the clans. The Rodénzais, though enjoying lands with the Sarparras in Gurgína, are practically independent of the control of the Sarparra Chief and the same is the case with the Kahnakis and the Shamézais of Kahnak, who commonly style themselves as Sarparras, but hold no share in the tribal land and to all intents and purposes form a part of the Khán's *ulus*.

Unlike other Bráhuís, the tribe does not resort to the periodical migration to the plains. The principal occupation is agriculture; some of the Shambadais and Járzais possess large flocks of sheep and goats. The tribal grant in Kachhi is situated at Gogro in Bála Nári. The present (1907) Chief is Sardár Imám Bakhsh who lives at Kardgáp. Other leading men are: Mír Táj Muhsammad Adamzai; Adam Khán, formerly *Jemadar* in the Chágai Levies; Bráhim Khán and Sánwal Khán Súmárzais; Lashkar Khán and Murád Khán Murrais; Allahyár Khán Notakzai; Badal Khán, Járzai; Dil Murád Shambadai and Hamíd Khán Rodénzai.

The Rodénis who, in 1901, numbered 1,978 in Kalát. 1,090 males Rodéni tribe. and 888 females (the number of adult males being 821) are a

## SARAWAN.

**POPULATION.** Jhalawán tribe with their head quarters at Súráb, but the bulk of them reside in the Kardgáp valley where they hold lands, which they are said to have obtained as compensation for Baté Khán, one of their ancestors, who with seven others was killed in a fight near Kili Murád Khán. The Sarparrás claim to assert authority over the Rodénis on the ground that the latter hold land in their tribal territory but have never been able to enforce their rights. The Rodénis are descended from Rodén, one of the seven sons of Bráho, the reputed ancestor of the Bráhuís. Five sections of the tribe reside in the district, viz., Dínárzai, Zahrozai, Somálzai, Shabakzai, and Pírkáni. The first four are the descendants of Rodén. The Pírkánis number about one thousand families and are said to be descended from Pirrik, a slave of the Naushérwanis; they hold land in Kardgáp and Táj (Kachhi), but are chiefly found in Goari in the Sarlath Range. The principal headman of the Sarawán Rodénis is (1906) Mír Baháwal Khán who lives at Kili Murád Khán in Kardgáp. The headman of the Pírkánis is Muhammad Khán Hasanzai.

**Lángav tribe.** The Lángavs are the most numerous of all the Sarawán tribes. In 1901 they numbered 17,004 in Kalát (9,430 males and 7,574 females, the number of adult males being 5,331), besides which there were 614 in Quetta-Pishín, 246 in Thal-Chotiáli, and 586 in Chágai. The tribe is composed of two divisions, viz., Ali and Shádizai also called Shádi. The former comprises the following nine principal sections: Alamkhánzai; Zabrazai; Gáházai; Allah-yárzai; Jamandzai; Sálárzai; Somáílzai; Brátizai; and Shábozai. The Shádizais include Shahalizai; Khañizai; Malangzai; Zakarzai; Tallikozai; Isazai and Núr Muhammadzai. Each of the foregoing sections is divided into a number of sub-sections, and several of these are by themselves so large or otherwise of such local importance that they are better known by their own names. The Lángavs cultivate the Mungachar valley, in which they principally live, on behalf of the Khán, the Raisánis, and the Muhammad Sháhis. Elsewhere they are found in Mastung, Gurgína, Isplinji, Marav, and Dasht-i-be-Daulat where they cultivate lands either as tenants or have acquired land by purchase. In the Jhalawán country, branches of the tribe live in Dasht-i-Gorán, Mámatáwa, Nál, and Wad. The nucleus of the tribe

## LANGAV TRIBE.

is descended from Háji, a Rind follower of Mír Chákar who lived in Grésba near Nál. Háji had two sons, Omar and Mando, and one daughter. The latter is said to have been married to Mír Kaiser of Kalát and the result of this union was Mír Ahmad II. Mando lived at Gaiwándaragh near Kalát and was killed by the Khán. His son Allahyár was given land in Mungachar in compensation for the life of his father. His direct descendants are the Alam Khánzai Zahrozai; Gábázai; Allahyárizai; and Jamandzai among the Ali Lángavs; and the Núr Muhammadzais among the Shádizais. Round these the present large tribe was formed. The tribe is composed of a multitude of alien groups. There are outsiders in each section, sub-section and even families. Thus, the Alis contain among them Notáni Chhuttas of the Hab, Númriás of Las Béla, Rakhshánis of Khárán, Afgháns from Kandahár, Sannáris and Muhammad Hasnis from Jhalawán, Kákars from Hanna and Pishín, Kásis from Quetta, Mírwáris from Kolwa, and Zagar Méngals from Nushki. The Shádizais include among them Dombkis from Kachhi, Hárúnis, Kalandránis, Méngals, Bangulzais Afgháns, Zagar Méngals, and Rakhshánis. The Lángav Chief takes revenue (*mátiá*) from his tribesmen. The principal headman (*takari*) of the Shádizai division also makes certain recoveries from his clan. These are described in Chapter III. By old custom the tribe is bound to cultivate the Khán's lands and provide certain other services of a peculiar kind, an account of which will be found in Chapter III. Hence among the Bráhui tribes, the Lángavs have always been looked upon more or less as a subject race. Their Chief is not on an equal footing with the rest of the Sarawán Chiefs. Their main occupation is agriculture and some of them are professional *káréz* diggers. They supply labour as tenants in different parts of the district. A good many cultivate the Khán's lands in Chhappar. As camel breeders, they have acquired a great reputation and engage in transport work in different parts of the Agency. Caravans of Lángavs proceed every year to Makrán for dates. Most of the tribesmen who are dependent on dry crop areas, possess large flocks of sheep and goats. The tribe has prospered greatly of late years and a great portion of the rights in land in Mungachar, belonging to the Muhammad Sháhis, has been purchased by them.

## SARAWAN.

**POPULATION** The Chief of the whole tribe is Sardár Rasúl Bakhsh who succeeded his brother Safar Khán in 1877. He belongs to the Mír-khánzai section of the Alis. As the Lángav tribe are found scattered over large tracts of country, the Chief has a very difficult duty to perform. The next man of influence in the Chief's family is Mír Pír Muhammad, nephew of Rasúl Bakhsh. Other leading men in the tribe are Azád Khán and Háji Karím Bakhsh, principal headmen of the Ali and Shádizai divisions respectively. The Sheikhzais of Rodangi in Zard, the Malangzais of Mandeháji and the Sheikhzais of Chhappar are accredited with religious sanctity.

Two important sections living with the Lángavs are the Khurásánis and Kullois. The former consist of about 150 houses scattered in different parts of Mungachar and Gurgína. They cultivate lands on behalf of the Khán and the Muhammad Sháhis and also possess a large number of camels. Those living in Gurgína have acquired shares in *káirézes*. The Khurásánis are descendants of prisoners of war brought from Meshed by Nasír Khán I, who released them on his return. Formerly the Khurásánis looked to the late *Mustaufi* Fakír Muhammad and his father *Náib* Abdul Aziz, as their head, but they are now disunited. The principal headmen are Dád Muhammad, son of Ata Ján, once the Khán's *Náib* of Quetta, Mulla Ghulám Rasúl and Rahmán all living in Mungachar, and Haibat and Nabi Dád living in Gurgína.

**Kullois.** The Kullois living in the district are a branch of the Kulloi Rinds of Kachhi and settled in Mungachar many generations ago. Their total population is about 90 houses; and the principal sections are the Músazai, Karímzai, Sámézai, Hasanzai, Hairozai and Jalálzai. The Kullois hold land in Mungachar and their position with regard to the Lángav Chief has in the past been a bone of contention, they being often claimed as a section of the Lángav tribe. Reference will be found in Chapter III to the annual *mália* of Rs. 100 paid to the Lángav Chief by these Kullois, who are, however, exempt from all the other services to which the former are liable. For tribal purposes the Kullois are considered a section of the Rind tribe and acknowledge the Rind

## DEHWARS.

Chief of Shorán as their Sardár. The local headman is Allah Bakhsh of the Músazai section who lives in Zard and is an influential man.

In 1901 the Dehwárs in Kalát numbered 6,727: 3,709 males and 3,018 females; the number of adult males being 2,628. Besides these, 273 were enumerated in Quetta-Pishín and 18 in Chágai.

The Dehwárs are an industrious and inoffensive people, whose name is derived from the fact that they live in *dehs* or collections of mud houses. They do not migrate annually to the plains like the Bráhuís among whom they live. They furnish no quota of troops to the Khán of Kalát, but tacitly accept a position of subordination to the Bráhuís. The nucleus of the tribe is undoubtedly of Tájik origin and like the Tájiks they all speak Persian.

Tradition says that it was chiefly through the assistance of the Dehwárs of Kalát that the Ahmadzais acquired Kalát. They killed the governor, named Mandav, whose tomb is situated opposite the Mastungi gate at Kalát and invited Mír Ibráhím Mírwári to occupy the *masnad*. The latter sent his grandson Mír Hasan.

The tribe consists of two divisions, one living in Kalát and the other in Mastung, and each division is under a separate *arbáb*. Nearly all are cultivators of the Khán and for purposes of administration are treated as purely State subjects as distinguished from Bráhuís. The Kalát Dehwárs consist of five sections, viz., Dodaki, Rais Tok, Tolonti, Alizai, and Mughalzai; all are bound to serve the Khán without pay, provide his guests with necessaries such as fuel and grass and furnish messengers. The subject has been dealt with in Chapter III.

The Dehwárs of the Mastung valley are known from the localities occupied by them thus: Mastungis, Pringábadis and Tírchis. The Mastungis include the Khwájakhél, Sheikh, Sarang, Hotizai, Saulai, Abizai, Zarkhél and Dádizai. Other minor units which are reckoned with the Dehwárs of Mastung are the Qizizais, Jola, Chamakazai, and Goharazai. The Khwájakhéls are said to have come from Shiráz in Persia. The principal headmen are (1904) Arbab Imám Bakhsh, the *Arbáb* of all the Dehwárs in the

## SARAWAN.

POPULATION. Mastung valley, Maliks Abdur Rahmán and Shádi Khán. The Sheikh are a large section descended from two brothers named Sheikh Taghe (Taqi) and Sheikh Ali, who were Alizai Afgháns from Zamindáwar in Afghánistán. The shrine of the former is situated near Mastung and is held in great reverence by the people. The principal headman of the Sheikh is (1904) Aziz Khán. Another influential man in the clan is Rais Muhammad Khair, a large landowner, living at Sultán Káréz. The Sárangs are an offshoot of the Ishákzai Durránis of Afghánistán. The present headmen are Rais Méwa and Dur Muhammad. The Hotizais consist of two sections, Hotizai and Rindak; both claim a Rind Baloch origin from two ancestors named Hotan and Rindak. The headmen are Kádir Bakhsh, Abdul Hamíd and Rahím Bakhsh. The Saulais claim descent from a Shahwáni named Amír Khán. The present headmen are Gulshér and Gul Ján. The Abizais, who also include the branch named Bádinzai, claim an Arab descent from two ancestors named Abid Khán and Bádín. The present headmen are Háji Abdur Rahmán and Rais Badal. The Zarkhéis claim a common descent with the Zarrakzai Zahrís of Jhalawán and are Tarín Afgháns. They are very old inhabitants of the Mastung valley and played an important part in the early history of the Bráhuís; Mír Bijjar Mírwarí, who drove out the Jadgáls, was born of a Zarkhél mother and the Zarkhéis are described as having helped the Mírwarís against the Jadgáls. The present headmen are Lál Muhammad, Adam Khán, Faiz Muhammad and Mustafa. The Dálizais claim to be of Rind Baloch origin. The headmen are Ali Mardán and Shakar Khán.

The Pringábídi Dehwárs comprise four sections, viz., Yusufzai, Buddazai, Turrazai also called Tuhránzai, and Muhammadzai, all being of Afghán origin; the Yusufzais and Buddazais are said to have come from the Pesháwar District; the Turrazais from Persia and the Muhammadzais from Kábul. The *malik* of the Yusufzai section takes precedence among all the Pringábídis and the present *malik* (1904) is Pír Muhammad; other men of note are Malik Rasúl Bakhsh Yusufzai, Pír Bakhsh Buddazai, Muhammad Akbar and Sháh Husain Turrazai, and Murád Khán Muhammadzai.

## SAIADS.

The Tírchi Dehwárs who live in Tíri are a separate unit like POPULATION those of Pringábád and most of them are of Tájik origin though in recent times outsiders from Afgháns, Baloch, and Bráhuís have joined them and an instance is found of a small branch known as Kashmírzi who are said to have come from Kashmír. They are particularly good cultivators, and their lands extend as far as Kahnak. The principal sections of the Tírchis are Anázai, Pír Walizai, Músa Kházai, Amadúni, Mehr Alizai, Husain Khánzai, Mandauzai, Zakriázai and Sanjarzai. The head *malik* belongs to the Anázai section; the present *malik* is Badal Khán, an influential man and a large landowner. Other leading men are *malik* Saifulla, and Sádát Khan, Husain Khánzais; and Raís Káim Khán, Músa Khánzai.

Anthropometrical measurements made in 1903, showed that the Dehwárs had broad heads, medium noses, and varying stature. The average measurements of those examined were as follow:—

Average Cephalic index	...	...	81·7
„ Nasal	„	...	74·8
„ Stature	...	...	164·2 c. m.
„ Orbito-nasal index	...	...	118.

The Saiads numbered 442 in 1901 : 223 males and 219 females. Saiads. Most of them live in Mastung and Kalát, but some are also found in Tíri, Pringábád and Mungachar. The Mastung Saiads are known as Yakpásizai from the surname of their ancestor Khwája Ibráhim, Yakpási, so called because any prayer made to God through him was fulfilled within a *pás* or a period of three hours.

They are collaterals of the Chishti Saiads of Kiráni and Dádbar. All hold lands and supplement their income from the offerings they receive from the people in the shape of alms (*thuk*) and inoculation fees (*tukka*) for which they visit remote parts of the district. The Saiads of Mastung once held large revenue-free grants of land, most of which have been sold by them to other tribes. The present leading men among them are Saiad Vakíl Sháh, Saiad Gházi Sháh, Fázil Sháh, Dád Muhammad, Nazar Sháh, Nibál Sháh and Háji Sháh of Mastung; Saiad Mulammad Zamán Sháh of Tíri and Saiad Salím Sháh of Mungachar. The



## SARAWAN.

**POPULATION.** last named possesses considerable influence among the Lángavs and is well known for his hospitality. Saiad Muhammad Sharíf, father of Saiad Muhammad Zamán Sháh of Tíri, figured conspicuously in the intrigues against Mehráb Khán II, and a reference has been made to him in the section on **History**.

The Saiads of Kalát are Chishtis and Gílánis (also called Jílánis). Among the Chishtis the leading position is held by a lady, known as BÍbi Sábib, who is greatly respected and carries on a large inoculation practice with the help of one of her attendants called *khalifa*. The present BÍbi Sábib is BÍbi Maryam. The Chishtis of Kalát are distinct from those of Mastung. The Gílánis are very often absent in Jhalawán and Sind collecting alms from their followers. The leading man among them is Saiad Jahán Sháh.

About ten or fifteen families of Shádizai Saiads live in the Saida-ta Shahr in Kahnak and in Tíri. They are an offshoot of the Shádizai Saiads of Pishín and hold revenue-free lands in Kahnak. The principal man among them is Saiad Páind Ján.

**Loris and servile dependants.** A description of both these classes will be found in the *Jhalawán Gazetteer*. In 1901 they numbered in Sarawán 1,978. Of the Loris, the largest groups are found in Mungachar, Mastung and Kalát. Their headman, who styles himself *sardár*, lives in Mastung and the present (1906) incumbent is Dost Muhammad. Some of the servile dependants have acquired land and maintain themselves by agriculture.

**Hindus.** The Hindus found in the district are immigrants from Shikárpur in Sind, from Déra Gházi Khán in the Punjab and from Kachhi. A few Sikhs are also found among them. In 1901 they numbered 841 : 493 males and 348 females. Most of them live in Kalát, Mastung and Mungachar, a few being found at Johán, Pringábád, Tíri and Kahnak. There is at Kalát a Hindu shrine of Káli. They are all engaged in trade and during the summer, Hindus from Dádhar, Sanni and Bhág in Kachhi, come to sell their wares in all cultivated localities and several Hindu *fakirs* of Márwár also visit the district. In recent years many of the Hindus of Kalát have settled at Quetta where they are known as Kaláti Hindus.

## RELIGION AND OCCUPATION.

The Hindus have always been well protected and among the **POPULATION**, Bráhuís, Baloch and Afgháns, there was an unwritten law that in the course of raids and counter-raids, Hindus were not to be molested. They have of necessity been obliged to conform somewhat to their entirely Mussalmán surroundings and do not scruple to drink water from a Mussalmán's water skin or use his griddle to bake bread on.

According to their ancient custom, the Hindus usually affect red trousers and a red cap or turban, and their shirt is buttoned on the left instead of the right shoulder; but in other respects their dress, both for men and women, is similar in pattern to that worn by the tribesmen.

An annual fair of the community takes place at Gédbast *kumb*, also called Indrapuri, near Kishán on the *bisákhí* festival.

There are *pancháyats* at Mastung and Kalát to govern the social affairs of the community and to control trade. At the head of these *pancháyats* is a *mukhi* who exercises great influence among his co-religionists and is officially recognised as their spokesman.

The present *mukhi* of Kalát is Gedu Mall, grandson of Díwán Bacha Mall, who was Financial Minister to Mehráb Khán II and fell fighting at the storming of Kalát in 1839. Other leading men are Díwán Mohan, Kárdár Toru Mall and Chéla Rám of Kalát and Díwán Chúhar of Mastung.

The accounts of religion and occupation given in the *Jhalawán Gazetteer* refer also to Sarawán. The rules as to social life and social precedence, custom of *hál*, hospitality, food, dress, dwellings, disposal of dead, amusements and festivals are also the same as in Jhalawán. The Ahmadzais, as members of the ruling family in Kalát, take precedence above all others; among the tribes, the Raisánis as the head of the Sarawán division of the Bráhuí confederacy have social precedence; while among the Chiefs of the different tribes the question of precedence in *darbárs* and *jirgas*, is often a debateable one, generally the Shahwáni Chief takes the second place followed in succession by the Rustamzai, Bangulzai, Muhammad Sháhi, Kúrd, Lahri and Lángav Chiefs. The Sarparra Chief, together with the Chief of the Zagar Méngals of Nushki

POPULATION. and the Rind Chief of Shorán in Kachhi claims precedence above the Bangulzai *sardár*. The Lángava, Loris, Dehwárs and Khánazáds (freed slaves) are treated as socially inferior.

The indigenous Muhammadan population, who represent about 99 per cent. of the total, are Sunni Muhammadans, but upsertitions prevail among them as among the tribesmen of Jhalawán. A Raisáni of whatever position or rank would pass the night in the house of a neighbour, should he happen to return from a journey to his village or encampment. There are numerous shrines in the country, the most important ones being those of Sheikh Rajab also called *Sheh* Rajab at Nímargh, Bíbi Sahib at Ziárat; Sheikh Taghe in Mastung; Sháh Mardán north of Kishán; Sakhi Patehán at Khaisár; and Sháh Abdulla in Narmuk.

Sheikh Rajab. *Sheikh* Rajab, who was a Bárijah of Sind, came to Nímargh and married a daughter of Saiad Kalán. The latter's descendants are now known as Saiad Kalánis and live in Shorarúd and in the Sarlath hills on the Afghán border. *Sheikh* Rajab's shrine is visited by the people of western Sarawán, and those of Jhalawán and Shorarúd. After the wheat harvest each year, a date is fixed for a fair to be held at the shrine of which the news is sent abroad to all the followers of the saint who assemble with their offerings of sheep and goats. These animals are killed and distributed among the assembly. The people of Nímargh who pay one-fortieth of the produce of their lands as *thuk* contribute the flour and cook the cakes and distribute them.

Close by the shrine of *Sheikh* Rajab is that of Pír Jalái one of the followers of *Sheikh* Rajab, whose daughter was married to Páind, the progenitor of the Páindzai Sardár Khél Zagar Méngals, to whom the Pír gave a portion of land now known as Páindwal as her dower. After *Sheh* Rajab's death, Páind appropriated more land, whereupon Pír Jalái cursed him; Páind shortly after died from an ulcer in the throat and, tradition reports, all those of his followers also who had accompanied him to Nímargh.

Bibi Sahib. The shrine of Bíbi Sáhíb, a pious lady, whose real name was Bíbi Nékzan and who along with her maid sank into the earth when persecuted by some infidels, lies at Ziárat in the neigh-

## SHRINES.

bourhood of Kalát. The shrine is visited by persons bitten by **POPULATION.** rabid dogs, and all persons who pay fixed contribution to the shrine thereby secure immunity from cholera.

The most important shrine in the Shahwáni tribal area is that **Sháh Mardán.** called Sháh Mardán-na-Ziárat situated between Kishán and Johán on the Kalát-Bolán road. Tradition says that Ali, known to the people as Sháh Mardán, came to the spot where the shrine exists in pursuit of infidels. Here a fight took place and it is said that the camel which Ali was riding climbed over the rock in two jumps, and a spot is pointed out which shows the foot prints of the camel. The shrine consists of a stone enclosure erected at the foot of the rock. It is greatly venerated by Bráhuís who visit it with all sorts of prayers and a large number of animals are sacrificed at the shrine during the year.

Sakhi Patehán was one of the ancestors of the Sáiadzais, the Sakhi family of the Bangulzai Chief. His generosity won him the title Patehán. of *sakhi* meaning generous. His shrine is situated at Khaieár near Johán. Local accounts state that Sakhi Patehán and his followers once fought with Míg Zarrak, the ancestor of the Zarrakzai Chief of Zahri, and when defeated by the latter, Patehán laid on him the curse that his successors in the chiefship should never have more than one son each. The shrine is respected by all the tribes generally and by the Bangulzai tribe in particular who take oaths in his name. The wife of Sakhi Patehán, Bíbi Lálén, is buried at Isplinji.

The shrine of Shah Abdulla is situated in the Drang valley in **Shah Abdul.** Narmuk. On the birth of a male child, the Labris sacrifice a goat or sheep on this shrine and on a similar occasion in the family of the Lahri Chief a bullock is sacrificed. Every cultivator in Narmuk pays *thuk* to the shrine in the shape of one *chotra* of grain. Shah Abdulla's father was Shah Jáfár, brother of Bíbi Nani and Pír Gháib, whose shrines are situated in the Bolán and at Khajúri respectively. The shrine of Shah Jáfár is at Robdár, where he is said to have killed a snake which was a terror to the people. He married a daughter of the headman of Robdár and the result of the union was Shah Abdulla.

Among minor shrines may be mentioned the following :  
At Johán the shrines of Bíbi Názo, Shah Dáho, Bughdi Shahíd

## SARAWAN.

POPULATION. and Chillinga. That of BÍbi Názo, a Saiad lady of Mastung, is resorted to by persons bitten by rabid dogs. It is a memorial shrine erected over earth brought from the place where the dead body of the lady was washed. The shrine of Shah Dáho, a Kabéri of Kachhi, has the power of averting natural calamities from the crops of its votaries. At Khajúri is the shrine of Pír Gháib, said to be a brother of BÍbi Náni, whose shrine is in the Bolán. Pír Gháib produced the spring at Khajúri. South of Púdgili in Narmuk is the shrine of Pír Jongal who was a Kabéri of Kachhi and one of the family of the Haft Walis of Bhathári near Shorán. At Kalát are the shrines erected in the name of the famous Muhammadan saint Pír Dastgír of Baghdád, and the shrine of Pír Chatan Shah, a local Saiad of old days who is said to have produced the large spring called Chashma at Kalát. In Chhappar are the shrines of Pír Chandráam and Sheikh Shábán near Chhátí. In Mungachar are the shrines of Saiad Nauroz, Mahmúd Gohrán and Sheh Háji. In Mastung are the shrines of Khwája Ibráhím Yakpási, the ancestor of the Chishti Saiads of Mastung, Sultán Samarkund Bukhári, of Sheikh Lango at Kandáva near Tíri and of Sheikh Wásil (a memorial shrine) at the place of that name; and Sheikh Toghi, an Alizai Durráni, in Mastung whose descendants are known as the Sheikh Dehwárs. In Kardgáp is the shrine of Fakír Hotak, a Sumalári Méngal who was an attendant of the shrine of Sheikh Husain in Nushki about four generations ago. He is believed to possess great influence over snakes, and *khúrda* or dust taken from his shrine and applied

Names, title, to the wound cures snake-bite.  
etc.

The account of names and titles, rules of honour, system of reprisals, and blood compensation given in the *Jhalawán Gazetteer* applies also to Sarawán.

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**KACHHI**

**TRIBES**

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As described in the section on **History** the ancient name of Kachhi, according to Elliot, was Nudha or Budha. Ibn Haukal in his book *Kitáb-ul-Masálik-wa-mamdlik*, which was written in the tenth century, mentions it as lying between Túrán, Makrán and Multán, and adds that its capital was Kandabél or Kandaíl, the modern Gandáva in the Kachhi plain. Mr. Hughes-Buller says\*: "We may therefore infer that the kingdom, of which it (Kandabél) was the capital, included that plain and, perhaps, also some of the hills to the east and west and a part of Sind. The inhabitants were called Nudha and Mand. The Nudhis, or Nudhites, are described as resembling men of the desert and living in houses made of reeds and grass. They are subsequently shown to be Jats, who still constitute the majority of the population."

POPULATION.

Ethnographical history.

The Jats are a collection of Muhammadan tribes without any common origin, and it is possible that some of these may be the descendants of the Hindu inhabitants who were converted to Islám at the time of the Muhammadan

\* *Census of India, 1901, Vol. V, chapter VIII, page 83.*



## KACHHI.

**POPULATION.** conquest of Sind of which Kachhi was an integral part. Many of the Jats, however, such as the Bhattis, Siál, Awán, Rids and others described later on, came about two centuries ago from Multán, Déra Gházi Khán and Baháwalpur in the Punjab on account of a severe famine which prevailed in that Province, and some are said to have been imported by Nasír Khán I (1750-1 to 1793-4) to aid in agriculture. The earliest of the Jats are said to be the Channe, Wadhe, Mánke, and Ráwahi, but the Mánkés are not now found in the district. Buddhist archæological remains have also been found in the district and, according to the *Chach-náma*, Buddhism was the dominant religion in Sind in the seventh century. The great influx of the Baloch from the westward took place during the fourteenth and fifteenth centuries.

**Density.** The first census of the district was carried out in 1901. Rough estimates of population were made through the headmen of the tribes. The results arrived at gave a total population of 82,909, which included 19,542 persons censused in the Dombki, Kahéri and Umráni country which was classified as a division of the Thal-Chotiáli (Sibi) District. The incidence of population was 15 persons per square mile.

**Towns and villages.**

The number of permanent villages now (1905) is 605, including the towns of **Gandava, Bhag, Dadhar, Lahri, Shoran** and **Jhal**. The number of villages has considerably increased since the British advent, as formerly the country was subject to depredations and the Baloch tribes lived a predatory life. Besides the places named above, the most important villages are Mushkáf (about 397 inhabitants) in Dádhar; Mahésar (42 houses) in the Bolán lands; Sanni, Mithri, Háji, Gádi and Sachu (100 houses) in Bála Nári; Tunia (400 houses), Chhattar (1,976 persons), Phuléji Hasan Khán (565 persons), Phuléji Yár Muhammad (565 persons), Táhir Kot (628 persons) and Sháhpur (300 houses) in the Lahri *niábat*; Jalál Khán, Chhalgari (345 persons) Jhok Kásim, and Kanda in the Bhág *niábat*; Mirpur (627 persons), Khudábád (502 persons) and Shikárpur (305 persons) in the Nasírábád *niábat*; Shorán (280 houses), Siánch (120 houses), Hára (160 houses), Tandra Guláb Khán (150 houses), Bhathári (200 houses), in the Rind tribal area; Gáján, Kotra, Khári (1,450 persons), Pách (304 persons), Ronga (314 persons), Udhána<sup>o</sup> (366 persons), Maulvi (549

## MARRIAGE CUSTOMS.

persons) and Abád (229 persons) in the Gandáva *nábat* ; and lastly Jhal, Panjuk, Hathiári and Shádihar in the Magassi tribal area. **POPULATION.**

The indigenous population is settled, but the failure of crops in years of drought drives the bulk of the population to Sind in search of labour. A small migration of the poorer classes to Sind also takes place early in the autumn for about two months to find labour there. A large influx of the Bráhuís takes place in October and they return to the highlands on the approach of spring. **Migration and immigration.**

No detailed record of age or vital statistics was attempted in the census of 1901, adults being merely distinguished from minors. Out of a total population of 82,909 there were 43,836 males, including 28,549 adults, and 38,073 females including 25,624 adults. **Age and vital statistics.**

Among the Jats who formed the bulk of the population, the proportion of females to males was 862 to 1,000 and among the Baloch 811 to 1,000. **Comparative numbers of sexes.**

The marriage customs of the Jats and the Baloch are similar in the main. Three principal systems are known : the *nang* or *shán*, when no stipulations are made ; the payment of bride price or *lab* ; and the *kanowati* or system of exchange of girls. The leading families among the Jats deprecate the two latter systems and it is said that *lab* was unknown to the Jats before the last thirty years and that they have borrowed it from their neighbours, the Bráhuís and the Baloch. Among the Baloch, a declaration to give the hand of a girl is binding, but among the Jats the ceremony of *shtrwata* usually renders the betrothal binding. For this ceremony the relations on both sides assemble at the house of the bridegroom's father who provides a quantity of milk ; the cup is served round and the bridegroom's father drops a few rupees into the cup of the bride's father. The next day, the bride's father invites the party to a feast of sweet cakes (*bhusra*). The feast over, the bridegroom is presented with a *lungi* or a piece of *alwán* cloth by his father-in-law, and congratulations are exchanged. Until marriage, the bridegroom supplies a suit of clothes half-yearly for the bride. The ceremony of *buki* is performed before the marriage, as follows. As among the Hindus, a coloured thread (*gdna*) with a ring is tied to the wrist of the **Marriage customs and ceremonies.**

## KACHHI.

**POPULATION.** bridegroom (*ghot*) and he is given a sword or knife to protect himself from evil spirits. Seven women who have married for the first time and whose husbands are alive (*sohagan*) grind a quantity of corn for the use of the couple after marriage. A similar ceremony takes place at the house of the bride (*konwar*) when her hair is dressed for the first time like that of a married woman. On the evening of the marriage day, the wedding procession (*junj*) moves off to the bride's house. A sheet (*panwari*) with cloves, cardamoms and other articles tied in each corner is held over the bridegroom who is conducted to a *kandi* (*prosopis spicigera*) tree and is called upon to lop a branch with a single stroke of the sword after going seven times round the tree. Thence under the same canopy he is taken to the bride's house where, after a feast, the *nikah* is read by the *mulla*. Then the bridegroom is conducted to the apartment of the bride, where the following ceremonies take place. The women of the family give a pinch of salt to the bridegroom, who places it in the bride's hands; then a small lump of cotton is placed on the head of the bride and the bridegroom has to pick it; then a piece of *gur* is placed in the clenched fist of the bride and the bridegroom is required with one hand to take the *gur* from her and on his inability to do so he declares himself to be a slave of the bride, who then opens her hand, and lastly the women place the heads of the couple together (*lano* or *sarmel*) seven times and then leave them alone. These ceremonies are collectively known as the *lanwan*. Among the Jats, the custom is for the bridegroom to take the bride the next day to his house on a bullock, camel or horse and seven days afterwards the young wife goes to the house of her parents with her husband whence they return with presents and resume the usual avocations of life.

**Bride price.** The rate of bride price (*lab*) is not fixed; it varies from Rs. 100 to Rs. 700 but more commonly it is Rs. 150 to Rs. 200. The amount is paid before the *nikah*. A widow is generally valued at a lesser amount. Among the Jat camel-breeders, the bride price is from 5 to 200.

**Punishment for adultery.** The punishment for adultery among both the Baloch and the Jats is death, when caught *flagrante delicto*, and no compensation is payable when both the culprits are killed. If they escape, a compromise is made and the compensation

## LANGUAGE.

among the Jats usually consists of a girl or Rs. 100 to Rs. 400 in cash ; among the Baloch one or more girls and some cash, Rs. 100 to 200. The code of morality among the camel-breeding Jats is low. POPULATION.

In respect of dower (*haq-i-mahr*) the Baloch custom follows that of the Bráhuís. Among the Jats, the dower is usually Rs. 7.

The status of women among the Baloch is similar to that among the Bráhuís. The Jats follow the Muhammadan Law in matters of inheritance and although a widow should, by custom, preferably marry one of the brothers of her deceased husband, she is by no means bound to remarry any one against her will. She receives subsistence allowance, but if she chooses, she may inherit one-eighth of her late husband's estate. The status of women and inheritance.

The language used in correspondence in the *niábats* is Urdu ; Persian is used by the natives of the country in documents. The principal dialects spoken are Jatki and Baluchi. The former is by far the most extensive, and is spoken by the Jats, and some of the Baloch tribes, viz., the Kahéris, Mughéris, Bulédis and Umránis. Two forms of it are recognised : Sindi or Siraiki, which is the form of the dialect used in Sind and is spoken by the Hindus and that portion of the Jats, such as the Abras and others, who have come from Sind ; the other is known as the Punjábí Jatki or Lahnda and is spoken by those sections of the Jat tribe which originally came from the Punjab, such as the Rids and others mentioned later on. Language.

Baluchi is technically described as belonging to the Iranian branch of the Aryan sub-family of the Indo-European family. The form used by the tribes in the district is known as the eastern dialect as opposed to the western or Makráni dialect, and the words in use for common objects and acts are nearly all pure Baluchi, the remainder of the language being borrowed from Persian, Sindi and Punjábí. In Kachhi, Baluchi is spoken by some of the Magassis, Lásháris, Rinds, Jatois and Dombkis. Baluchi.

The indigenous population of the district may be divided into two main classes, viz., the Jats and the Baloch. Others are Hindus or the trading class, Saiads, and menial classes. The latter were all classed as Jats at the time of the census. Races, tribes and castes.

## KACHHI.

**POPULATION.** By far the most numerous are the Jats, who form the bulk of the population. Next come the Baloch and then follow Hindus, Saiads and others of less importance.

The following table shows the strength of the principal tribes as censused in 1901 in the district of Kachhi itself :—

Rind ...	...	...	...	...	...	...	6,252
Magassi ...	...	...	...	...	...	...	9,658
Dombki ...	...	...	...	...	...	...	3,684
Umráni ...	...	...	...	...	...	...	149
Kahéri ...	...	...	...	...	...	...	763
Bulédi ...	...	...	...	...	...	...	635
Khosa ...	...	...	...	...	...	...	396
Jat ...	...	...	...	...	...	...	39,499
Saiads ...	...	...	...	...	...	...	917
Hindus...	...	...	...	...	...	...	10,784

Tribal constitution of the Baloch.

The constitution of a Baloch tribe resembles that of the Bráhuís. At the head of the tribe is the chief or *wadéra* or *tumandár* with whom are associated the *mukadams* or heads of clans and *motabars* or heads of sections. The *mukadams* and the *motabars* are the *wadéra's* executive officers, and their offices are hereditary, except in the case of inability, in which case the next rightful heir in the same section or clan is selected.

The origin of the Baloch.

The following account of the origin of Baloch is given by Mr. R. Hughes-Buller in his Census Report for 1901 :—

“ There is ample evidence to show that the nucleus of the Baloch tribes now to be found in the Indus Valley were originally settled in Makrán and Persian Baluchistán to the south of Kirmán. Take, for instance, their names:—the nucleus of the Bugtis traces its origin to Bug, in Persian Baluchistán; the Bulédís to the Buléda valley in Makrán, near which some of them are still to be found; the Domkis, otherwise written Dombki, from the river Dombak in Persian Baluchistán; the Láháris from Láhár; the Gishkoris from Gishkaur, i.e., the Gish stream, which drains the Buléda valley; the Kuláchis from Kuláneh, also situated in Makrán; and the Magassis from Magas in Persian Baluchistán. Again, there is to be found a strong tribe of Rinds at Mand in Makrán, from whom the Rinds of the Kachhi plain are drawn. Elphinstone states in his history that the Baloch were occupying the mountains of Makrán at the time of

## ORIGIN OF THE BALOCH.

the first Arab invasion in 664 A.D., and Ibn-Haukal, who POPULATION wrote in the 10th century, tells us that the Koch and Baloch inhabited the 'Írán Zamin, bordering on Hind and Sind'. Like Kochi or Kochai in Pashto and old Persian, the word Baloch simply means 'nomads' or 'wanderers'.

" It is previous to their settlement in Persian Baluchistán and Makrán that the origin of the Baloch is buried in obscurity and that authorities differ, some holding the story of the Syrian origin to be true and others alleging them to be of Turkoman stock. Sir Henry Green, who was the Political Superintendent of the Upper Sind Frontier, found tribes bearing the same names as those now common among the Baloch of the Indus valley in the course of his travels in Syria. On the other hand, Muhallab the Arab invader, encountered eighteen Turki horse men riding crop-tailed horses in 664 A.D. at Kaikán,\* which lies somewhere between Kéjin Makrán and Khuzdár, a fact which would indicate that the theory of the Central Asian origin of the Baloch is not without foundation in fact. When we consider the process of affiliation which has gone on, or is going on among the Baloch of the present day, it would not be surprising if enquiry were to show that they consisted both of Arab and Túránian stock.

" The authenticity of the tradition among the Baloch of the Indus valley which centres round Jalál Khán, generally called Jalálhán, from whom sprang four sons—Rind, Hot, Láshári, Korai—and a daughter, Mai Jato—may well be doubted, especially as the Hots of Makrán are universally credited with being the aboriginal inhabitants of the country, and themselves claim to be a distinct race from the Rinds, and from the various Baloch tribes who inhabit the country now. It is possible that they are the representatives of the Oreitai or Horitai, who were met with by Alexander in the course of his progress westward through Makrán.

" The great influx of the Baloch from the westward appears to have taken place during the fourteenth and fifteenth centuries, as by the sixteenth century there is authentic

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\* Mr. Hughes-Buller in a later work, considers Kaikán as identifiable with the modern Nál in the Jhalawán country.—Ed.

## KACHHI.

**POPULATION.** evidence that they were numerous and were making raids and forays in all directions."\*

The origin and history of the Baloch is fully discussed in Mr. Dames'† *Baloch Race*.

The principal Baloch tribes are described below in the order of their numerical strength.

**Rinds.** Including the Jatois (1989), Lásháris (8,49), Jamális (3,931), Khosas (3,883), and Chándias (756), who were enumerated with the Rinds in 1901, and all of whom form independent units, the Rind tribe numbered 18,693 (10,134 males and 8,559 females), of whom 16,376 (8,889 males and 7,487 females) were censused in the Kalát State. The remainder were censused in Las Béla, Quetta-Pishín, Thal-Chotiáli, Zhob and Chágai. The tribe occupies the country round Shorán, which is their head-quarters. Elsewhere in Kachhi, a few are found in the Dádhar valley, while branches of the Kulloi clan live in the Sarawán district in Lop and Mungachar. The clans closely allied together and under the immediate control of the chief, *wádéra* Sardár Khán (1907), number fourteen, viz., Mírozai, Hotánzai, Godhri, Kahéri Nákhézai, Kulloi, Ghulám Bolak, Siáhpád, Cháwláni, Azdi, Buzdár, Rámézai, Májhbi and Isubáni.

After being driven from Kirmán, the Rinds lived in Kéj and Kolwa, and here they are still to be found. Thence they migrated into Sind, and are now scattered through that province and the Punjab. In the latter province, so many as 21,154 were found at the last census. However pure the tribe may have been when it left its home in Makrán, it has not preserved its homogeneity, and the present chief of the Rinds is said to be a Bábi Afghán, although he himself is able to trace his genealogy for 17 generations to Jalál Khán, son of Mír Rind, the traditional ancestor of the tribe. According to the most popular accounts current among the tribes, the Mírozais or the chief's section, and their collaterals the Hotánzais, are descended from Bijár, who came eight generations ago and ousted the Godhris from the chiefship of the Rinds. The Godhris, it is said, had ousted the Mandwánis, now a clan of the Bangulzais. The nucleus of

\* *Census of India*, Vol. V. pages 94-5.

† *The Baloch Race* by M. L. Dames, London, 1904.

## THE RINDS.

the present tribe consisted of the Godhri, Nákhézai, Kul-loi, Ghulám Bolak, Siáhpád, Cháwláni, and Isubáni clans: also the Májhbis and Azdis, who are described as being of low origin, the former being the servants and the latter the freed slaves of the Baloch. Among aliens who joined in later times, are three sections among the Godhris, viz., the Shahéja from the Marris, the Dínáris from the Láháris; and the Kambráris from the Bráhuis. Others are the Buzdárs, who are a branch of the Buzdárs of Sind and Punjab, and contain among them also Chándias and Bugtis; and the Hazáragh section of Kullois, who came from the Pandráni Bráhuis

POPULATION.

The nucleus of the Kahéris claim to be descendants of the *Haft Walis* or seven saints, whose shrine at Bathári is described below, and who were Saiads who came with the Baloch. They have, however, been joined by the Raminráni, who are Babbur Jats, and Rehánzais, who are Rahúnja Jats. The Kahéris, as guardians of the *Haft Wali* shrine, are held in respect. The Rámézais and the Azdis each constitute a half *lukkar*. The Mírozais and Hotánzais, on account of their position, are held in great honour by the tribesmen. Special mention may be made of the large clan of Kullois, a most turbulent clan among the tribe. Those living in the Lop in Sarawán are distinguished as Koh Kullois and hold lands in common with their brethren of the plains. The Kullois of Mungachar have been described in the *Sarawán Gazetteer*.

When the Bráhui confederacy was at the zenith of its power, the Rinds became members of it, and are reckoned with the Sarawáns. They supplied 1,000 men-at-arms. The tribe is devoted to agriculture, and on the whole well-behaved. They have given up their old habits of cattle-lifting from Sind, for which they were once notorious. The Rámézais and Koh Kullois supplement their income from the produce of their flocks, and nearly all sections more or less possess camels. The tribe has long been at feud with the Magassis, and an account of the fighting between them is given under that tribe. By far the severest fight was that known as Shér Muḥammad Rosh fought near Jhal in 1830, in which the Rinds were completely defeated and many of them fled to Sind, where they are still settled at Jahngár



## KACHHI.

**POPULATION.** Bazar near Sehwan on the Begari canal, at Ratto Dero, and in the neighbourhood of Larkana. *Wadera* Sardar Khan, the present chief, has been, since 1895, in receipt of a monthly allowance of Rs. 300 from the Kalat State. He possesses great influence in his tribe. His family has matrimonial connections with the Raisani and Bangulzai *sardarkhels*. He keeps in his service a body of men called sepoy for the control of the tribe and the management of his large *jagir*. These men receive fixed grain allowances at each harvest, and their services are utilised when required. They numbered 61 in 1904. Other leading men in the tribe are Mir Arz Muhammad and Mir Khan Muhammad Mirozais; Kadir Bakhsh, headman of the Godhris; Bughra Khan Nakhzai; Amir Jan, headman of the Kullois, living in Narmuk; Dil Murad Buzdar and Haji Khan and Kambar Ramzais. A few sections of other tribes, although possessing no share in the tribal land, yet join the tribe in good and ill, and look to the chief on all occasions. They include the Marris (about 53 houses), Golas (140 houses), Chandias (8 houses), Khosas (4 houses) and Rahejas (8 houses).

Magassis.

In 1901, the Magassis, including the Lasharis (3,036) and Mugheris (1,181), numbered 10,340 (5,758 males and 4,582 females). Of these, 10,263 (5,718 males and 4,545 females) were enumerated in Kalat; the remainder were censused in Quetta-Pishin, Thal-Chotiāli and Las Bela.

The Magassis are also known as Lasharis, and, according to Dames, derive their name from Mag, who was sixth in descent from Lashar. The principal sections into which the tribe is divided are Bhutani, Mirzai or Mirzani, Nindani or Nindwani, Rawatani, Sobhani, Shambhani, Sakhani, Rahēja, Mughemani, Khosa, Hasrani, Katyar, Khatohal, Hisbani or Isbani, Ahmadani, Marri, Chandraman, Umrani, Jattak and Jagherani. The Lasharis and Mugheris are described separately below.

The whole tribe lives at Jhal and its neighbourhood, but a good many of the Magassis have separated from the main tribe and settled with others. These include some Shambanis who live with the Bugtis and many Magassis belonging to other clans who are found in Muzaffargarh, Liah in Mianwali, the Chenab canal, Mankera and Kot Digharan in the Punjab; and at Jung Shahi near Tatta, Shah Panja in Larkana, in

## THE MAGASSIS.

Khairpur, Mehar, Jacobábád, Ghotki and Shikárpur in Sind and at Khánpur in the Baháwalpur State. The nucleus of the tribe claims to have come from Magas in Persia. This nucleus consisted of the Láshári followers of Gwahrám. The Bhútáni (to which the chief belongs and who take their name from Bhút I, fifth in descent from Láshár), Nindwáni and Ráwatáni claim to be the direct descendants of Gwahrám Láshári. The Shambháni, Sobháni, Hasráni, Nisbáni and some of the Sákháni are derived from the followers who originally came with Gwahrám from Magas, and from this nucleus the Mírzáni, Ahmadáni and Umráni are descended. Among affiliated sections are the Ráhéjas from the Bugtis ; the Mughémánis from the Chándia Baloch ; the Khosas from the Umráni Khosas ; the Khatohal, the Jattaks and the Jaghíránis are Bráhuis ; the Chandrámán are Chhuttas ; the Marris came from the Marris ; and the Kátyár are composed of groups from the Puzh Rinds, Bulédis and Bugtis. It may be mentioned that many of the Magassis are popularly believed by others to be Jats. Except the Marris, who live in the hills to the west of Jhal, all the remaining sections are settled and are engaged in agriculture. The Magassis have been sworn enemies of the Rinds from generations, and severe fighting has taken place between the two tribes from time to time, the most important engagements being that fought at Takri in which the Magassis numbered 700 and the Rinds 1,000 ; that of Mihán Mándhán, and the engagement of Shorán, which took place in the time of the Magassi chief Bhút II, who, together with his ally Sobha Chándia, was defeated by Míro Rind. In this the Magassis lost about 120 men and the Rinds 30. Sobha Chándia was also killed. Eleven days afterwards, Bhút II defeated the Rinds, but was himself killed. A very severe engagement between the two tribes took place at Khánpur near Gandáva in the time of Mír Mahmúd Khán I (1793-4 to 1816-17) and resulted in the complete defeat of the Magassis. The respective strength of the Rinds and Magassis was 7,000 and 2,000 and the losses 220 and 50. The Dínáris of Khári and the Lásháris of Gáján took prominent part in this fight on behalf of the Rinds, on whose side were also some Buzdárs, Marris, Kuchks, Eri and Siánch Jats, Jamális, Dombkis, Khalpar Bugtis, Jatois, Bulédis, Umránis

## KACHHI.

**POPULATION.** and Golas. The whole force assembled at Khári, where they were entertained for 24 days by the Dínári headman, *Wadéra Kaláti*, and thence advanced on Khánpur, which was stormed and taken. The Magassis fled to Jhal, which became thenceforward their head-quarters. The next engagement took place at Lebo about 1829 in the time of *wadéra Ahmad Khán Magassi*, in which the Rinds lost 220 men and the Magassis 7, including Ahmad Khán. Eleven months afterwards, another battle took place at Bhunga, about 1½ miles from Jhal, which is better known as Shér Muhammad Rosh or Shér Muhammad day. The Rinds numbered 7000, and were led by their chief, Sardár Khán, and his brother Shér Muhammad. The Magassis numbered 1,900 only including Chándias, Khánzais, Músiánis, Taingizais, Badúzais and others. The Rinds suffered a severe defeat and lost 700 men, the Magassi loss being only 18. According to Masson, the battle took place in 1830, and a vivid description of it is given in Masson's *Narrative of a Journey to Kalát*.

Six months after the Shér Muhammad Rosh fight, 1,200 Magassi sowars looted Shorán and are said to have killed 600 men. The Rind sardár fled to Abád in Kashmor. These feuds, thanks to the British supremacy, are now at rest, but the Rind and Magassi chiefs still regard each other's positions with the feelings of extreme jealousy, and the long and deep-rooted enmity still lingers on. The Magassis were admitted into the Jhalawán division of the Bráhui confederacy in the time of Nasír Khán I, and with the Dínáris and Lásháris supplied a contingent of 1,000 men-at-arms. The present (1907) chief is Nawáb Kaisar Khán, who is fourteenth in descent from Láshár, and who takes his place with the Jhalawán sardárs. He is in receipt of a monthly allowance of Rs. 300 from the Khán. Nawáb Kaisar Khán possesses great influence in his tribe. He was granted the title of Nawáb by Government in 1903.

Besides Jhal, the chief holds lands in Kikri near Nuttal, Méwa, Bangul Palál near Kanda, Lál Gandha and Dur in the Bhág *niábat*; and in Sháhdádpur *taluka* in Jacobábád and at Kambar in Lárkána. Other leading men in the tribe are Mohím Khán, Allahyár Khán, Allahna Khán, Míro Khán and Músa Khán, headmen respectively of the Mírzai, Nindwéni, Ráwatáni, Sobháni and Shambáni sections.

## THE DOMBKIS.

The Dombkis, an important Baloch tribe who occupy a part of the Lahri *nidbat*, numbered 4,905 persons (males 2,683, females 2,222), the number of adult males being 1,614. Of the total, 4,096 were recorded in the Kalát State and 809 in the Thal-Chotiáli (now Sibi) District.

POPULATION.  
Dombkis.

The principal clans are Mirozai (149), Waziráni (28), Muhammadáni (314), Brahmáni (549), Baghdár (521), Dínári (280), Shabkor (386), Táláni (349), Sohriáni (255), Bhand (95), Gabol (51), Jumnáni (14), Khosa (169), Láshári (35), Sangiáni (125), Gishkauri (426), Gorgéj (228) and Ghaziáni (169). Others are the Jbakránis, Galoi, Galátta and Fattwáni, all living in Sind; the only sections of the Jakránis living in Kachhi are the Dirkhánis (213) and Rodnáni. Another large clan of the tribe, the Gishkauris, were classified as a separate tribe in the Punjab at the last census, where it numbered 3,642 persons. The following clans, *viz.*, Mirozai, Waziráni, Muhammadáni, Brahmáni, Galoi, and the Nodmáni and Hammaláni branches of the Táláni represent the nucleus of the tribe. The first four claim descent from Mír Hasan, uncle of Mír Chákar. The others joined later, but are mostly of Baloch origin. The Baghdár and the Gishkauris are Puzh Rinds, the Dínáris are Lásháris, the Shabkor came from the Legháris and Khétrán, the Anamáni branch of the Tálánis and the Sangiánis are Rawáhi Jats, as also are the Ghaziánis, who are said to be the freed slaves of these Jats; the Sohriánis and Shand are Bulédis; the Gabol are mentioned in the ballads as one of the slave tribes given by Chákar to Bánari, his sister, and set free by her; the Gorgéj are Nuháni Rinds and the Jakránis and Galátta are also Rinds.

In the days of General John Jacob, the Dombki tribe was famous for its marauding propensities, the most noted section in this respect being the Jakránis. The most notorious man of the day was Bijár Khán Waziráni, who was able to combine under his command the whole fighting strength of both the Dombki and Jakrání tribes. Darya Khán, chief of the Jakránis, was also a well-known man.

By grant from the Khán, the Dombki chief holds a *jágr* in Togháchi and Murádwáh; half revenue rights (*nisf ambár*) in Khairwáh and Khabba; three-fourths of revenue rights in certain other villages. The chief in recent years has

## KACHHI.

**POPULATION.** risen to power and influence. The tribesmen are cultivators. The present *sardár* (1907), is Chákar Khán, who succeeded his father Mehráb Khán on the latter's death in 1906. He belongs to the Jalál Khánzai section of the Mírozai clan. Other leading men are Míro Khán Mírzai, Gul Muhammad Wazírání, Hazár Khán Muhammadání, and Núr Dín Khán Brahimání.

The Dombkis hold levy service (1905) of 1 risáldár, 1 duffadár, 5 sowars and a muharrir under the Deputy Commissioner, Sibi, and there is a *thana* at Lahri, the chief being the risáldár; some Dombki levies are also employed on the railway line between Mithri and Jhatpat.

The Lášháris.

In 1901, the Lášháris numbered 3,847 (males 2,097 and females 1,750). Of these, 811 (426 males and 385 females) were enumerated with the Rinds and 3,036 with the Magassis (1,671 males and 1,365 females). Their connection with either is indefinite. They are scattered in different localities, each group independent of the other and under its own headman. In former times they supplied men-at-arms to the Khán with the Magassis. The principal groups into which they are divided are the Muhammadání, Tawakalání, Goharámání and Alkai, living at Kotra, the Páchis of Pách, the Dínáris of Khári, the Tumpánis of Kunára, and the Chuks of Gáján. Those in Nári belong to the Bhangráni, Miánzai Sumráni, Tájáni, Wasuwáni and Gullanzai sections. They are claimed like the rest by the Magassis chief as part of his tribe. The Lášháris of Kotra pay revenue to the Iltázais and to the Khán of Kalát and side with the Lášháris of Pách in tribal combination. The Páchis hold lands at Pách, a village close to Gandáva.

Dínáris.

In 1901, the Dínáris numbered 676 (380 males and 296 females). They are descended from one named Dínár and the principal sections are Mír Khánzai—the headman's section—Safarání, Bijjarání, Rahwáni, Zangejah and Zangláni. In former times the Dínáris occasionally came in conflict with the Magassis, for which purpose they were in alliance with the Lášháris of Gáján. Their headman is styled as *wadéra* and the present incumbent is Zawád Khán, son of Afzal Khán, other leading men in the clan being his cousin Támás Khán, Bibarh, his uncle, and Abdul Kádir and Safar Khán.

## THE CHUKS.

The Tumpánis in 1901 numbered 486 : 305 males and 181 females. The principal branches are Nárizai, Rashkáni, Mustafázai and Ráhatzai. They hold lands in the *jágr* of the Mullázais of Súráb, to whom they pay revenue. The present Tumpáni headman is *wadéra* Mauládád of the Nárizai section. A few of the Tumpánis live near Jacobábád and Kambar in Sind and are said still to retain their shares in land at Kunára. POPULATION.  
Tumpánis.

The Lásháris of Gáján are known as Chuk Lásháris and consist of about 231 families living in Gáján, Kázi Somáil, Gahélav, Patri near Kunára, and Akhundáni near Gandáva. The name *chuk* means 'infant,' and, according to local tradition, they are the descendants of the posthumous sons of the Lásháris killed by an Afghán governor named Kocháli at Patri, or the posthumous descendants of the Adhiánis killed by the Rinds in a fight at Naliwála. They are divided into five sections :—Haibatáni, Insufáni, Gangláni, Sheháni, and Akhundáni, and their headman is *wadéra* Kamál Khán, son of Sháhwalí, who belongs to the Haibatáni section. The Chuks are good cultivators and their sole profession is agriculture. They all pay revenue on their lands : those of Gáján and Kázi Somáil to the Zarrakzai chief ; those of Patri to the Mullázais of Súráb ; and the Akhundánis to the Khán of Kalát and the Iltázais of Kotra. Some of the Gangláni Chuks have, in recent years, settled in Sind on the Begári canal and at Khaira Garhi. Chuks.

The Jatois enumerated with the Rinds in 1901 numbered 1,979 in Kalát (1,025 males and 954 females). Their headquarters are at Sanni, and they also possess land in the Lop valley in Sarawán. They are also found in the Muzaffargarh, Montgomery, Déra Gházi Khán, Déra Ismail Khán, Jhang, Sháhpur and Lahore districts in the Punjab and in northern Sind near Shikárpur. The Jatois are a powerful clan and are devoted to agriculture. Their connection with the Rinds is completely severed. The common saying about them '*yak sanni haft sardár*'; one Sanni and seven *Sardárs* ; indicates their being grouped in one place under several headmen who number four, and each of whom styles himself *sardár*. The four sections which they represent are Buláni, Jamaláni, Pérozáni and Kalátizai. Each is further divided into a number of sub-sections. The Jatois.

## KACHHI.

### POPULATION.

The nucleus consists of the Gwahrámzai, a branch of the Buláni; the Alihánzai, a branch of the Jamaláni, the Hájihánzai, a branch of the Perozáni and the whole of the Kalátizais. These are the leading sections and are directly descended from Háji Murád, nephew of Jalálhán or Jalál Khán, ancestor of Mír Chákar, who married Mai Jato, daughter of Jalálhán. Instances of outsiders who subsequently became affiliated are the Járzais and Leghárís among the Bulánis who came from Bhanar in Sind and from the Leghárís respectively; the Umránis from the Umráni Baloch and the Mirozais from the Phugs of Khajúri among the Jamalánis; and lastly among the Perozánis the following: the Sháhizais from Channe Jats; the Shahéjás from Marris; the Dehpáls from the Panni Afgháns; and the Rámézais and Khalpars from the Bugtis. In former times the Jatois were a predatory clan. During the Báruzai rule they committed a raid on Sibi under their headman Kaláti, who is also known as Kaláti Bándbojh and whose deeds of valour form the theme of tribal ballads. In reprisal, the Báruzais burnt Sanni, and Kaláti fled to Narmuk and died at Kaltách. In later times the Jatois fought on the side of the Kalhoras against Mír Abdulla Khán of Kalát. In old days they had a bitter feud with the Kuchks of Kirta, and in more recent times with the Marris and the Lahri Bráhuis. In one of their raids, which extended to Sanni, the Marris numbering 750 sowars were pursued by the Jatois in co-operation with the Khán's troops, and an engagement took place at Bhág, in which the Marris were defeated, leaving many dead on the field of battle. The heads of those killed were brought to Bhág by the Khán's *naib* Abdul Aziz, and hung up on the gates of the town. There is at present (1905) some friction between the Rind chief and the Jatois over the possession of the Bázdán lands between Shorán and Sanni, and in their disputes the Jatois have occasionally in the past looked to the Raisáni chief for support and help. The principal headmen are Mír Azim Khán and Mír Isa Khán Bulánis, Mír Allah Bakhsh Jamaláni, Yár Muhammad Perozáni, and Gauhar Khán Kalátizai.

### Umránis.

The Umránis enumerated in the Kalát State numbered 1,098,—males 575 and females 523. In addition to this, 498

## THE MUGHÉRIS.

were classed as a clan of the Magassi tribe. The Umránis **POPULATION.** claim descent from Umar, brother of Ghazan, son of Ali, who is believed to have been one of the sons of Jalál Khán. Mr. M. L. Dames, however, thinks that, like the Bulédís, they probably joined the Baloch confederacy after the formation of five main divisions.

A genealogical table furnished by the present Umráni headman *wadéra* Shér Muhammad, who claims to be fifteenth in descent from Ali, shows that the tribe is divided into 12 sections: Tangiáni, Bálácháni, Ghaniáni, Malgháni, Paliáni, Nodkáni, Jongháni, Sobháni, Setháni, Buriáni, Misriáni and Diláwarzai. All these claim a common descent and derive their names from certain leading men, the Buriánis, for instance, being descended from one Hasan Khán who lost his nose in a fight and was nicknamed Buriáni. The last seven sections reside and own lands in Deh Tambu in Bhág Nári under their leading man *wadéra* Khudái Khán Diláwarzai, and in Deh Mírpur in the Nasrábád *niábat*. The other sections are spread over the Upper Sind Frontier and the main body lives in the Nasrábád tashíl of the Sibi District. They hold *nisf ambári* rights from the Khán in Tambu in several villages. They are good horsemen and horse-breeders.

The total number of Mughéris enumerated in the Kalát **Mughéria.** State amounted to 1,181 (males 649 and females 532) enumerated with the Magassis, and 269 (154 males and 115 females) with the Rinds; they are, however, branches of neither tribe, but in tribal combinations join the Magassis. The principal sections are Banberáni, Bhand, Hájjá, Kaláni, Khor, Mírozai, Rehánzai, and Sarájáni, living in the Bhág and Nasrábád *niábáts*, and Katohar living near Shorán as cultivators of the Rind chief. Some Mughéris are settled in Sind in Kambar *taluka* in Lárkána. In the Nasrábád *niábat* the Mughéris live in the villages of Sarajáni, Mughéráni and Mitha Mughéri. In Bhág *niábat* the Mughéris hold *nisf ambári* rights in the tract called Bulédkár and say that these rights were granted to them by Nasír Khán I, in compensation for the lives of two men named Mián Ahmad Khán and Dalér Khán Mughéris who were killed at Delhi while fighting for Nasír Khán I. The principal villages held by the Mughéris in the Bulédkár are Jalál Khán, Rehánzai, Bhand, Wagah and



## KACHHI.

**POPULATION.** Hasan. The headman (1906), *wadéra* Jalál Khán, an influential man, lives at Jalál Khán near Bhág.

**Kahéris.** The Kahéris, who were classed as Baloch in 1901 numbered 789 : males 421, females 368. They speak Sindi and occupy the central part of the Lahri *nidbat*, the principal localities held by them being Chhattar, Phuléji, Táhir Kot and Kunari. The tribe is divided into four clans: the Morádáni (208), Táhiráni (306), Kalandaráni (179) and Buláni (70); each is sub-divided into a number of sections. Owing to their alleged Saiad descent, the Kahéris are much respected by the Baloch. The Kahéris of Bhathári near Shorán, though some of them claim a common descent with the Kahéris of Chhattar Phuléji, have nothing to do with the latter. The following description of the tribe is given by Mr. Hughes-Buller in his Census Report of 1901:—

“The Kahéris are a small tribe, but it is doubtful whether their classification as Baloch is correct. At any rate they are described by Mir Ma'sum of Bhakkar in Sind, who wrote a history about 1600 A. D., as Saiads, who acquired their name of Kahéri from the *Kahér* or wild medlar tree, on which one of their ancestors mounted as if it were a horse. In the earlier part of the last century the Kahéris were driven out by the Bugtis and migrated to Baháwalpur but they were restored to their former settlements by Sir Charles Napier in 1845.”

They themselves claim descent from Sháh Umar Katál, a contemporary of the Prophet, and allege that they migrated with the Baloch from Makrán under their leader Niámat Sháh, and purchased their present lands from the Kupchánis, the price paid being a camel (*Chhattar*) load of money, hence the name Chhattar, the present head-quarters of the tribe. Niámat Sháh, also called Niámatullah Sháh, was one of the *Haft Walis* or seven saints, whose shrine at Bhathári is described under shrines.

The Kahéris pay revenue to the Méngal *jágrdárs* or Nál and Wad in Jhalawán, but there has been a dispute among them since 1900, which is partly still (1907) pending. The headman of the tribe is Muhammad Baka Khán, who lives at Chhattar. He belongs to the Mirzai section of the Morádánis. Other leading men are K. B. Hasan Khán, *wadéra* Itbár Khán and Honde Sháh. Morádánis, *wadéra*

## THE BULEDIS.

Nawáb Khán Táhiráni, Bahrán Sháh and Sháh Ali Kalan-dránis, and Nihál Khán Buláni. K. B. Hasan Khán is an old man of great influence, and for his excellent services to Government received a title in 1879. His son, Ján Muhammad, is a *thánadár* in the Khán's levies at Gandáva, where the tribe has been granted service. Under the British Government the Kahéris hold a Levy *thána* at Phuléji under the Deputy Commissioner, Sibi, consisting (1905) of one risáldár, five sowárs and one *muharrir*. In the days of General Jacob, the Kahéris, to the number of 200 men, were in the service of the British Government.

The Bulédis, also called Burdi, numbered in 1901 5,769 (males 3,114 and females 2,655). The clans were classed as Gola (5,134), Jáfuzai (14), Kahorkáni (36), Kotáchi (19), Laulai (68), Pitáfi (485) and Raite (13).

The tribe derives its name from the Buléda valley in Makrán, and traces its descent from one Abu Said who settled in that place.

The majority of those recorded in Baluchistán are Golas. The word *gola* means slave in Sindi, and the Golas are looked upon as not pure Baloch. The Golas enumerated in 1901 were mostly those found in Nasírábád, now a tahsil in the Sibi District. In Kachhi, the Golas are found as tenants-at-will in the Rind and Jatoi tribal areas, where they amount to about 150 and 50 families respectively. Practically they have nothing to do with the Golas in Nasírábád and live, as a subject race, under the local chiefs in the said areas. The Lauláis, who are also said to be of Jat origin, live in the Rind country as tenants, and number about 20 families. The principal villages held by the Bulédis in Bulédkár are Shér Khán, Gujar, Lálu, Gamb, Giddar, Mahmúd Aulia, Sumár and Madat. Of these, Shér Khán is held entirely revenue-free, while in others they have half revenue rights (*nisf ambári*). It is said that these rights were given to them by Nasír Khán I for services rendered to him at Delhi and as compensation for the lives of those killed. The principal headmen are *wadéra* Ghulám Ali Khán, the headman of the tribe, who lives at Jafarábád near Jacobábád in Sind, and Gul Muhammad, who lives at Shér Khán near Bhág. The Bulédis are also known as Mír Ali, and in many of the ballads are known by that name.

## KACHHI.

**POPULATION.** Among minor Baloch tribes may be mentioned the following, which occupy an isolated position, viz., the Khosas, the Chotais and Jalambánis of Dádhar, and the Chhalgaris of Bhág.

**Minor Baloch tribes.**

**Khosas.** The Khosas live at Mushkáf, where they hold lands subject to payment of revenue to the Khán. In 1901 they numbered in Kachhi 396 (males 228, females 168). The principal headman is *wadéra* Habib Khán. Many Khosas are found in the Nasirábád tashil of the Sibi District and in Sind. Those living with the Rinds and the Dombkis are mentioned under those tribes. The Khosas claim descent from Hot, one of the five children of Mír Jalál Khán, and according to local tradition, the founder of the tribe was one Kohsár, whose name became corrupted into Khosa.

**Kuchks.** The Chotáis and Jalambánis, who are septs of the Kuchk Rinds of Kirta in Bolán, numbered 521 and 204 respectively in 1901. Both hold lands in the Dádhar *niábat*. The Chotáis are distributed over several villages in Dádhar, viz., Rindli Kohna, Chhori, Soni, Chotai, Kot Sáleh Muhammad and Ghausábád. They also hold a revenue-free grant in the Mushkáf dry crop area. There are 24 families of Jalambánis and four of Chotáis in Kirta, where also they own lands. The headmen are *wadéra* Akal Khán, who lives near Dádhar, his son Islám Khán, who represents him in Kirta, and Bakhtyár Khán Jalambáni, who also resides in Kirta.

**Chhalgaris.** The Chhalgaris, who are estimated to number 345 (225 males and 120 females) live in Chhalgari and Arbáni villages in the Bhág *niábat*, where they hold lands. Their headmen are Rais Rasúl Bakhsh and Khuda Bakhsh. They claim to be Baloch, and say that their ancestors named Kaúbla, Mehr Ali, Fauja and Muhib Ali came from Déra Gházi Khán about two hundred years ago. They are subjects of the Khán and are of little importance.

**Bráhuís.** Several of the Bráhui chiefs reside in Kachhi during the winter, where they hold *jágrs*. Thus the Raisáni chief resides at Mithri, the Shahwáni chief at Háji, the Bangulzai chief at Gullanr in Bála Nári, the Muhammad Sháhi chief at Dandor, the Kurd chief at Mír Bágh in Dádhar or at Tákri in Bála Nári, the Lahri chief at Sachu near Bhág, and the Lángav chief at Badra in Bhág Nári. The Zarrakzai chief comes to Gáján near Gandáva. In addition to

## THE ILTAZAIS.

these, there are many others who hold grants of land and are scattered in different parts of the country. Each is accompanied by a number of followers. The only important cases in which the Bráhuís have permanently settled in Kachhi are the Raisáni *sardárkhels* (Sarájzais) at Mithri, some Garránis and Gwahrámzai, Bangulzais at Gádi and its neighbourhood, and 11 families of Hásilkhánzai Shahwánis at Mahésar in the Bolán lands. The principal Shahwáni headman is Mir Hazár Khán. The Garráni headman is Misri Khán, living at Gádi, while that of the Gwahrámzais is Behrám Khán, living at Gullanr. Of others may be mentioned a few families of Zoberáni Lahris, living near Siánch and in Deh Bhathári in the Rind country, where they have acquired land by purchases.

A brief reference may be made to the Iltázais, who in 1901 numbered 25 persons (14 males and 11 females) in Kachhi. They are the collaterals of the Ahmadzai ruling family of Kalát, and a further account of them is given in the *Jhalawán Gasetteer*.

In Kachhi, the Iltázais reside at Kotra, where they hold *jáگیرs*, in addition to which they also hold similar grants in the Lahri, Bhág and Dádhar *niábats*, and in the Jhalawán country they possess lands in Khuzdár, Bághwána and Zahri. The most important members of the tribe in Kachhi are Mir Karam Khán and Mir Gauhar Khan, two brothers, whose mother Bibi Fateh Khátún is sister of Mir Khudádád, the ex-Khán. They are descended from Sayad Khán, one of the four sons of Kamál Khán, son of Iltáz. Bibi Fateh Khátún is an aged lady, and lives with her eldest son Mir Karam Khán. Mir Karam Khán's eldest son is named Mir Muhammad Khán.

The nucleus of the Jats would seem to be one of the most ancient stocks in the province, and it is probable that some of them are the descendants of the original Hindu inhabitants, who were converted to Islám at the time of the Muhammadan conquests. But the Jats, as recorded in the Census of 1901, may be said to represent a congeries either of Muhammadan groups, who are not Afgháns, Baloch, Bráhuís or Saiads, or of representatives of those races who have fallen in the social scale and lost their nationality. Thus it is found that the Arains and Gujjars, who constitute

**POPULATION.** separate castes in the neighbouring provinces, many Loris, who are gypsies and a number of other races, are classed under the generic term of Jat. The admixture is due to artificial as well as to natural causes, as an examination of the figures shows that there was undoubtedly a tendency to class as Jats all those whose origin was doubtful and about whom nothing particular was known. Hence the term came to be used in the Census in some cases as equivalent to "Others and Unspecified."\*

For generations the Jats have been subject to the Bráhuís and Baloch. They form the cultivating class and pay a portion of the produce to the overlords. The tribesmen look upon them as their social inferiors, and the position is generally accepted by the Jats themselves. Some of the Jats are of fine physique. The general level of intelligence is low, but on the whole the Jat is a good cultivator and is less extravagant than his Baloch neighbour. The Jats are not constituted on a tribal basis, but live in small groups, choosing one man from among their number as a leader to act for them in their dealings with the owners of their lands. In the Census of 1901 the total number of Jats in the Kalát State was 56,684 (males 30,620 and females 26,064), the number of adult males being 19,230. They are distributed all over the district. By far the most numerous of the local Jats are the Abras 3,917 (males 17,365, females 14,552). They were divided into 81 sections, the most important ones being the Máchhis (4,118), Sumra (1,761), Bamban (1,386), Chukhra (1,331), Burra (1,014), Hání (881), Buhar (700), Mastoi (789), Dandor (595), Kalwár (511), Atária (485), Drigh (458), Maiha (454), Hára (373), Ráhoja (151) and Pánhwar (322); 5,666 Abras were classified as "Unspecified." The Abras are Sindi Jats, i.e., one of those clans which originally came from Sind, and several clans who had come from the Punjab were wrongly classified with them as sections of the Abra clan. They include Bhatti (1,645), Siál (1,201), Khokhar (1,084), Arain (534), Joya (336), Rid (331), Gujjar (284), Awán (199), Kalas (126), Dhandu (82), Kharal (56) and Dhér (42). The leading family among the Abras of Kachhi is that of the headman *wadéra* Haidar Khán, who

\* *Census of India, 1901, Vol. V. pages 106-7.*

## THE JATS.

lives at Mungur near Bhág, where the Abras of that place hold a revenue-free grant from the Khán in recognition of services rendered to Nasir Khán I at Delhi. Mungur was the name of their ancestor, who came from Sind about 200 years ago, and brought lands under cultivation. Another leading man is Ahmad Khán of Jhok Kásim Sháh. POPULATION.

Among other clans may be mentioned the Katpár (1,283), Bhangar (1,279), Tunia or Tunjia (1,105), Manjhu (1,012), Péchuha (822), Cháchar (680), Eri (600), Kurár (482), Sámith (422), Détha (376), Siáhpost (353), Dharpál (319), Sapar (291), Baréja (275), Palál (250), Jatáni (217), Wája (213), Méman (168), Masan (165), Oterán (164), Kori or weavers (153), Lehi (113), Gagra or sweepers (99), Siánch (80), and Odhána (38); all of these are Sindi Jats and originally came from Sind. The following clans in the tribe are said to be of Baloch origin, but are now classed as Jats: Kehar (566), Bhand (323), Dasti (237), Gola (212), Mahésar (187), Kéchi (70), and Hadkri (40). Of these, the Golas and Hadkris were classed as sections of the Abras; 4,865 Loris or gypsies (males 2,525, females 2,340) were also classed as Jats. The leading men among the Jats are the *arbábs* and *raises*, titles given to individuals by the Khán or other owners of land from time to time to distinguish their holders as officials. These titles are invariably hereditary. The chief *arbáb* in Kachhi is the *arbáb* of Bhág. He supervises the cultivation of Bhág Nári and occupies a position of considerable influence. Other *arbábs* in the district are *arbáb* Wali Muhammad and Muhammad Hyát of Bhág, Abdur Rahmán and Rasúl Bakhsh of Dádhar, Sheikh Muhammad and Mulla Pír Muhammad of Lahri, Muhammad Ilyás Ján Muhammad, and Rahim Khán of Gandáva, and Muhammad Atta, Rasúl Bakhsh and Shér Muhammad of Nasirábád. Among influential sections of the Jat tribe, special mention may be made of the Sheikh of Bhág, the Rid Jats of Nasirábád and the Mián Sáhib family in Lahri *niábat*.

The Sheikh, censused as a clan of the Jat tribe, numbered 1,049 (males 544, females 505). The principal sections included were Quréshi (232), Sheikh Ansári (34), and Thamim, all of whom claim to have come from Arabia. By far the most important Sheikhs are those who reside in the Bhág town. They are the descendants of two Hindu converts of Sheikh.

**POPULATION.** Bhág named Moti Ram and Mangal Dáss, who embraced Islám about 200 years ago. Some of the Sheikhs of Bhág have, in the past, held responsible posts under the Khán and have consequently acquired wealth and influence. The present leading men are Mullá Muhammad Akram *ex-náib* of Bhág, and Mullá Muhammad Hyát *ex-náib* of Lahri, both descendants of Mangal Dáss, and Mullá Nasrulla, *náib* of Nasirábád, and Mullá Ján Muhammad, formerly *kárdár* in the Bhág *niábat*, descendants of Moti Rám.

Rid Jats.

The Rid Jats live mostly in the Nasirábád *niábat*. It appears that the total number of the Rids (331) was considerably under-estimated in the Census of 1901. Like the Sheikhs of Bhág, the Rids possess much influence, and have held important posts under the Khán in the past. They hold large tracts of land, and the principal men among them are *arbáb* Shér Muhammad of Saidu, Rasúl Bakhsá of Nasirábád and Muhammad Ata of Khudábád.

The Mián Sábib family.

The Mián Sábib family reside at Katpár, about 8 miles south of Lahri. They consist of a few families and are held in great respect both in Kachhi as well as in Sind, where they command a large number of followers or *muríd* among all classes of people. The family is descended from Mián Muhammad Kámil, who came from Ghotki in Sind, five generations ago. The leading members of the family are Maulvi Muhammad Hasan, son of Mián Táj Muhammad Ghotá, and Mián Muhammad Panáh, Mián Azizullah and Mián Dád Muhammad, sons of Mián Ghulám Haidar. There is, however, a long standing quarrel between the two brothers, Azizullah and Dád Muhammad, over some ancestral property. Maulvi Muhammad Hásan is a well-known exponent of Muhammadan religious law in the district, and many cases are referred to him for decision by *shariat*.

The camel-breeding Jats.

Mr. Hughes-Buller has explained, in the Census Report of 1901, that a distinction exists among the Jats themselves. The camelmen and graziers among the Baloch are shown as a Jat clan within the tribe of the same name, but their name is pronounced with a soft "t" (Persian ت) as opposed to the hard "t". These camelmen speak a different language to other Jats, and many of their customs vary. In origin, too, they are distinct from the Jats and claim to have come with the Baloch as their graziers. In 1901 they numbered

## THE SAIADS.

3,245 (males 1,752, females 1,493). They live a nomadic life in mat huts (*ktiris*), and supplement their means by the manufacture of dwarf plam mats and ropes. Their women are noted for their good looks. The principal sections are Mir Jat, Láshári, Bharáni, Majidáni, Bhund, Lanjwáni, Babbar, Waswáni, and Baládi. The principal headman is Rustam of the Mir Jat section. POPULATION.

In 1901 the Saiads in the district numbered 917 (males 497, females 420). The principal groups are those living in Dádhar, Gandáva and Gáján. The Saiads of Dádhar are collaterals of the Chishti Saiads of Mastung and Kiráni near Quetta. They are descendants of Mir Haibat Khán Dopási, whose shrine near Dádhar is described below. The Saiads of Dádhar are held in much veneration by the Bráhuís and the Baloch, and their influence extends into Sind. They hold revenue-free grants in several villages in Dádhar. The leading man among them is Saiad Charágh Sháh. His brother Saiad Bahár Shah is in receipt of a monthly allowance of Rs. 50 from the Bolán Levy Service, and is often nominated as a member of *jirgas*. Other influential Saiads of Dádhar are Saiad Lál Ján, whose wife, the Bibi Sáhí, commands a large number of followers and takes precedence over her husband, and Saiad Taimur Sháh. The Saiads of Gandáva are Bukhári Saiads and possess considerable influence in that part of the district. They live at Gandáva, Fatehpur and Kot Muhammad Sháh, and the principal men among them are Safar Sháh, Muhammad Sháh, and Rakhál Sháh. The last named is a poet whose verses (*káfis*) are very popular among the people. He is held in great esteem, especially by the Lásháris. The Saiads of Gáján consist of about 20 families, Bukhári 7, and Jiláni 13 families. Their headmen are Haidar Sháh and Lál Sháh. The Saiads of Sháhpur are Bukháris of the Isiáni section. The leading man among them is Saiad Ináyat Sháh. Saiads.

During the census of 1901, the total number of Hindus recorded in the district was 10,784 (males 5,684, females 5,100). They all belong to the Arora caste and the principal clans represented are the Bajáj, Kathúria, Bhatéja, Chhoda, Guréja, Mundréja, Utrádi, Sandúra, Kánjan, Pahúja, Khattar, Sukhéja, Pujára, Ichhpuláni, Rakhéja, Kálre, Nángpál, Cháwla, Sachde, Chhábre, Kárra, and Brahman. Hindus.



## KACHHI.

**POPULATION.** They are immigrants from the Punjab, mostly from the Déra Gházi Khán and Multán districts and from Sind. Most of those from the Punjab are said to have been imported by Nasir Khán I, after Kachhi became part of Kalát in 1740. Their religion is an admixture of Sikhism and idol worship, but, as described in the *Gazetteer of Sarawán*, they have been greatly influenced by their Muhamadan surroundings and have great belief in Muhamadan shrines, on which they usually shave their children. In manners and customs there is little to distinguish them from the Hindus found in other parts of Baluchistán. In Kachhi they form a large and an influential community. They are chiefly engaged in trade, and finance the people and in several cases have acquired land. In each important place there is a *pancháyat*, a body that governs the social and the commercial affairs of the community. The headman is known as *mukhi* and next to him is the *chowdri*, other elderly and influential men being called *paryamunrs*. The Hindus pay *jizya* or poll tax in some places either to the Khán or the tribal chiefs, a subject which is further referred to in chapter III. The leading men in the district are Rélu Mall of Gandáva; Mangal Mall and Lakhmi Chand of Kotra; Topan Mall, Jodha and Jádham of Gáján; Motan of Shorán; Tírath Rám, Ail Mall and Kishna Mall of Dádhar; Múraj of Bhág; Hazári Mall of Nawshéhra; Ishi Mall of Mírpur and Brij Mall of Lahri. The Hindus of Kachhi hold *bisákhi* (new year's) fairs at Tang on the Lahri stream, Gahtor near Khári, Sibri in Dádhar, Gháib Pír spring near Khajúri in Sarawán, and the Hari Sar pool in the Sukléji. At the last named place, which is situated about 18 miles west of Shorán, many pilgrims come from Kachhi, Sind, and Hindu Fakirs even from Márwár in India and different parts of the Punjab. The local Hindus throw the bones and ashes of their dead in this pool.

### Religion.

Of the total population of 82,909 censused in 1901, 72,125 or 87 per cent. were Muhammadans of the Şunni sect. The religion, as practised by the tribesmen, is described in the *Jhalawán Gazetteer*. Superstitions are common. Among the most peculiar may be mentioned the following:—

The Rinds do not eat camel's flesh, the Hájija Bulédis do not eat the kidney of any animal, the Lásháris have an

aversion to the *álro* plant, the Wágah Jats will not eat the **POPULATION.** dove, while the Kalwár Jats do not eat the heart and the liver of any animal.

Special mention may be made of a sect called Táibs or Táibs. penitents. On account of their shorn heads, they are known as *tháru* or shaven-headed. The sect was founded, about 1875, by Háji Muhammad Fázil, a Raisáni of Dádhar. The present leader of the sect is his nephew Mián Abdul Hayi, who lives at Durkhán in Dádhar *niábat*. The Táibs are found scattered in Gáján, Kunára, Shorán, Sanni, Dádhar and Mithri, but their stronghold is Sanni, where most of the converts have been derived from the Jatois. They follow the Islámic faith in its purest form.

Social customs among the Baloch, relating to hospitality, **Social life.** the custom of *hál* and the system of co-operation among the tribesmen are similar to those described in the *Gazetteer of Jhalawán*. Among the Baloch, social precedence takes a more definite form than among the Afgháns. The tribes taking their names from the five children of Jalál Khán—Rind, Hot, Láhár, Korai, and Máí Jato—are looked on as socially superior to the rest, and as Mír Chákar, the hero of all Baloch legends, was a Rind, the Rinds are the most respected of the Baloch tribes.

Among the Jats, social or class distinction does not exist. The more well-to-do, on account of their wealth, hold a superior social status to that of their fellows. The *arbábs* and the *raises*, among their respective people, take precedence and are naturally the spokesmen of the rest. In their absence, precedence in a Jat assembly is given to the eldest. The Jats have already been mentioned as occupying an inferior position, and in the lowest grades are to be found certain subject races consisting chiefly of occupational groups and gypsies.

The Baloch chiefs and other leading men keep guest-houses (*mehmánkhána*). Those kept by the Rind and Magassi chiefs are very large, and are in charge of a regular establishment which is maintained for this purpose. The Saiads of Dádhar and Fatehpur also maintain guest-houses, in which all strangers are accommodated. The Jats have no system of co-operation like the Baloch, but they combine for any common purpose such as the construction of the dams (*gandhas*) described in chapter ii.

POPULATION.  
Food.

The majority of the people have only two meals daily, one in the morning and the other at sunset. The staple food-grain is *judr* which is cooked into cakes and eaten with vegetables or butter-milk. Flock-owners and camel-breeders use milk and its preparations, generally butter-milk, with their meal. Wheat-flour or rice is eaten by the well-to-do.

Meat is eaten when it can be obtained. Roasted mutton, *sajji*, is a speciality of the Baloch tribes. The use of intoxicating liquor is not uncommon among the Baloch and Jats.

## Dress.

A Baloch wears a long *jama* like a smock frock down to the heels, *shalwar* or loose trousers, a long *chadar* or scarf, a *pagri* of cotton cloth, and shoes narrow at the toe or sandals of leather or grass. He wears nothing but white, and has an objection to colours of any kind, and will wear nothing coloured except his *chogha* or overcoat. The prejudice is, however, beginning to break down, and coloured and embroidered coats are sometimes worn by the leading men. The Jatois, who belong to the Táib sect, generally wear trousers dyed in indigo. A Baloch woman wears a red or white cotton sheet over her head, and a *chola*, or long shirt resembling a night-gown which reaches down to the ankles, and is prettily embroidered in front. The hair is worn in a long queue, and the ordinary ornaments in use are bracelets, a nose ring, a necklet and earrings. All Baloch men of full age carry a sword and sometimes a shield made of leather and studded with silver or brass. Among the Jats a great change has taken place within the last thirty years or so in the matter of dress, especially among the well-to-do. Formerly a man had a *tehband* or sheet wound round his waist instead of trousers, a short shirt, a turban with a small skull cap and a spotted white or red *retu* or sheet to wrap round his shoulders. The dress of a female consisted of a *choli* or shirt with short sleeves and open on the back, a *chhit* or petticoat, and a wrapper or scarf, all made of the locally manufactured coarse cotton cloth. This is still the dress of the poorer classes among the Jats, but the well-to-do have now adopted the dress of the Bráhuís, both for males and females and use finer materials. The total cost of the dress of the male, inclusive of shoes, is about Rs. 5-8 and that of a female is Rs. 5-2. The ornaments are

## DWELLINGS.

generally the same as those of the Baloch women ; they are mostly of silver and few can afford them. POPULATION.

The majority of the people live in mud huts, consisting generally of a single room, 15 to 30 feet long and 12 to 15 feet wide. The roof is flat and is made of mats of dwarf-palm covered by brushwood and plastered over with mud. Behind the main room, but under the same roof, is usually a small compartment used as a storehouse for utensils. Outside the main room (*kotha*) are generally two sheds, called *mannah* and *litavr* or *baddur* ; the former is meant for use by men in summer, and the latter for cattle. The dwellings are dirty and heaps of filth accumulate in the front. A feature of every house is a number of earthen receptacles for grain called *gunda*, which are of several descriptions and a stand called *tánwán* for fowls, consisting of a log of wood fixed in the courtyard. The Baloch living outside large villages live for the most part in *mannahs*, or open sheds, both in summer and winter. In large places, such as Dádhar, Bhág and Gandáva, the houses are better and consist of several rooms surrounded by a courtyard with separate sheds for cattle and stores of grain. The houses of the wealthier classes have greatly improved. The Hindus have in most cases storeyed buildings, and the bazars in several places are roofed. Dwellings.

The method of burial has been described in the *Gazetteer of Jhalawán*. Among the Jats, mourning lasts for three days, and among the Baloch, from 3 to 7 days, during which time the womenfolk of the former, with their heads bare and their wrappers tied to their waists, express their sorrow every morning by breast-beating (*osára*) and cries of lamentation (*pár*). Disposal of the dead.

The amusements are generally the same as those of the Bráhuís. Many of the Jats are very fond of wrestling (*mal*) and practice hard at it. It has great similarity with English wrestling. The matches are arranged and are looked forward to with a keen interest, especially on festive occasions. Another most popular amusement of the Jats is the singing of *káfis* or religious poems ; large parties are arranged and the performance is done by turns or in chorus. Amusements and festivals.

## KACHHI.

**POPULATION.** Of the many shrines in the district the following are the most important:—

**Shrines.**

**Haft Wali.** The shrine of the Haft Wali, or seven saints, is situated at Bhathāri, about 8 miles north of Shorān. The seven saints are Sháh Umar; his three sons, Niámatullah, the ancestor of the Kahéris, Mahmīd Sháh and Sháh Isuff; and Sháh Amin-ud-dín, son of Mahmīd Sháh; Sháh Isuff; and Sháh Wánar, son of Sháh Amin-ud-dín. Of these Sháh Umar and Sháh Wánar are buried in Kéch and Sind respectively, the rest are buried at Haft Wali and their shrines consist of handsome lime built domes, standing on hills, amid clusters of *khabbar* trees. Many miracles are ascribed to these saints.

**Pír Lákha.**

The shrine of Pír Lákha is situated between hills about 20 miles south-west of Jhal. Pír Lákha, whose tomb is in the Múla pass, was the son of Pír Shahbáz, Kalandar of Sehván in Sind, and according to tradition was born of a Hindu girl by miracle. The father came to see the son, and the meeting took place near the spot where the memorial shrine now exists. Lákha performed several miracles in the presence of his father, he turned the *ak* leaves into bread and produced water by his foot from the ground in such a large volume that it flooded part of Sind; the spot where this took place is still marked by two tanks which contain fish which are preserved. An annual fair is held at the shrine on the first three days of the month of *Chét* which attracts a large number of pilgrims from Kachhi and different parts of Sind. Another shrine dedicated to this saint is situated in Leghári Kot in the Bárkhán tahsil of the Loralai district, where he is considered to have miraculously produced three springs of water, and a revenue-free holding of about 19 acres is attached to the shrine.

Other important shrines in the district are the following in the Bhág *niábat* (1) Khánqáh-i-Shahídán, being the shrine of Mián Ghulám Muhammad, a native of Rohri, and his disciple Háfíz Abdur Rahim, who were killed by order of Zamán Sháh, the Afghán king, as being sorcerers; (2) Pír Sábír, also called Pír Roshan Zamír, a native of the Punjab, who came to Bhág and died in 1210 Hijra; (3) Pír Tiár Gházi, who came from Uch about two centuries ago. His real name was Israiluddín and he was surnamed Tiár Gházi, as the word *tián* was always on his tongue; (4) Pír Nohán

## BLOOD COMPENSATION.

at Mungur. His name was Rab Dinna and he was a **POPULATION.** Noháni Baloch. A small fair is held on his shrine in the month of *Zilhaj*; (5) Pír Mahmúd Aulia, about 10 miles south of Bhág. He came from the Punjab about two hundred years ago; (6) Mír Haibat Khán Dopási and (7) Pír Tangav also called Sakhi Tangav in Dádhar; (8) Pír Allahyár Sháh in the Bolán hands; (9) Pír Mauj Din, a descendant of Hazrat Ghaus Baháwal Haq of Multán, and Pír Amín Sháh, a Saiad in the Lahri *niábat*; (11) Kázi Somáil at Gáján and (12) Pír Chhatta near Kotra. Mír Haibat was the ancestor of the Saiads of Dádhar and was surnamed *Dopási*, as any prayer made by him was granted within two *pás* or six hours. His shrine, about 3 miles west of Dádhar, is held in great respect. Pír Tangav was a Kuchk Rind, who was killed by thieves. Pír Chhatta produced the springs at the place bearing his name. A small annual fair is held at his shrine during the hot weather. The two saints in Lahri have the spécial merit of restoring eyesight to the blind and manly power to the impotent.

The conditions relating to names and titles and rules of honour described in the *Gazetteer of Jhalawán* apply with slight modifications both to the Baloch as well as the Jats of Kachhi. The Jats are not, however, so keen about avenging blood as the Bráhuís, and have also no system of reprisals.

Names and titles, rules of honour, system of reprisals.

The system of blood compensation among the leading Baloch tribes of Kachhi is also the same as is prevalent among the Bráhuís. As a rule, in cases decided by a *jirga*, the rate of compensation is Rs. 1,500. Among the Dombkis, compensation paid in kind usually consists of one girl, one mare, one sword, one gun and Rs. 400. In the case of other Baloch tribes, the basis is one girl and weapons to the amount of Rs. 500, and Rs. 500 in cash. There is no fixed rate for the Jats. The compensation in their case is usually a girl or Rs. 300 to Rs. 500 in cash.

Blood compensation.

As a special feature of the rules of honour observed by the Magassi tribe, it may be mentioned that while among other Bráhuís and Baloch tribes, adultery is punished by the death of both the adulterer and the adulteress, in the case of the Magassi tribe if the adulterer escapes, a relative of his is killed instead. The custom has been considered

## KACHHI.

POPULATION. an unjust one, and in the case of Allah Rakhia, son of Mehr Ali Khosa, plaintiff, *versus* Saifal, son of Shakar and Kullu, son of Afzal, accused, regarding the charge of murder of the plaintiff's brother, decided by the Sibi Sháhi *jirga* on the 9th February 1906, it was ruled, with the concurrence of the Magassi chief and of the tribe, "that if any such murder be committed in future in the Magassi tribe, it shall be considered illegal, and the murderer will be liable to punishment. If the real adulterer absconds from the territory of the Magassi Nawáb, his relatives, such as his brother, uncle or any of his family, will be liable to pay compensation to the complainant in accordance with the custom prevailing among the Baloch tribes, such as the Rinds, Marris, Bugtis, Dombkis, etc. If the relatives of the adulterer be willing to settle the case and come to terms with the complainant, and the latter rejects their overtures and contemplates the killing of one of the adulterer's relatives, it will be essential to force the complainant to come to a settlement, and it shall be the duty of the Magassi chief to arrange for the prevention of bloodshed." The award of the *jirga* was accepted by the Political Agent, Kalát.

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# **JHALLAWAN**

## **TRIBES**

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## TRIBES

**POPULATION.** Nothing definite is known about the ethnographical history of Ethnographical Jhalawán. But the early Arab authors mention the Jats, now cal history. known as the Jadgáls, as the earliest inhabitants of the country, and as having opposed the Arab forces at Kaikánán, while frequent allusions have also been made to the fact elsewhere. The Jats, therefore, appear to have constituted the earliest population of which there is any authentic record. Most of them have now been absorbed among the Bráhuís, but sections of admittedly Jat origin are to be found, such as the Koraks of the Mírwári country, Jámots and Chhuttas of Karkh (or Karu) and Chaku, Jáms of the Múla pass, Natwánis of Bághwána, Rais of Zahri, the Hotinánzai Sásolis of Zidi and the Mardoí Méngals of Ferozábád near Khuzdár.

Later on when a movement of the Baloch took place from the westward, certain sections, such as the Siabpáds of Páriko and Nál and some of the Bízanjans, appear to have settled in the country, whilst the main body moved towards Kachhi and the Punjab plains. The next element which has added its quota to the population is the Afgháns, who are found especially among the tribes round the Harboi, such as Nícháris, who claim to be

## DENSITY.

Alikozais, Zarrakzais who are Taráns, and some others actually called Pathán, in Karkh and Chaku.

The rise of the Brábuis and their gradual unification into a homogeneous whole has been detailed in the section on **History**. Who the Mírwaris and other genuine Brábui tribes such as the Kambráris, Gurgnáris, Sumaláris, and Rodénis originally were, is a question which still remains in obscurity.

No attempt was made at a census of the Jhalawán country before 1901. Writing in 1877, Hughes said that the "province is, for its immense size, but very sparsely populated, the number of inhabitants being estimated at not more than 40,000 males, or but ten persons to the square mile; but so much of the province is covered with hills, and the quantity of arable land is so restricted, owing to scarcity of water over a great part of its surface, that this low rate is scarcely to be wondered at. \* \* There are no towns in the proper acceptance of the word, and but few villages and this is mainly owing to the nomadic character of the people." \* Density and growth of population and villages.

In 1901 rough estimates of population were obtained through the headmen of the tribes, which showed 54,891 houses or families in an area of about 21,128 square miles, and a population of 224,073, the number of villages being computed at 299 in 1902-3. Of the total, 223,692 (males 114,806, females 108,886) or 99.8 per cent. are Muhammadans and 381 Hindus. The incidence of population per square mile is about 10 persons, while there is only one village in about 70 square miles. Most of the people still cling to their nomadic habits. Owing to increased security of life, there has in recent times been a considerable increase in population.

The principal villages, some of which are headquarters of tribes and of Hindu traders are—**Surab** (Bakhál-tá-shahr with suburbs 1,500), **Nichara** (1,000), **Norgama** (with suburbs, 1,500 to 2,000), Ghat (with suburbs, viz. Balbal and Mahomedáni about 1,800), **Baghwana** (Mír-ná-shahr and Kamál Khán-ná-shahr, 500), **Khuzdar** (with fort and suburbs, 700), **Nal** (Bakhál tá-shahr with suburbs,

\* *The Country of Baluchistan*, by A. W. Hughes (1877), pages 79-80.

## JHALAWAN.

POPULATION. the Chief's headquarters, 800), **Wad** (Bakhál-tá-shahr, 200), and **Gajar** (in Mashkae 200 to 300 ).

**Migration.** About three-fourths of the population of Jhalawán are nomads, most of whom depend on the produce of their flocks. The exceptions are such individuals as own sufficient irrigable land to support them, and the tenants of the Khán. The majority of the Sumaláris, Méngals, and several clans of the Zahri tribe lead a purely nomadic life. In spring and summer they wander with their flocks in the highlands in search of pasturage and in October and November move to Kachhi, Sind, and Béla where they supplement their livelihood by labour, and return to their homes in March.

The people of Upper and Central Jhalawán go to Kachhi, via the Múla pass and Gáji Lak, and to Shikárpur District in Upper Sind via the Gáji or Sáin Lak and different other passes over the Kírthar range; the people of Sárúna and Khidrání country go to Séhwán and those of the Mírwarí country in Lower Jhalawán, generally go to Las Béla and parts of the Karáchi District. Here they have entered into marriage relations with the people, giving their daughters to wealthy *zamindárs* for a suitable consideration. The permanent inhabitants also move out of their villages during spring to graze their flocks and for change of air, the system being known as *hatam khwári*. When conditions are favourable and there is abundant grazing in Khárán, the people of Súráb-Gidar valley and Dasht-i-gorán visit Upper Khárán and the people of the Mashkae valley resort to Rakhshán and Rághae with their flocks.

Owing to the uninviting nature of the country there has not been any considerable number of immigrants, except a few families of Hindus trading in important villages. There are a few Rakhshánis from Khárán, some Marri Baloch, who, some years back migrated from Kachhi and are now residing at Kúhav in the Múla pass, Karkh and Chaku and some Nakíbs from Makrán, who are found scattered in different tribal areas.

A few immigrants from Sarawán can be traced in the Dábjav Shahwánis of Kappar in Bághwána, the Kúrds in Bághwána, the

## MARRIAGE CUSTOMS.

Badúzais and Mitházais of Zahri, the Lahris in Zidi and Koláchi, POPULATION a few Lángavs from Mungachar in Hazárganji near Nál and several others. All these have permanently settled in Jhalawán and are absorbed in different tribes.

Vital statistics are not recorded in the district, and the rough Age statistics, vital statistics, infirmities, infant mortality, comparative number of sexes and civil condition. estimates of population obtained in 1901 only distinguished between adults and minors, i.e., 12 years and over, and under that age. The number of males was 114,806 and that of females 108,886. One reason which is advanced to explain this disparity is that a number of marriageable girls are disposed of annually, by the poorer Bráhuís, to wealthy *zamínlárs* in Sind for payments in money. As in other parts of Baluchistán, longevity is probably infrequent owing to malnutrition, lack of proper clothing, and want of medical aid. Mortality among infants and the poorer classes is probably very heavy.

Among the tribesmen, every man marries as soon as he has the necessary means to meet the expenses of his wedding. Marriage customs. almost invariably takes place after puberty. Among the well-to-do, the bridegroom is generally about twenty, whilst among the poorer classes he is generally older. The bride is generally some four or five years younger. In rare cases infant betrothals take place, generally among very near relations. Marriages with young girls are necessarily infrequent since, except among the wealthy, heavy demands are made on a wife which can only be performed by a full-grown woman.

So far as can be ascertained, polygamy is not uncommon among such of the upper and middle classes as can afford it. The wealthy in marrying several wives are influenced by the desire for heirs, or for an alliance with an influential family, while on those less well-to-do polygamy is occasionally forced by the custom of *bájúí khwájá*, which requires that one of the surviving brothers or cousins of the deceased must marry his widow. Cohabitation with slave girls is permitted by custom but is not much practised, as the children of such connections are looked down upon socially and are excluded from inheritance.

## JHALAWAN.

**POPULATION.** Marriage with near relations is preferred, because exchanges can be easily arranged, and the price of the bride, if one has to be paid at all, is lower, while the parties are already acquainted and their mutual relations are strengthened by the marriage tie.

**Marriage ceremonies**

Ordinarily a man has nothing to say to the selection of his bride. When his parents wish him to marry, they look for a suitable girl, and the first step taken is to send a female relation to see her and to satisfy herself as to her age, appearance, and other qualifications. Among the poor, however, when marriage takes place at an advanced age, the man often makes his own choice. If the preliminary overtures are well received, an elder relation or a Saiad goes to the parents of the girl and arranges the price to be paid (if the system of payment prevails in the tribe) and the animals and foodstuffs which will have to be provided by the bridegroom's party for the marriage feast. This ceremony is known as the *háv tining*, i.e., the giving of consent. It is followed by a feast in the bride's house, when the bridegroom's party present her with a wrapper and a ring (*gud-o-chhallav*). This is known as betrothal or *sáng*, and is considered binding on the parties. In the case of the woman, the *sáng* is considered binding except under special circumstances, such as adultery on the part of the woman or strong suspicion of it.

The Bízanjaus of Nál and Ornách, the Sájdis and the Muhammad Hasnis of Mashkae and the Mírwaris and others of the Mírwári country who have marriage relations with the people of Makrán, follow their customs which have been described in the *Makrán Gazetteer*. Among these people, the dower which takes the place of *labb* or bride-price, consists of landed property (*mírás*), jewellery (*sohr*), and servile dependants or *banlag*. This dower becomes the sole property of the bride. The bridegroom also presents a trousseau to the bride and meets the expenses of the marriage feast. After the *nikáh* he is required to live in the house of his father-in-law for some days, sometimes for a month or more.

In cases of widow remarriage no ceremonies, except the *nikáh*, are observed.

## MARRIAGE EXPENSES.

In olden days, bride-price (*labb*) was never demanded or paid, and even now it is considered derogatory on the part of a respectable tribesman to ask a price for a girl. Among the poorer classes, however, payment for girls is now demanded. It varies from Rs. 300 to Rs. 500 according to the position of the contracting parties and the age and qualities of the girl, and is paid in cash, sheep, goats, camels, and occasionally in land. The price of a widow is generally half of that payable for a virgin.

Deferred dower or *haq-i-mahr* is recognised, and it is generally fixed in gold *mohars* before the *nikáh* ceremony, and varies from Rs. 11 to Rs. 300 according to the position of the parties.

The *mahr* thus fixed remains, however, a nominal sum due to the wife from her husband. It is never or seldom recovered by a wife in the life-time of her husband, but is exacted in the case of a divorce, or by her heirs in the event of the death of the wife without issue. It happens sometimes that the wife makes over to her husband her dower on receipt of ornaments, etc. There is also a custom prevalent throughout the district, whereby the husband presents his wife, instead of dower, with a share of the merit (*sawáb*) which he hopes to obtain after death by giving alms from his hearth (*khákhár*) in his life-time. The share given generally amounts to one-fourth and occasionally varies from one-sixth to one-third, and this gift saves the husband from the necessity of giving any dower upon earth.

Mention may be made of the system of exchange of girls (*adal-badal*) which is universal among the tribes, such transactions being generally confined to near relations.

The marriage expenses vary according to the position of the contracting parties, from Rs. 100 to Rs. 500, excluding the *labb*, most of which fall on the bridegroom's party.

The bride's parents generally present her with a dress and a few ornaments, bedding, and some articles of household furniture. A suit of clothes is also given to the bridegroom.

## JHALAWAN.

**POPULATION.** Wealthy families present several dresses to the bride and more numerous and better ornaments and articles of household furniture.

**Divorce.** Divorce is uncommon among the Bráhuís, but it is practised by the tribes following the Makrán customs and also by the lower classes among whom it is given on trivial grounds.

The usual reasons for divorce are the disagreeable appearance or temper of the woman, and immorality proved or suspected. The method of divorce is the throwing of three stones or clods of earth after the woman. The divorced woman has the status of a widow and can remarry in her tribe, but if she is divorced for misconduct, she is not permitted by custom in most of the tribes to marry her seducer. A woman can obtain a divorce if her husband is proved to be impotent. To effect this, pressure is brought to bear on the husband by her parents through the tribal headmen.

**Penalties for adultery.** Before the district came within the sphere of British influence a man was held justified in killing his wife and her seducer merely on the strength of a taunt as to her faithlessness by a third party. Death is still the punishment of a faithless wife caught *flagrante delicto*, and in cases of suspicion sometimes the husband informs the father or brother of the woman who then kills her. The seducer, if caught, is also killed and in such cases no compensation is demanded, but should he make good his escape, the case is compromised by the headmen of the tribe on payment of compensation which usually amounts to what is payable for murder. This is generally Rs. 1,500, but is not always paid wholly in cash; and girls, cattle or arms are accepted in lieu of a part or the whole of the claim; according to the present custom a fine of Rs. 500 is also levied by the government of the Khán of Kalát.

**The status of woman and rights to property.** Except among the dominant classes, where the women have an easy life and have female servants to help them, the position of woman is one of degradation. Among the common agriculturists and flockowners, no sooner is a girl fit for work than she is sent by her parents to tend cattle, besides taking her part in all the ordinary household duties. When married, she must not only



## LANGUAGE.

carry water, prepare food, and attend to all ordinary duties, but must look after the flocks and assist cultivation, except in ploughing. She has no share in property beyond the presents given her by her parents at her wedding. The right of a man to a deceased brother's widow, to which reference has already been made, is prevalent. A brother who does not wish to marry his brother's widow (*bájái*), can give her in marriage, with her consent, to any one he or she may choose, and appropriate the *labb* himself. POPULATION.

Among almost all the tribes the women are allowed no share in inheritance, a custom which is said to have been instituted by Mír Nasír Khán I, who had seven daughters whom he gave in marriage to different Chiefs, allowing them no share in property beyond presents consisting of dresses and jewellery. The system seems to have been set up to avoid participation in land, of outsiders, which might lead to quarrels. Widows and daughters, however, are entitled to maintenance and the latter can also claim a share of their mother's jewellery, if any. Inheritance.

Inheritance among males is governed by tribal custom, but is based on the general principles of *shariat*.

The Chief inherits the property of an *aiwár*, i.e., a tribesman dying without any male heirs, and maintains the widow and daughters of the deceased so long as they are unmarried.

The languages spoken are the Bráhui, the western and eastern forms of Baluchi, Jadgáli, and a peculiar jargon known as Lori Cháni. Language.

The major portion of the population speak the Bráhui language, which has been classed by Dr. Grierson as one of the Dravidian languages and a somewhat detailed account of which is given in Mr. Hughes-Buller's Census Report of Baluchistán.\* The dialect spoken in Jhalawán differs to some extent from that used in Sarawán as it has in it a considerable admixture of Sindi words. Bráhui.

The western Baluchi of Makrán, which is largely impregnated with Persian words and expressions, is spoken by about one-third Baluchi.

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\* Census of India 1901, Volume V and V-A (Chapter VI, pages 75-78).

## JHALAWAN.

POPULATION of the population of Jhalawán, chiefly by the Muhammad Hasnis, the Sájdís, the Bízanjais and the people of the Mírwarí country. A detailed account of it is published in Chapter I (pages 77—82) of the *Malcrán Gazetteer*.

The eastern form of Baluchi, in which the words in use for common objects and acts are nearly all pure Baluchi, the remainder of the language being borrowed from Persian, Punjábí, and Sindi, is spoken by the few Marri Baloch who have recently immigrated from Kachhi, into the hills along the Múla river, and in Chaku and Karkh.

Jadgáli. The Jadgáli, which is practically identical with the Lási dialect of Las Béla, an offshoot of Sindi, is spoken by the few Jámots and Chhuttás in Karkh and Chaku, and by the domiciled Hindus.

Lori Chíni. The Loris ordinarily speak the language of the tribe to which they are attached, but they have invented a curious artificial jargon known as Lori Chíni which they speak before strangers. The dialects of Lori Chíni in vogue among different sections of Loris, differ in various localities, but the words are generally inverted forms of Baluchi and sometimes of Urdu, Sindi and Punjábí. A few instances may be quoted by way of example—

One	...	Ek̄	...	The Urdu numeral.
Three	...	Hés	...	Inverted form of Baluchi seh.
Four	...	Rách	...	Do. do. do. chár.
Five	...	Champ	...	Do. do. do. panch.
Ear	...	Shog	...	Do. do. do. gosh.
Hair	...	Dúm	...	Do. do. do. múd.
Head	...	Rás	...	Do. do. do. sar.
Brother	...	Dirábar	...	Do. do. Persian brádar.
Belly	...	Tép	...	Do. do. Urdu or Sindi pét.
Flesh	...	Shogd	...	Do. do. Baluchi gosht.

Among words peculiar to the jargon may be mentioned *tibbar* (father), *somb* (nose), and *goma* (a rupee).

Correspondence and literature.

There is no literature in the Bráhui language and ballads were, and are now, composed in Baluchi. For the purposes of the little correspondence which the people carry on, Persian is employed,

## TRIBAL CONSTITUTION.

while the Hindu traders use Sindi, both as the medium of cor- POPULATION, respondence and for keeping accounts.

The following statement shows the distribution, by races and <sup>Races and</sup> tribes of the indigenous population of the district, including the <sup>tribes,</sup> domiciled Hindus:—

Bráhuís	{	Zabri ... ..	47,617
		Méngal ... ..	62,136
		Muhammad Hasni ... ..	52,751
		Bízanjau ... ..	15,909
		Kambrári ... ..	4,315
		Mírwarí (this tribe was not censused in 1901) ... ..	.....
		Gurgnári ... ..	3,925
		Rodéni ... ..	1,565
		Sumalári ... ..	3,275
		Kalandráni ... ..	6,308
		Sájdí ... ..	6,063
		Níchári ... ..	1,830
Pandráni ... ..	340		
Rékízai ... ..	1,277		
Total...			207,311
Others	{	Khán's subjects ... ..	6,245
		Nakíbs ... ..	856
		Loris ... ..	4,177
		Servile dependants ... ..	5,103
		Hindus ... ..	381
Total...			16,762
GRAND TOTAL...			224,073

A full account of the tribal constitution of the Bráhuís is given <sup>Tribal con-</sup> in Chapter VIII of Mr. Hughes-Buller's Census Report of 1901. \* <sup>stitution.</sup>

It may be briefly explained here that a Bráhui tribe is based primarily not upon agnatic kinship like an Afghán tribe, but upon common good and ill; in other words, it is cemented together by the obligations arising from the blood-feud, and heterogeneity, rather than homogeneity, is the striking feature of its composition. Round a nucleus several groups of diverse origin, including Afghán, Baloch, Jat, and even sometimes freed slaves, gathered together

\* Census of India, Volume V and V-A, Baluchistán (Bombay, 1902).

## JHALAWAN.

POPULATION. in time of emergency and ultimately became consolidated into a tribe. Instances of these will be found in the account of the tribes which follows. All comers gained easy admission to the tribe. As soon as a man joined the tribe, he permanently became a participator in its fortunes both good and ill. Then, having shown his worth, he was given a vested interest in the tribal welfare by acquiring a portion of the tribal land, in return for which he was bound to share all tribal responsibilities. Admission was then sealed with blood by women from the tribe being given to him or his sons in marriage. Starting therefore with the principle of participation in common good and common ill, participation in the tribal land came to be the essence of tribesmanship. The process is easy to follow: admission to participation in common blood-feuds; then to participation in tribal land; and lastly admission to kinship with the tribe. It must here be mentioned that the above system practically ceased after the appearance on the scene of Nasir Khan I, otherwise known as Nasir Khan the Great, as that ruler first combined the various conflicting elements among the tribes, then inaugurated the consolidation of the Brahui power for purposes of both offence and defence and saw its completion in his life-time, the result of his genius and organising power being found in the form of the different tribes as now existing. After dividing the tribes into the two great divisions, the Sarawans on the north and the Jhalawans on the south, placing at the head of each a leader, Nasir Khan proceeded to organise each tribe on a system of feudal service to supply the armed forces both of his own confederacy and for the muster of his suzerain, the ruler of Kandahar. The distribution of land among the tribesmen which followed in most cases appears to have formed the basis of the constitution of the different tribes.

The tribe, locally called *khom*, is divided into a number of groups; the main divisions or clans are called *takkar*, their sub divisions or sections are known as *shalwar* (the term being generally used for kinship), and further minor units or sub-sections representing the families are designated as *pira*, while *sai* is a generic term for a group representing either the tribe or any of its divisions. Each

## MAIN TRIBAL DIVISIONS.

tribe has its own staff of officers or leaders. The Chief (*sardár*) is the head of the whole tribe, followed by the *már* who is the headman of a clan (the term being also applied to the *sardár's* brothers and near relations), and the *motbar* or *kamásh*, the head of one of the units of which the clan is composed.

The office of the Chief of a tribe and that of the headman of a big clan is hereditary, while the leadership of smaller groups greatly depends on the age, influence, and intelligence of a member of the group, and his hospitality is a great factor in his favour.

Living with some tribes are some individuals and families known as *hamsáya* who share temporarily in good and ill with those among whom they live but, unless they have been given a share in the tribal land, are united to their own tribes and join the latter in times of emergency.

Before entering on a detailed description of each of the important tribes and their long chain of clans, sections, sub-sections, and families, attention is drawn to the presence of the organised political or ethnic unit known as *dastas* or *pallav sharik*. Every tribe is composed of separate clans or large groups living apart from, but connected with, each other at the same time in all political matters concerning the common good and ill of the tribe. According to the local traditions the tribes in Jhalawán were for this reason divided, in old times, into two main divisions or *dastas*—(a) the *Zabri dasta* and (b) the *Méngal dasta*. The tribes comprised in each of these divisions were often at feud with each other, but against an outsider they would all combine. The principal tribes comprising the *Zabri dasta* are the *Zabri*, *Níchári*, and *Pandrání*; those in the *Méngal dasta* are the *Méngal*, the *Bizanjau*, *Sájdi*, and *Muhammad Hasni*.

The remaining minor tribes, which occupy an isolated position and do not come under either of the *dastas* are the *Mírwári*, *Kambrári*, *Iltázai*, *Gurgnári*, *Sumalári*, and *Rodéni*.

The chief point of difference in the tribal constitution of Sarawán and Jhalawán tribes is that in the latter district, the Chief or headman of a big clan is entitled to recover an annual tax, *máli*,

## JHALA WAN.

**POPULATION.** payable either in cash, sheep or kind, from each family of his tribesmen. The sections or clans paying the *máli* are known as *goshi* or *khafi* and are bound to pay, besides, *purs* and *bijjár* or contributions on deaths and marriages; while those who are exempt from *máli* are known as *ráj-o-kabila* and pay *purs* and *bijjár* at the Chief's or headman's request. The Chiefs of tribes and such headmen of clans as are styled *sardárs* are entitled to these contributions.

**Khan's ulus.** Among the Khán's *ulus* the Rais, Lotiáni, Pandráni, Dányá and Kambrári in Pandrán and Zahri are constituted like the ordinary tribes in Jhalawán. In Súráb and Khuzdár, these cultivators form a group in a locality or *káríz* where they have their tenancies and each group has a headman known as *arbáb* or *raís*.

In appendix III is given a list of the tribes; clans in each tribe; sections which pay *máli* (*goshi* or *khafi*); those that are exempt (*ráj-o-kabila*); the estimated population of each clan; the name of the headman of the clan and the allowance, if any, which he receives from the Government or the Khán; the *sán* or number of men-at-arms which the clan was required to furnish to the Khán; and the localities in Kachhi where the clan holds land which is subject to *gham* or revenue.

**Zahris.** The Zahri tribe consists of a number of heterogeneous elements, and takes its name from the valley which is the residence of the hereditary Chief, who is also the head of the Jhalawán division of the Bráhui confederacy and holds the standard (*bairak*) of the division which is of yellow silk. The estimated population of the tribe, in 1901, was 47, 617, and the principal clans are Zarrakzai (1,895), Khidrání (13,825), Jattak (12,221), Sásoli (4,404), Músiáni (2,090), Bájoí (3,039), and Lotiáni (1,238), and minor clans (8,855). Four of these clans, viz., the Khidrání, Jattak, Músiáni, and Sásoli, though sharing in the good and ill of the Zahris, may be regarded as now forming practically independent units.

The Zarrakzai clan (1,895) is the dominant sept of the tribe, lives mainly in Zahri valley, and according to local tradition is descended from Zarrak, a Zhar Khél Tarín Afghán, who migrated

## ZAHIRIS.

from Afghánistán into the Zahri country, assisted the Músiánis POPULATION, in turning the Jadgáls out of the country, and married a daughter of the Músiáni Chief, Mír Bohir, by whom he had a son for whom he obtained the turban—the token of chiefship—by a stratagem. The chiefship was, for some generations, in the Káwrízai branch of the Zarrakzais, but on the death of Sardár Táj Muhammad Khán, it was assumed by Sardár Gauhar Khán, of the Dosténzai branch in which it still remains. The events which led to this change have been described in the section on **History**.

As already mentioned the tribes in Jhalawán were divided into two *dastís* or divisions, i.e., Zahri and Méngal, and enmity has existed between these two rival tribes for many generations. It is said that the standard of the Jhalawáns was originally possessed by the Sháhízai clan of the Méngals and was taken away by the Zarrakzai Zahris in one of the many feuds that occurred between the tribes. This insult and injury has never been forgotten by the Méngals. During the fight, which took place between the Jám of Las Béla and Mír Khudádád Khán of Kalát in 1868, Sardár Núruddín Sháhízai Méngal, an ally of the Jám, unsuccessfully endeavoured to regain the standard, and Safar Khán Lotiáni Zahri lost his life with several others, but not the standard which was in his care.

The achievements of Sardár Táj Muhammad Zarrakzai have been described under **History**. His grandfather Mír Zarrak, is said to have been killed in a fight, near Badu Kushta pass, close to Anjíra, by Malik Dostén Naushérwáni of Khárán who cut off his head and took it to Khárán in triumph. At a later date, Kádir Bakhsh Zarrakzai attacked Khárán, caught Mír Abbás III, Chief of Khárán, and set him to grind corn at a handmill. These events have been, and are still, a cause of enmity between the Zahris and the Naushérwánis.

The present Chief is Sardár Pasand Khán, who is in receipt of a monthly allowance of Rs. 400, and one of his sons is in charge of the Kalát State Levy Post at Norgáma and is paid an allowance of Rs. 100 a month. Pasand Khán was born about 1846, has a great reputation for bravery and can show numerous scars received in many a wild border foray. The Chief is entitled to recover *múli*,

## JHALAWAN.

POPULATION. poll tax, *purs*, and *bijjār* from the various *goshi* or *khafi* sections named in appendix III, and also inherits the property of such individuals belonging to those sections as die without male heirs. The Zabri tribe, in olden days, supplied 1,000 men-at-arms (*sán*) to the Khán and it is alleged that in lieu of this they held the Gáján lands in Kachbi. The Zarrakzais, however, contend, and this contention is shared by all who own similar lands, that the lands were given to them as compensation for men who died with Mír Abdulla Khán while fighting against the Kalhoras of Sind.

Mír Abdul Aziz, son of the late Mír Abdul Karím, Jemádár of Postal levies on the Quetta-Kalát line, is a man of influence among the Zarrakzais and both he and his father have done good service.

Khidránís, The Khidránís (13,825) comprise seven sections, all of whom are practically exempt from *máli*, though they have to pay *purs* and *bijjār*. Their headman, however, claims that except the Míári (also called Míhári) and Alímurádzai, all others are liable to *máli*. The dominant section are the Sháhozais, who are descended from Sháho, a brother of Mír Zarrak and Muhammad, the progenitor of the Muhammadzai Méngals of Mámatáwa. As mentioned under Zarrakzais, the Zahri country was held by the Chbutta Jadgáls when Zarrak came and the Músiánis were living as their *hamsáyas*. These three brothers—Zarrak, Sháho, and Muhammad—combined with the Músiánis, succeeded in turning out the Jadgáls and divided the country; a share of Malkhor, Anjíra, the Hab river valley and dry crop areas in Arzonán, Archino and Gwaniko were given to Sháho and are still held by the Sháhozais with the exception of Anjíra lands which have been sold to Sardár Pasand Khán Zarrakzai. The Míáris and Alímurádzais are Jadgáls, the former being descended from a buffalo keeper (*méhi* in Bráhui), and the latter from a *máchhi* (or fisherman) of Sind; the Dallújav are descendants of a Hindu convert to Islám, named Dallu, while the Gichkízais and Rahzanzais are also of Jadgál origin. The headquarters of the Sardár were at Malkhor, but the present Sardár has abandoned the village and is now residing in Bághwána. The majority of the Míáris reside in Kappar on the Simán river, but



## KHIDRANI.

some of them are also to be found near Malkhor and in the dry POPULATION. crop area in Gidar. The Gichkízai and Míránzai live in Jambúro the Dallújav at Habu; and the Ahmadzai and the Rahzanzai in the Hab river valley.

The Khidránís have been at feud with the Ménagals for a considerable time, the feud having originated in the Ménagals having carried away some cattle belonging to the Sásolis while grazing in the Khidrání country. The dispute assumed an unusually serious aspect in 1889, as the Khidránís, in consequence of the feud, fled to Sind whither they were followed by the Ménagals. A settlement between the parties was effected through the intervention of Sardár Yár Muhammad Kúrd, when it was arranged that the Ménagals should pay Rs. 5,600 as compensation for blood, and a fine of Rs. 2,500 for raiding into the British territory, and that cattle and arms which had been taken should be mutually restored by the parties concerned. These arrangements were being carried out, and a portion of the money payable had been levied from the Ménagals when the Khidránís again broke the peace and their Sardár, Kamál Khán, was placed under surveillance. In November, 1890, a *kafilá* of Ménagals, en route to Sind, was attacked by the Rahzanzai Khidránís, two Sháhízai Ménagals were killed and one wounded. The case was decided by arbitration in 1891, when it was found that the compensation due to the Ménagals was Rs. 1,672-8-0, while they had to pay to the Khidránís Rs. 4,632 for losses incurred by them, and securities for future peace were obtained from the Sardárs of both the tribes. \*

The present headman of the Khidránís is Karím Bakhsh whose maternal uncle, Raza Muhammad, Míári, of Kappar, is connected by marriage with the Raísáni Ménagals of Wahér and has influence among them as well as among his own clansmen the Khidránís.

According to local tradition, the four principal sections of the Jattaks. Jattak tribe, i. e., Adamáni, Súmáráni, Umráni, and Jhángíráni, claim descent from Adam, Súmár, Umar, and Jhángír, four sons of Ali, Rind, while the dominant sub-division, the Bánzozai, are

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\* A detailed account of the course of events is given in the Baluchistan Agency Administration Reports for 1889-1890 and 1890-91.

## JHALAWAN.

POPULATION, said to be the descendants of Bánzo, a deputy of the Afgháñ governors, who married a daughter of Adam, who was the Chief of the clan, but had no male issue. The chiefship then descended to Bánzo's son. Under the Afgháñs, the Jattaks supplied, in time of war, men-at-arms to the rulers, while in time of peace each married man had to give one seer of *ghí* and one *kása* of pistachio annually.

The headquarters of the Jattak Chief and the Bánzozai section are at Saráp in Mishk, in the Zabri valley, where the Sardár has a small fort. The rest of the Jattaks (12,221) are nomads and chiefly depend for their livelihood on their flocks. They are found mostly in the hills on the western side of the Múla river where they own some plateaux, the important ones being the Daruéli, Hádír Kash, Dasht-i-Kalán, Roz Chop, Sarách (half), Mandrójav, and Múhánch. They also own the greater part of the Kúhav irrigated lands in Múla, and the Gazgi section owns Gazg and pays revenue for it to the Khán. The Jattaks have been at feud with the Músiánis. In 1894 Umar Khán, then Chief of the Músiánis, instigated Sardár Gauhar Khán, Zarrakzai, to attack Shahbáz Khán, the Chief of the Jattaks at Saráp. In this attack Karímdád, a brother and a son of the Jattak Chief, were killed and a large amount of property looted. In 1900 the Jattaks made a counter-raid on the Músiáni headquarters at Balbal and killed some Músiánis, including a wife of the Chief. The disputes were settled by the Sibi *Jirga* in 1901 and both the Músiáni Chief, Umar Khán, and the Jattak Chief, Shahbáz Khán, died within a month of the settlement.

Shahbáz Khán's eldest son and heir, Asad Khán, died before his father, and on Shahbáz Khán's death his grandson, Muhammad Ali Khán (about 5 years of age in 1903), was nominated as Chief, and Ali Muhammad, a younger brother of Shahbáz Khán, was appointed as his guardian. Ali Muhammad has not only influence among the Jattaks, but among the Jámots of Chaku also, his mother being of the latter tribe.

Sásolis.

The Sásolis (4,404) are, like others, a mixed clan. The dominant class are the Hotmánzais, who claim to be descended from Bulfat Jadgáls and are immigrants from Sind. The next important

## SASOLIS.

section are the Sheikh Sásolis, claiming descent from Pír Umar, POPULATION. shrines dedicated to whom are to be found in various places, notably that near Panjgúr, where the Pír was murdered, and that on the Simán river near Khuzdár. They have a separate headman. A number of the Garr Sásolis have migrated to Nímargh in Sarawán and have permanently been cut off from their brethren in Sásol.

During the census of 1901, the Ajibári, Akhundáni, Dégiáni, Jámot, Kárélo, Kori, Pandráni, Lahri, and Nakíb residing in the district were enumerated among the Sásolis, but of these the Ajibári, Akhundáni, Jámot, Kárélo, and Kori are solely the tenants of the Khán and subject to the orders of the *naib* of Khuzdár, though they share good and ill with the Sásolis. Such of the Nakibs, who cultivate lands in the Sásoli country, are treated as *ráj* of the Sásoli headman. The Dégiánis pay poll tax to the Zarrakzai Chief, while the Labris and Pandránis are treated as *hamsáyas* and pay to the Sásoli Chief the *purs* and *bijjár*.

The headquarters of the Sásoli Sardár are at Bhalarájav in Zídi where he has a small fort, but since the restoration of his *inám* land at Jháláro and his marriage into a Jámot family, he spends the greater part of the year at Jháláro in Karkh, and the tribal affairs are managed by his eldest son, Rasúl Baklish, whose mother is a Bájoi. The whole of the Koláchi river valley from Zídi downwards, as well as Gáj belongs to the Sásolis, chiefly of the Hotmánzai section, Sopaks and Sheikhs. The Sheikh Sásolis own Sásol with the Ghulámáni Móngals and many of them also own lands in Hazárganji near Nál where they share good and ill with the Bízanjau. The Gwahránjau section own lands in Lákorián and Pariko. The Gwahránjau, Sopak, and Lorájau of Khúrán are also said to be descended from the Sásolis.

In the time of Mír Nasír Khán I, Mír Bullo, Hotmánzai was a fighter of note and is said to have led an attack on Delhi when the Khán, with a Baloch and Bráhui *lashkar*, was aiding Ahmad Sháh Abdáli. During the reign of Mír Mahmúd Khán I, the Sásolis joined the Khidránis and fought against the Móngals, the cause of dispute being the refusal of the Móngals to allow Núrud-dín Khidrání to marry Mah Náz, a Pahlwánzai Móngal by birth

## JHALAWAN.

POPULATION. and his brother's widow. The Méngals defeated the allies and killed Núruddín Khidrání, Mír Bullo, and Kanar Sásoli. In the time of Mír Nasír Khán II, Attar Khán, grandfather of the present Sásoli headman, made an unsuccessful attempt to take revenge on the Méngals who were aided by the Bízanjau. The case was decided by the Khán, who imposed a tax of one rupee on every camel load of merchandise imported into Nál or Wad through the Múla pass. This tax is still levied on behalf of the Sásoli headman by Mukhi Boda in Nál, and is known as "Attar Khán Sung."

The Sásolis own no land in Kachhi, but the Sardár has been given by the Khán water and land, free of revenue, at Jháláro in Karkh. This *inám* was forfeited by Mír Khudádád Khán, when Sardár Pahár Khán Sásoli sided with Sardár Gauhar Khán, but was restored by the present Khán, Mír Mahmúd Khán, in 1895. Their headman is Sardár Pahár Khán (born about 1846). Jamál Khán Sheikh Sásoli, son of Mír Lalla has considerable influence not only among the Sheikhs but also among the Ghulámáni Méngals of Sásol and Goru, and his position is considerably strengthened by the respect which his step-mother, Bíbi Khair Khátun, commands. A daughter of hers is married to the Sásoli headman's eldest son, Rasúl Bakhsh.

### Músiáns.

The Músiáns (2,090) claim a Rind Baloch origin, and are said to be the earliest of those immigrants who turned the Jadgáls out of the country. As already mentioned, the chiefship of the tribe was obtained from the Músiáns by the Zarrakzais by a trick and since then the clans have not been on very friendly terms. Mír Murád Khán, head of the Músiáns, took up arms against Sardár Táj Muhammad Khán and sided with Khudádád Khán, the latter promising him the chiefship of the Jhalawáns should he succeed in killing Táj Muhammad Khán, but in the skirmish at Joi Ghuláwán in Kalát, Murád Khán himself lost his life. There has been enmity also between the Músiáns and the Jattaks and in 1900 the latter attacked the Músiáni village when the Chief's wife was accidentally killed. The case was decided by the Sibi *Jirga* in 1901. The headquarters of the Músiáns are at Balbal near Ghat in Zahri; the *ráj-o-kabila* sections chiefly live in the Zahri valley, along the Pissi-bél and Múla, while the Khánzai

## LOTIANI.

own and cultivate the Hattáchi flat in the Múla pass. The *goshi* POPULATION. sections are chiefly nomads and scattered about the Múla pass, the Dínás among them cultivate land along the Drugi river close to Kharzán. The Músiánis own *gham* land at Pathán in the Gandáva *niábat* but owing to disputes with the Jattaks they have sold half of their land to Hindu banias of Kachhi and mortgaged, without possession, the remaining half. The present head of the Músiánis is Sardár Zahri Khán (born about 1887). Next to the Chief, the most influential man in the Músiáni clan is his cousin Mír Baháwal Khán, who was once kept in confinement by Sardár Gauhar Khán and escaped through the help of an Afghán sepoy.

The Bájois (3,089) comprise three *kabíla* sections ; the *goshi* <sup>Bájois.</sup> sections and the *hamsáyás* include the Adénazai, Bohirzai Gwaránjau, and Rádháni. The headman belongs to the Sabzal-khánzai section, which claims to be of Rind descent and connected with the Bájkáni Baloch. This claim is shared by other sections and they allege that when the Rinds marched to Kachhi they deserted the main body and remained behind, hence the name Bájoi, from Sindi *bháj* or desertion.

The Bájois settled in Bághwána as tenants of Natwáni Jadgáls and gradually usurped their lands. Most of them now live in the Bájoi part of the Bághwána valley, and in the neighbouring hills and all their lands are unirrigated. A few are also to be found in Sásol, Férozabád, Zídi, and Nál. The Bájois used to supply 300 men-at-arms to the Khán. They now share good and ill with the Sásolis and have marriage relations with them and the Khidránis. Their present headman is Mazár Khán, son of Nazar Khán (born about 1861), who resides in a small fort in Bághwána. He is a great friend of the Magassi *Wadéra*, Nawáb Kaiser Khán.

The Lotiánis (1,238) comprise nine sections and are chiefly the <sup>Lotiánis.</sup> tenants of the Khán. The Kahni section are said to be a remnant of the ancient Jadgál inhabitants ; Badúzais are immigrants from Sarawán, while the remaining sections are said to be the descendants of Zahri, father of Zírak, and are collaterals of the Músiánis. Their headman, Shahbáz Khán, who belongs to the Sálehzai section, succeeded his brother, Fatch Khán, when the latter was

## JHALAWAN.

POPULATION. treacherously killed by Sardár Gauhar Khán while asleep in the shrine of Pír Sultán. He lives at Samawári village in Norgáma, is the *raís* of all the tenants who cultivate Khán's lands watered by the Saitáni stream and has one *shabána* of water and land free of revenue for his services. The Kahnís live in Norgáma, while others cultivate the flats along the Mishkbél as far south as Páshta Khán. Some of the Hirinds live in the Lédav pass and are in charge of the shrine of Pír Kalandar. Here they cultivate rice and enjoy the offerings made by travellers at the shrine.

The Lotiánís are considered a brave class among the Zahris and during tribal warfare bear the standard and carry a pair of kettle-drums. Safar Khán, the father of the present headman, was killed in a fight between the Khán and the Jám of Las Béla at Bághwána in 1868, when the Méngals made a rush on the Zahri *dasta* or division to gain their standard. The Badúzais and Mitházais among the Lotiánís are, however, considered to be notorious thieves.

Méngals. There are three distinct Bráhui tribes of this name in Baluchistán: first the Méngals of Jhalawán, secondly the Méngals of Bolán, and thirdly the Zagar Méngals of Nushki, and it is only the first tribe that is dealt with here.

The Jhalawán Méngals (62,136) are said to be Jadgáls by origin. Tate in his "Memoir of the Country and Family of the Ahmadzai Kháns of Kalat," remarks that "the idea of the Méngals themselves is that they are descendants of a people who originally dwelt in the vicinity of Samarkaud. In the Balochi language, which is a relic of the influence exercised by the civilization of Ancient Persia, when the limits of the Persian Empire extended into Western India, plurals of substantives and collective nouns are formed, generally by adding the suffix; *gal* to the noun itself and hence all over Baluchistán the word Jadgál is used to denote the Jat population at large; . . . so that the word Méngal merely denotes the Min tribe . . . The Min were a well known Scythian, that is, Turanian tribe, and the name occurs on the lists of the Behistun inscriptions, containing the names of Scythian tribes deported by Darius, the Achæmenian into the eastern

## MENGALS.

frontier of his empire owing to their turbulence. The tribe in POPULATION Kalát was renowned for its bravery, and further east in Rájputána the tribe of Mina are, or were, celebrated for their turbulence and for their predilection for dacoity."

The tribe, as at present constituted, comprises sub-divisions bearing the names: Shábízai (101), Tuk-Shábízai (234), Pahlwánzai (1,369), Shádmánzai Pahlwánzai (1,844), Raisáni (771), Báránzai, Mahmúdzai, Mardoí, Sheikh, and Labri, all of whom except the

Labris are *Ráj-o-kabíla*, and exempt from poll tax, while there are 16 *khafí*, or revenue paying clans besides a few Rodéni Natwáni, Sásoli, Siáhpád, Sheikh Ahmadi, and Mírwári *hamsúyas*.

The Shábízai, who are the dominant sub-division, Tuk Shábízai and Pahlwánzai, claim a Persian descent, and the Muhammadzai and Báránzai are of Tarín Afghán origin. The Raisánis are collaterals of the Sarawán Raisánis; the Mardoí are Bulfat Jadgáls descended from Jám Bhádín, fourth son of Jám Ari, progenitor of the Bápráni, Hamaláni and Loharáni Jáms of Thána Búla Khán and Tawang in the —aráchi District. They were so named on account of their bravery by Mír Nasír Khán I. They used to pay *máli* to the Méngal Chief, but about 20 years since assumed some independence, and are now counted among the *Ráj-o-kabíla*. Féroz, one of their leaders, who gave his name to Férozábád, is credited with having turned out from Khuzdár the Mongol agent, Malik Chap.

The Sheikhs are descended from a saint named Ali Bézát, or Ali, the tribeless, whose shrine is in the Ráshak hills to the north of Norgáma. According to local tradition, the saint accompanied Mír Nasír Khán I when he led his *sán* (feudal muster) to Kandahár, and on being questioned as to the tribe to which he belonged gave no answer. Thereupon the Khán exclaimed *Ali Bézát nai sán nai sursút*, which means that Ali does not belong to any particular tribe and he is therefore exempt from providing men-at-arms or supplies. Lalla Sulaimán of Súráb and Pír Fakírdád of Tuk were other reputed saints. Certain families descended from these saints have by custom the right to recover one-fiftieth of the produce of the unirrigated lands in Archino and Arzonán, while the Pallízai Pahlwánzai Méngals give them a kid on

## JHALAWAN.

**POPULATION.** **Mari** .ages. The Sheikhs sell amulets, exorcise evil spirits, and are credited with power to cause rain. They are chiefly found in Gidar *Khushkava*, Arzonán, and Archino.

Among the *khafi* clans, the Miráji or Mír Háji, which are the strongest clan in the tribe, are descended from three pilgrims named Mír Háji, Háji Mari, and Háji Barori, who first settled in the Déi hills, were admitted by the Méngals as *hamsáyas* and given a share in lands in Chhattar. They are found chiefly in Sárúna and the Pab hills, and on account of their descent are treated as a sacred class. The members of the Dilshádzai, Horúzai, and Shambezai sub-sections are credited with powers to cast out devils, and their charms are much sought after.

The Makáli (938), a *khafi* clan, who live at Wár-i-Sardár in Wad and Kapoto are descended from Maka, a Nakíb woman of Makrán, whom Bátil, the progenitor of the Sháhízai Méngals, took as a wife and are held in little esteem owing to their low descent. Their leading men are Khati, son of Mehrán in Wad, and Muhat in Kapoto. They are for the most part of nomadic habits.

The headquarters of the Méngal tribe are at Wad, where the Sardár resides and owns a *káréz* and a small fort constr. in the time of Sardár Núruddín. The present Chief is Sardár Shakar Khán, who in 1895 married a daughter of Mír Jám Ali Khán of Las Béla. The Sháhízai, Pablwánzai, Shádmánzai (except the Abábaki sub-section which has permanently moved to Mastung), Muhammadzai, Báránzai, Gwahráni, Umráni, Shámbav, Angalzai, Gorgéjzai, Mullázai, Lahri, Sásoli, and Mírwári sections are chiefly found in the Wad valley; the Mír Háji, Kúrd, Gungav and Natwáni and Chhutta reside in Sárúna; the Mardoí in Férozábád near Khuzdár; the Ghulámáni in Sásol and Goru and the Raisáni in Wahér and Lohéndav. The majority of the Raisáni Méngals lead a nomadic life in the vicinity of Wahér. Some Báránzais live in Iskalku, Umránis and Muhammadzais in Kapoto and Mámatawa and the Khidráni Méngals along the Arínji river.

The wars and feuds of the Méngals have been mentioned under **History**. According to local accounts a feud arose between certain Méngals who were at the time living in the Harboi hills



## MENGALS.

and the Bizanjas, in the course of which 18 Sháhízai Ménagals POPULATION. were killed. In compensation for this loss, Wad was given to the Ménagals, who at a later date ousted the Bizanjas from Wahér also. Cattle-lifting, and consequently feuds, continued between the tribes and severe fights are reported to have taken place, in one of which two Ménagal brothers, Kamál and Jamál, were killed. In the last fight, which took place at Bárán Lak, the Ménagals, for the first time, succeeded, but lost their famous Sardár, Núruddín, son of Pahlwán, the progenitor of the Pahlwánzais. The quarrel was finally adjusted and a peace arranged by the conditions of which the Bizanjas handed over as compensation to the Ménagals, the upper half of the Drákálav valley adjoining Wad.

The Ménagals had similar feuds, mostly in connection with cattle-lifting, with their Jadgál neighbours of Las Béla and Sárúna, which were happily put an end to by the marriage of the then Jám of Las Béla to a woman of the Sháhízai. Jám Mír Khán I was the son of a Sháhízai Ménagal mother, and Jám Mír Khán II, father of Jám Ali Khán, and grandfather of the present Jám, married a daughter of Sardár Rahím Khán Ménagal. In the time of Jám Mír Khán II, a dispute arose between the Ménagals of Sárúna and the Jámots in which Muhammad, son of Muríd, Mír Háji Ménagal, was killed. The case was taken up by Sardár Núruddín on behalf of the Ménagals, and by the Jám on the part of the Jámots, and a fight took place at Bohir Más on the banks of the Poráli river in which both parties suffered heavily. From the fact that Kukur, a slave of the Jám, who could crow like a cock was killed, the affair is known as *Kukur-wála-jang*. A second fight occurred at Bárán Lak in which the Ménagals headed by Bráhim Khán, brother of Núruddín, were utterly defeated, but in a third fight, which took place at Baréri on the Poráli river, the Ménagals with the help of the Zahris beat off the Jám's *lashkar* which was aided by the Bizanjas. Peace was then concluded and Sardár Núruddín received a large sum of money from the Jám. The Ménagals supplied to the Afghán rulers 1,000 men-at-arms, but to the Kháns their quota is said to have been 18,000 men. They have *gham* lands at Chhattar, Phuléji and Táhir Kot in the Lahri *niábat*, but there has been a dispute between them and the Kabéris,

## JHALAWAN.

POPULATION. since 1901 about the *Jágirári* rights\*. These lands are shared by the Sháhízai, Pahlwánzai, and Raisáni sections.

A brief reference has been made in the section on **History** to the conduct of the Méngals in respect of the Khán's officials in Súráb and Khuzdár. In April, 1903, the Khán's *naib* at Khuzdár was collecting camels at Karkh, which led to a quarrel with the Méngals, in which several of the Méngals, men and women, were wounded. The Méngals in retaliation looted eight villages and carried off large quantities of grain and other property. The case was decided by a *jirga* which assembled at Kalát. The occurrence of this serious case while the Chief, Sardár Shakar Khán, was present with the tribe, and in spite of his efforts to restrain them, gave immediate prominence to the fact, long generally recognised, of Shakar Khán's incapacity as a tribal Chief. At his request and with the unanimous consent of the Méngal headmen it was decided that his cousin, Mír Wali Muhammad, should be appointed his *vakil* or representative and should carry on in the Chief's name all the affairs of the tribe. In September, 1904, the question of the control of the Méngal tribe was again discussed in a full assembly of Sarawán and Jhalawán Sardárs and it was then unanimously arranged that Mír Wali Muhammad should continue to work as the Méngal Chief's *vakil* and that the Chief's son should remain with the *vakil* to support, by his presence, his authority with the tribesmen.

Mír Wali Muhammad Sháhízai, son of Mír Háji Ibrahím Khán, has married a daughter of Jám Mír Khán and aunt of the present Jám of Las Béla, and receives some allowances from the State. His eldest son, Rahím Khán, is married to a sister of the present Jám. Mír Jumma Khán, son of Mír Muhammad, is the head of the Rahmatzai sub-section of the Sháhízais. Mír Alam Khán is the head of the Tuk Sháhízais and was appointed *thánadár* of the Sárúna post in 1894, where he has done useful work. Mír Hamza (aged about 65 years), and Mír Jangi Khán are men of importance among the Pahlwánzai; Mír Dád Karím Raisáni, son-in-law of Mír Hasan Pahlwánzai, and Atta Muhammad, son of Súmár Khán (about 30 years), Mardoí, are also men of note.

\*NOTE.—Further details about this case are given in the *Kachhí Gazetteer*.

## MUHAMMAD HASNIS.

The Muhammad Hasnis, commonly known as the Mámasánis, are <sup>POPULATION</sup> an important tribe. They inhabit Seistán, the hills of Luristán, and <sup>Muhammad</sup> the valley of Mashkæ in Baluchistán. They are found through- <sup>Hasnis.</sup> out the whole of western Baluchistán from Shorarúd southward to Málár and west to Panjgúr, and are scattered all over the Nushki-Chágai-Sanjráni country from the Rás Koh Kámarán range to Seistán. The name is classical, being that of a powerful tribe encountered by Alexander in Upper Bactriana. They are said to be connected with the Nanshérwánis of Khárán, both claiming descent from the Mámasánis of Lur. The Mámasánis have the name of being the bravest and most savage of the tribes of Baluchistán and have the reputation amongst their neighbours of being bad friends and bitter enemies.

During the census of 1901, the number of Muhammad Hasnis in Jhalawán was roughly estimated to be 52,751. According to local accounts, they are the latest immigrants into the country in which they are now to be found. The present Chief alleges that his family came from Shíráz, and that up to the time of Mír Nasír Khán I they belonged to the Shía sect.

As they came to Jhalawán after the Mírwári-Jadgál fight and the distribution of the country among the tribes which took part in it, they were given a small tract of land along the bank of the Mashkæ river, the place being called Jébri from *Jéb* (Bráhui), a pocket. They are mostly shepherds and goatherds of nomadic habits.

The tribe, in Jhalawán, is divided into several clans; those exempt from poll tax (*Ráj-o-kabíla*) include the Karamalízai, Mazárzai, Kécbízai, Gájíkhánzai, and Shéruzai. The Hárúni, Shabdádzai, Sumáli, Zangiáni Usafi, and Husaini are also exempt from the tax. The *goshí* include the Jongozai, Dilshádzai, Bāngulzai (except Rahmánzai section), Nindwáni, Chákarzai, Bijjárzai, Chanarwáni, Sobázai, Fakírzai, Siáhízai, Durrakzai, Zirakáni, Sháhozai, Kébarái, Mandavzai and Kalágháni.

The headquarters of the tribe are at Jébri; the Hárúnis, Mazárzais and Shabdádzais are settled in Súráb, Garr hills, and

## JHALAWAN.

POPULATION. Gidar; and the rest are found in the Mírwári country and the Rakhshán valley, and wander in Khárán.

The Muhammad Hasnis have a bad reputation in Persia, where they are notorious for their lawlessness, but in Jhalawán they have led a comparatively peaceful life. They once had a feud with their neighbours the Sájdis of Grésha, in the time of Mír Méhráb Khán, when Rustam Khán, the Muhammad Hasni Chief, was killed. This led to further raids and cattle-lifting and the Muhammad Hasnis lost Músa Khán, brother of Usaf Khán, while the Sájdis had Hayát Khán, the Chief, and his cousin, Shér Ali, killed. A compromise was effected through the intervention of the Bízaján and Méngal Chiefs. With the Kháns of Kalát they got on well, but in the fight between Táj Muhammad, the Zahri Chief, and Mír Khudádád Khán, Kamál Khán, brother of the Muhammad Hasni Chief, Usaf Khán, aided with the Jám and the Méngals when they fought with the Khán of Kalát. In olden days the Muhammad Hasni furnished 500 men-at-arms as *sán*, and had a certain amount of land and water in Pách (Gandáva) which was subsequently confiscated by Mír Khudádád Khán. The Muhammad Hasnis claimed the restoration of this *inám* land in 1897-98, but the confiscation having taken place before the Mastung Settlement of 1876, the Political authorities could not see their way to help them.

The present Chief of the tribe is Rustam Khán, son of Shahbáz Khán, who belongs to the Karamalízai clan. His sister is married to Sir Nauroz Khán, the Chief of Khárán, and he has also marriage relations with the Gichkis of Panjgúr, and the Sháhízai Méngals of Wad.

Mír Mazár, the progenitor of the Mazárzai clan, is said to have been a stout fighter, and took an active part at Delhi whither he had accompanied Mír Nasír Khán I to the assistance of Ahmad Sháh Abdáli. His descendants had some quarrel among themselves regarding the *máli* or poll tax recoverable from their *goshi* clansmen. Allayár, the head of the Allayárzais, wished to recover one sheep per family for himself, allowing Mazár to receive one sheep per family. Rustam ~~Khan~~, son of Allayár, did

## HARUNIS.

not agree to this and a quarrel ensued in which he was killed. At present the Chief of the Muhammad Hasni tribe and the headman of the Mazárzai clan each recover a sheep per family from the *goshi* clans.

The Hárúnis (12,710) are an important clan among the Muhammad Hasnis, and they possess lands at Gurgut in Súráb, dry crop lands in Gidar, Dasht, Khísundún, Dasht-i-Gorán, and the Mardánshai section possess lands in Máráp, Siáb Kumb, Hájika, Chilbagha, etc. The Sheikh Husainis, descendants of the saint Sheikh Husain whose shrine lies near Nushki, are treated as a sacred class and own some land in Dasht.

The headman of the Hárúnis is Sultán Muhammad (about 45 years of age) who is treated as a Chief among the Jhalawáns. He is descended from a Zarrakzai mother, has given his daughter in marriage to Sardár Pasand Khán, the Zarrakzai Zahri Chief, and has himself married that Chief's widowed sister. He is a man of strong, determined character and by these connections his position has been further strengthened. He formerly engaged in constant disputes with Sardár Muhím Khán, Gurgnári. In 1901 he opposed the Naushérwáni Chief's claim to inheritance of some land and water in Gurgut belonging to the late Mustaufi Fakír Muhammad's widow, which dispute was finally settled by the Political Agent, Kalát, in that year.

A serious dispute, originally of a petty nature, arose between the Rodéni headman and the Khán's *náib* at Súráb in 1901, in the course of which the Rodénis seized and mutilated (by cutting its ears off) a horse belonging to the *náib*. The latter proceeded to avenge this insult, and was joined by Sardár Sultán Muhammad Hárúni. In the attack which was made on the 17th of September, 1901, Sultán Muhammad and three of his men were wounded, while the Rodénis lost three men killed and five wounded. The case was complicated by Sardár Pasand Khán, Zarrakzai, a friend of Sultán Muhammad, who either directed or permitted the murder in cold blood of Mír Atta Muhammad as he lay wounded in his house. The case was decided by a full *jirga* of the Sarawán and the Jhalawán Chiefs in September, 1903. The net result of the

## JHALAWAN.

POPULATION. settlement was that the Khán's *náib* at Súráb should give the Rodénis Rs. 6,100 as blood compensation, and pay a fine of Rs. 1,000, Sardár Pasand Khán giving them Rs 4,250 and paying a fine of Rs. 1,000. The total amount adjudged as due from Sardár Pasand Khán was Rs. 7,500 but Rs. 2,000 was remitted as compensation for the wound inflicted upon Sardár Sultán Muhammad and Rs. 250 for a wound received by one of the latter's men.

Bizanjaus. According to the Mírwári tradition Bízanj 'the progenitor of the Bizanjaus, was an attendant of Mír Bijjár, the Mírwári hero, and was paid as his wages 20 maunds of barley (*jau*) and the term *bist man jau* (20 maunds of barley) in time changed into Bízanjau. The Bizanjaus themselves, however, claim a Baloch descent from the Núhání Rind Baloch. When Mír Chákar, the Baloch hero, marched on Kachhi the Bízanjau remained behind. The horse of Mír Bijjár, the Mírwári Chief, on the day of the Mírwári Jadgál fight, dropped a shoe (*nál*) which was found by Bízan, and hence the name of the tract of the country known as Nál which was conferred upon him. Temple considers that Bízan was the hero of the time of Rustam, who is mentioned in the Sháhuáma, and that the Bízanjau are therefore Kianian Persians.

The Bízanjau tribe, the strength of which was, in 1901, estimated to be 15,909, comprises four main divisions or clans: the Hammalári (6,622), the Tambrári (3,191), the Umráni (3,263), and the Siáhpád (2,833). Each of these clans has a headman of its own, while the Hammalári Sardár is the Chief of the whole tribe. Each headman levies *máli* or poll tax from his own clansmen.

The Bizanjaus occupy the country along the banks of the Hingol river from Nál to the Jáu valley; in this latter valley Sardár Fakír Muhammad Bízanjau obtained lands by purchase from the Mírwarís. The Tambrári clan are found from Ornách down to Tappi Dédár on the Béla frontier and in all the hills between Poráli and Kud rivers. The Hammalári and the Umráni also graze their flocks in this part of the country. A considerable number of the Bízanjau are found in Kolwa and Kéch in Makrán, whither they migrated when Mír Fakír Muhammad Bízanjau, the father of the present Chief, was employed as the Khán's *náib*.

## BIZANJAU.

The headquarters of the Hammalári clan, which is the dominant POPULATION, class, and is composed of Fakír Muhammadzai, Dost Muhammadzai, Gwáránzai, Kamál Khánzai and Bohirzai sections, are at Kháyán in Nál, and the Chief belongs to the Fakír Muhammadzai section. The Hammalári clan also includes the Nindawári, Báhurzai, Sásoli, Sheikh Ahmadi, Járárzai, Shahristánzai, Darmánzai, Shah Murádzai, Ghaibízai, Malikdádzai, Aidozai, Karkhízai, Safarzai, and Lángav, the majority of whom are occupancy tenants, and pay a share of the produce of their lands to the Bízanjau Chief. The Sásolis also obtained a share of land in Hazárganji after the Mírwári-Jadgál fight, and for this they pay no revenue. The Báhurzai, in addition to the rent of their land, pay a tax called *phori* which varies from 16 to 30 maunds of grain in a year.

The Tambrári have their headquarters at Ornách, and their principal sections are: the Gájízai to which the headman belongs, the Darwéshzai, the Fakírzai, and the Sodavzai. The Tambrári are said to be by origin Rakhsháni Baloch. According to local tradition, when the Mírwáris won the country from the Jadgáls, Malik Dostén, Chief of Khárán, deputed Timar, a Rakhsháni, to occupy Wad and Drákálav, which tracts were subsequently conquered by the Méngals. The Tambrári are the descendants of Timar.

The Umráni claim descent from Umar, a Rind Baloch; their headquarters are at Tégháp in Nál and the headman belongs to the Fakírzai section. The Férozai and the Ghaibízai sections among them are said to be Zahris. Most of the Umráni have emigrated to Kolwa.

The Siáhpád or blackfooted, so-called from the fact that in olden days they wore black blanket boots, and were notorious robbers, are also said to be Rind Baloch. Their headquarters are at Khurmáistán in Nál, and the headman belongs to the Mandavzai section. The greater part of Páriko belongs to them and they also wander about in the Khárán hills to graze their flocks.

The feuds between the Méngals and the Bízanjans have been briefly mentioned in the account of the former tribe. When

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POPULATION. Central Asian trade passed through the Jhalawán country, the BÍzanjans guarded the route between Nál and the Las Béla frontier. In the time of Mír Mahmúd Khán I (1793-4) an Afghán caravan was looted, and the Afgháns represented the case to the Khán at Khuzdár. Mír Kahéra, the Chief of the BÍzanjans, did not come to terms and was impertinent, which led to a fight between him and the Khán's men and he himself with 70 of his men was killed at Míri Bhut mound. Later on the Khán compensated the BÍzanjan by giving the chief the Bént land in Mashkae and by recognising his minor son (the famous Fakír Muhammad, father of Mír Kahéra) as the Chief of the tribe. The BÍzanjans have always behaved well towards the Khán of Kalát. During his exile, Mír Nasír Khán II was given protection by the BÍzanjan in Nál and Mír Khudádád Khán when deposed by Shér Dil Khán received similar treatment at their hands. When Mír Khudádád Khán, in the early days of his reign, was in constant disagreement with the Sarawán and the Jhalawán Chiefs, the BÍzanjan Chief always acted the part of a peace-maker.

The BÍzanjans own the lands known as Návra in Bhág, which were given to them as *inám*, or revenue free grant by Mír Mahmúd Khán I under a *sanad*, dated 1225 H.; of these lands half belong to the BÍzanjan Chief and the remainder in equal shares to the Umránis and the Tambráris. By a *sanad* dated 1249 H., Mír Mebráb Khán gave the BÍzanjan the tracts known as Bakhshu, Untum and Hásil in Bhág which are distributed in the same proportion as those of Návra.

The Chief of the tribe is Mír Kahéra who is about 65 years of age, but the duties are actually performed by his son, Mír Fakír Muhammad, who is about 45 years of age. Mír Fakír Muhammad is considered the cleverest and most active man among all the Jhalawán Chiefs, and has considerable influence in Kolwa and Kéch where there are a large number of his tribesmen. Mír Karam Khán, son of Mír Hammal, brother of Mír Kahéra, is also a man of importance among the Hammaláris. Owing to certain land disputes he is not at present on good terms with the chief. The headman of the Tambráris is Háji Alla Dina Alam Khánzai Gájizai who lives in Ornách. Shafi Muhammad, the head of the Umráni



## MIRWARIS.

clan, is about 40 years of age and lives at Tégháp in Nál. His **POPULATION**, son, Muhammad, when levying *máli* was killed by the Muhammad Hasnis in 1902, and since then the father has not been on good terms with that tribe. On the strength of a *sanad* granted in 1246 H. by Mír Mehráb Khán, Shafi Muhammad claims a share of 6 annas per camel in the duty levied at Nál on all exports and imports, but has not been so far able to enforce his claim. Mír Mandav Mandavzai (about 35 years of age), who is the headman of the Siáhpáds lives at Khurmáistán in Nál, and is a man of importance and influence among his tribesmen. When Mír Folád, and Mír Lalla were, respectively, the Chiefs of the Siahpáds and of Khárán, the latter used to levy transit dues on merchandise passing between Shahdúdzai and Grésa. A quarrel ensued between them on the tract known as Siah Marav in Páriko when 95 Siáhpáds were killed. Subsequently, a compromise was arranged by which Mír Lalla gave his daughter Bibi Náz in marriage to Mír Folád.

The Mírwaris are an important Bráhui tribe, but owing to a misapprehension no estimate of their population was obtained in 1901. The principal *Ráj-o-kabila* clans of this tribe in Jhalawán are the following : Gwahrámzai, Karamshazai, Fakírzai, Súmárzai and Jiandári. They all claim a common descent from Míro, speak western Baluchi, and consider themselves Baloch rather than Bráhui. Their origin and history is fully described under **History**. The *máli*-paying sections among them are the Hálid, Kotwál, Gazbur, Kalléchav, Jalambári, Rustamári, Saláhi, Kanarzai, Korak, and Gujjar. The Jhalawán Mírwaris are principally found at Parwár in Mashkæ ; and in the valleys of Nondrav, Pélár, and Jáu, where they own lands which are known as the Mírwarí country. The Gwahrámzais reside in Pírándar, Pélár, and Jáu, the Karamshazais in Nondrav, the Fakírzai in Manguli Kalát, Bédi, and Kolwa ; and the Súmárzais and the Jiandáris in Mashkæ and Nondrav. The *máli*-paying sections wander about with their flocks in hills adjoining the Mashkæ river and throughout the Mírwarí country. Owing to demands for *máli*, many of these people have migrated to Béla and other places.

The headman of the Jhalawán Mírwaris is Khudádád Fakírzai, who, among his own tribesmen, has the title of Jám, and lives in

## JHALAWAN.

POPULATION. Nondrav; Malik Dinár, son of the late Abdul Karím, the Khán's *náib* in Mashkæ and Kolwa and Mír Kádír Bakhsh (about 28 years old) of Jáu are also men of importance.

The Mírwáris, after the war with the Jadgáls, had many internal feuds, and their feuds with the Naushérwánis form the subject of numerous ballads. When they became weak, their neighbours, the Bízanjau, began to gain the upper hand, and the late Mír Fakír Muhammad Bízanjau, the Khán's *náib* in Kéch, induced many of the Mírwáris of Jáu and Awárán in Kolwa to sell their lands to him for nominal sums of money, thus gradually gaining influence and power in Jáu. At a later period, Mír Abdul Karím Fakírzai Mírwári, the Khán's *náib* of Kolwa, placed a check on the aggression of the Bízanjau, joined hands with Mír Baloch Khán, Naushérwáni, and picked a quarrel with the Bízanjau in Kolwa, which resulted in a fight in which Hásil Khán, the only son of Safar Khán, brother of Mír Kahéra, the Bízanjau Chief, was killed. The matter was decided by the Agent to the Governor-General in 1881.

Kambráris. The Kambrári tribe (4,315) comprises the Sobázai, which is the dominant section, the Báránzai, the Míránzai and Kbushálzai, all of which are exempt from payment of *máli*. The *goshí* sections of the tribe are the Kiázais and Sheikh Ahmadis. The headman of the Kambráris, Sardár Kádír Bakhsh, son of Mír Saádat Khán, who was born about 1855, lives at Tok near Rodénjo and sometimes in Gidar and is a man of considerable influence. The Báránzais live in the Mastung valley, the Míránzai in Nímargh, and the Kbushálzais in Mashkæ, Khárán, and Kalát. The Kambráris living in Norgáma in the Zabri country are known as the Iltázais. The Kiázais are a nomadic section and are found in Upper Jhalawán, Tok, the neighbourhood of Kalát, Iskalku, Khuzdár and Bághwána. It is said that Soba, the progenitor of the Sobázais, was a very avaricious man, and had a habit of annexing any object which caught his fancy in a tribesman's house. On a certain occasion he happened to visit the house of Hasan Kiázai, who was living in Iskalku with the Shahwánis and ordered him to kill a calf for him, which was done. Soba then began to take possession of other things in the house whereupon Hasan

## GURGNARIS.

killed him. The case was decided by the Khán, Nasír Khán I, who ordered seven families of the Kiázais to be handed over to the successors of Soba and pay the poll tax in future to them. The Kiázais in Jhalawán are the descendants of these seven families. The Sheikh Ahmadi are chiefly found at Khurmáistán in Nál and a few in the neighbourhood of Wad and Mashkae.

The origin of the Kambráris is uncertain; one tradition affirms that they are descended from one of the sons of Imám Rambar, named Kambar. Masson includes them among the Mírwáris, while according to Maitland they are not connected with one another. According to another tradition they are descendants of Kambar, a slave of Hazrat Ali, and are considered to be of Abyssinian origin. But the general belief among the people themselves is that Kambar was one of the seven sons of Mír Ibráhím and that they are, therefore, collaterals of the Ahmadzais and Mírwáris.

The Gurgnári tribe (3,925) derives its name from *gurg*, a wolf, and they claim to be of Koreish Arab origin. According to local tradition they are descended from Mír Gurgín, brother of Míro, the progenitor of the Mírwáris. They are divided into Sháhbégzai, Míránzai, Azghalzai, Mahmúdáni, Usufári, Siábízai and Khidri clans, all of which except the Sháhbégzai, which are the dominant clan, pay *máli*.

The headquarters of the tribe are at Chad in the Gidar valley where the Chief has a small fort. The Míránzai live in Lákorián; the Azghalzai in the Ornách hills and along the Poráli river; the Mahmúdánis in Sárúna, but some of them wander in the Khárán hills; the Usufáris in Lákorián, Poráli, and some in Shokarúd; the Siábízais in Lákorián and Nál and some in the Mastung valley; most of the Khidris reside in Kolwa and Panjgúr and a few in Lákorián.

The bravery of Mír Gurgín or Gorgind is specially noted in the Mírwári-Jadgál war poem. His share of the country was half of Tútak, Gozhdaghán as far as Khulkunkad in Súráb valley, Lákorián, the upper part of Chad in the Gidar valley, a *káriz* in Jébri, and the tract of country from Jébri as far as the Jáuri pass,

## JHILAWAN.

POPULATION. Khisundún of the part of the valley between Rodénjo and Hájika and the Dasht-i-baddu of Rodénjo.

Ali Muhammad, grandfather of the present Gurgnúri Chief, had a fight with All Muhammad, Rodéni Chief, near the present Rodéni village in which the two Chiefs met their deaths at each other's hands.

Sardár Shabbáz Khán, the present Chief (1906), succeeded his father, Sardár Muhím Khán, who died in 1903 at Sibi on his return from the coronation *Darbár* at Delhi. He belongs to the Sháh-bégzai clan and is connected by marriage with the Tambrári Bizanjau, the Kambrári, the Bájois, the Sumaláris, and the Sásolis. Sardár Muhím Khán married a wife from among the Mírwáris and later on another from the Dehánis of Khárán, a daughter of Kádirdád, the famous camel breeder in Khárán. By this latter wife he left two young sons. The Chief receives a monthly allowance of Rs. 300 from the Kalát State and provides 4 sowars for the Zahri *thána*.

Sumalári. The Sumalári or Sumaláni, as they are sometimes called, are the descendants of Mír Sumál, one of the brothers of Míro, the progenitor of the Mírwáris. Sumál did not, however, join the Mírwáris in their war against the Jadgáls and did not, therefore, receive any share in the land so obtained. The Saidzais, one of the strongest clans of the Sumaláris, are of Afghán origin.

The Sumaláris were estimated to number 3,275 in 1901. The principal clans exempt from *máli* are the Hotmánzai, the dominant sept of which, the Shádénzai section, reside in Shorarúd in the Quetta-Pishín District and in Kahnak in Sarawán; the Murídzai, Mahmúdáni, and Sakhtaki. The revenue-paying sections include the Búrekzai Sheikh Husaini, Balokhánzai, Saiadzai, Gwahrámzai, Dádúzai, Loki-Tappori, Síkhi, and Rázánzai. The headquarters of the Chief are at Toba in the Gidar valley where he has a small share in a *kárez*. The Saiadzai live in Koda and Korásk, where they have occupancy rights. The rest of the Sumaláris are nomads and wander with their flocks in Mashkoe, Grúsha, Drákálav, and other parts of the Méngal country.

The Sumaláris have a bad reputation as robbers. Their present Chief is Bhái Khán, born in 1882, who lives in Toba, but the

## KALANDRANIS.

affairs of the tribe are managed by his guardian and uncle, Mír Ali Murád. This man gave trouble for some time, and was accused of three murders and of a number of thefts, and though summoned two or three times by the Political Agent in 1899 refused to attend. On the 25th of October, 1899, his village, Toba in Gidar, was surrounded and his property sold by auction, and he and his ward, Bhái Khán, tendered their submission to the Political Agent through Mír Mehrulla Khán Raisáni, Názim of Makrán, and Sardár Muhím Khán Gurgnári. This example had a salutary effect on Sardárs Shakar Khán Mérgal, Pahár Khán Sásoli, and Mazár Khán Bájoí who were not at the time behaving well but thereupon submitted and had their disputes settled.

The Kalandránis (6,308) are descendants of Kalandar, a brother of Míro, the progenitor of the Mírwáris. The dominant clan is the Ferózbázai, to the Bhádínzai section of which the Chief belongs. Other clans exempt from *máli* are the Sanjarzai and the Shádénzai. The clans liable to pay contributions on marriages and deaths (*bijjár* and *purs*) to the Kalandráni Chief are the Sábakzai, Míránzai, Lahrízai, Jallábzai, Chanderwári, Hasanári, Khiéro, Baddájau, Búrakzai Smáilzai, Síahízai, Darwéshzai, Lotári, and Saláhízai. It is stated that Mír Nasír Khán I assigned to Mír Kalandar, in recognition of his services in the Meshed war, his right to levy a sheep from the Kalandránis. Their Chief, therefore, levies from each family two sheep annually instead of the one which is taken by other tribal Chiefs from their *goshi* clans.

The present Chief of the Kalandránis is Ali Muhammad, son of Férozsha, who lives at Tútak where he has a fort. Férozsha is still living but after his pilgrimage to Mecca in 1903, he resigned in favour of his son. The Kalandránis live in Tútak and its adjoining hills and some in Poráli, Gidar, and Koráchav. They combine flockowning with cultivation and have only unirrigated lands.

The Rodénis are descended from Rodén, one of the seven sons of Bráho or Láhim, but it is sometimes asserted that Rodén the progenitor of the tribe was born of a concubine. Most of the Rodénis live in the Sarawán country. Their number in Jhalawán, in 1901, was 1,565 and included the following sections: Yákub

## JHALAWAN.

**POPULATION.** Khánzai, the dominant clan, Zahrozai, Jamálzai, Jiandzai and Nangarzai. The Rodéni Chief claims that the Pir Káris of Gurgíoa and the Chágai District are liable to payment of *máli* to him, a claim which he has never been able to enforce.

The Jhalawán Rodénis chiefly own lands and water in Súráb and Gidar.

Mír Muhaminad Khán, Bahádur Khánzai, Yákub Khánzai, who is about 50 years of age and lives in Súráb, is the leading man. From 1898 to 1900 he served as Khán's *náib* in Khuzdár. The present Chief is Habíb Khán who is a minor and the duties are performed by his grandfather and guardian, Mír Muhammad Khán.

**Sájdís.**

The Sájdís are regarded by some writers as of Scythian origin, being descendants of the ancient Sagetae and part of the force that came from the north with Alexander. The dominant section of the tribe in Jhalawán are the Sákae locally known as the Sákázai, who seem really to be of Scythian origin. Sáka still exists on the borders of the Caspian. Captain Temple, Political Agent, Kalát, held that the Sájdi were true Baloch, but owing partly to intermarriage had become gradually amalgamated with the Jhalawán Bráhuís. According to local accounts the Sájdís first appeared about 18 generations back, from the north, and established themselves in the Gichk valley near Panjgúr where the ruins of their ancient villages, Sáka Kalát, still exist.

In 1901 the total number of Sájdís in Jhalawán was estimated to be 6,063. The principal *ráj-o-kabíla* clans are the Gichkízai, Mahmúdári and Ahmedári, while the *máli*-paying clans are the Sáyári and Sangor. The Gichkízai clan is subdivided into the Sákázai to which the Chief belongs; the Mákakári, Bízarái, Temúrári, Usufári and Sundwári all of which are *kabíla*, while the Bháét, Ajibáni, Gador and Notáni are aliens and were admitted into the tribe on condition of payment of *máli*. The Ahmedári are said to be Rind Baloch while many of the other clans are of Jadgál stock. The Sákázai are chiefly found in Dárdán in the Grésha valley, the Ahmedári, Sáyári and Mahmúdári in lower Grésha and at Kaudiri in Mashkae, the Sangor in Kéch, Pasni and Basol, the Bháét at Drákopi-dap in Panjgúr.

## NICHARIS.

The feud of the Sájdís with the Muhammad Hasnis of Jébri has POPULATION been mentioned in the account of the latter tribe.

In olden times the Sájdís contributed 300 armed men as *sír*. They have no *gham* land in Kachhi, but own lands in Grésba, Sájid, Koda and Korásk, the last named three valleys being actually cultivated by Sumalári tenants who pay rent to the Mahmúdári and Ahmedári landlords.

The present Chief of the tribe is Mír Sáka.

The Sájdís are a peaceful tribe and are connected by marriage with the Bízanjau and Rodénis of Gidar. The Chief himself and the Haibuári section of the Mahmúdári are Sunni Muhammadans, while almost all the remainder of the tribe belong to the Zikri sect. They all speak western Baluchi, and owing to their difference of faith do not visit localities where they would not be free from molestation by the Sunnis, though they often migrate to Kolwa and Kéch where they are welcomed by their co-religionists. A considerable number have, however, emigrated to Las Béla and to the Karáchi District.

The Nícháris in 1901 were estimated to number 1,830 and though now numerically insignificant are undoubtedly a very ancient tribe. The tribe gave its name in former days to the Bráhui capital, which is mentioned in the *Ain-i-Akbari* as Kalát-i-nichára. Later it became known as Kalát-i-Baloch. According to local traditions Nícháris are Alikozai Afgháns. Their progenitor Aliko migrated, with his flocks, from Afghánistán to the Níchára country which was then in the possession of Hamír, a Jadgál, who resided in the Hamíri valley. Músa, a Rind Baloch, and Bangul, the progenitor of the Bangulzai Bráhuís, came later to Níchára and with Aliko, killed Hamír, took the country and divided it among themselves. The principal clans of the Nícháris are the Bahádur Khánzai, Bhádínzai, Khwashdádzai, and Ghulámzai, to which may be added the Lahraki, a branch of the Raisáni, and Bráhímzai, a section of the Lahri tribe. None of these tribesmen pay any *máli* to the Níchári Chief, but give the usual contributions on the occasion of a death or a marriage in his family.

Nícháris.

## JHALAWAN.

**POPULATION.** The Lahraki and Brábímzai are all nomads, while the other clans mainly reside and cultivate in Níchára. Some Nícháris are also found in Sarawán.

It appears that up to the time of Mír Nasír Khán I both the Nícháris and their neighbours, the Pandránis, had direct relations with the Khán without the intervention of the Zahri Chief. In the time of Mír Khudádád Khán many Nícháris enlisted in his infantry regiment. On the death of their Chief, in 1894, a dispute arose in the family as to the succession, and a state of anarchy continued in which the two leading men, Dád Muhammad and Dáúd Khán, were killed. In 1902 Fázal Muhammad was chosen as the headman by a council of elders ; he died in 1904 and was succeeded by his minor son, Gauhar Khán. Mír Fateh Khán Músázai, son-in-law of the late Fázal Muhammad, is a man of much influence and directs the affairs of the tribe as guardian of the headman. He displayed conspicuous bravery in the fight against Sardár Gauhar Khán in 1895 on which occasion he received several wounds.

**Pandránis.** In 1901 the number of Pandránis was estimated to be 340. They are divided into the following sections : Muhammadzai, the dominant section, Motáni Ramazánzai or Ramadánzai, Zarrakzai, and Jogízai. The parent stock is admitted to be of Rind Baloch origin, and the Jogízais are considered to be of alien and inferior stock. The Pandránis have generally held aloof from the Zahri Chief and have, like the Nícháris, maintained direct relations with the Khán. The present headman is Fateh Muhammad, son of Gul Muhammad, who with his clansmen lives in Pandrán, but most of the Pandránis are nomad flockowners, grazing their animals in the Shékhri and Iskalku hills, in the neighbourhood of Gazg. A number of them have, during the last fifteen years, migrated to Shikárpur and Karáchi Districts in Sind where they are engaged in agriculture.

The Pandránis used to supply 200 men as *án* and their lands were subject to payment of revenue to the Khán known as *dan* and *kalang*. The former took the shape of 6 maunds of madder, but is no longer imposed, as madder is not now cultivated, while the latter consists of 6 *gunis* or about 30 maunds of rice per annum.



## CHARACTERISTICS.

The Rékízais, who in 1901 numbered 1,277 in Jhalawán, claim a connection with the Régi or Réki Baloch of Máshkól. Their progenitor is said to have migrated with his brother, Fakíro, from Máshkól to Gidar. He had a pretty daughter who was married to Mír Nasír Khán I, and bore him a son, afterwards Mír Mahmúd Khán I. During the reigns of these two Kháns the Rékízais were by their favours, enabled to enrich themselves; they were given the Surkh spring in Súráb, and later on purchased land in Gidar. Their main sections in the Gidar valley are the Khairázai, Gwáránzai, Afghánzai, and Laskarízai, and the groups connected with them are the Fakírozai, Muhammadzai, Jangizai, Sabágázai, Sabzalízai, Mullázai, Surkhi, Bégúzai and Chaunk. The Rékízai headman is not entitled to levy *máli* from any of his tribesman. The Rékízais are settled in Gidar and in Damb in the Súráb valley.

Their leading man is Mír Músa Khán, who was born in about 1828. He served the Khán of Kalát, as *naib*, in Súráb, Lahri, and Mastung and finally as his *wakil*, but fell into disfavour in 1901 and resigned his post. He is now settled in Gidar, where he owns a considerable amount of land and water.

The Bráhuís are hardly to be surpassed in activity, strength and hardiness, being alike inured to the cold of the mountainous regions and the heat of the plains. Their natural fighting qualities are by no means despicable. They are slightly inferior in physique to the Afgháns, but quite as brave and far more hardy and enduring. They are excellent mountaineers and shoot very well with their inferior weapons. The Jhalawán Bráhuís are considered superior with their firearms. The women of the Bízanjau tribe are considered very handsome and so are those of Níchára; the latter are very dexterous in needlework and produce fine specimens of embroidery in silk. But the complexion of the ordinary Bráhui women soon becomes bronzed in consequence of exposure and they assume a hardy, masculine appearance. Pottinger, who visited the country in 1810, gives the following account of the general character of the Bráhuís as compared with that of the Baloch: \* "The Bráhuís are equally faithful in adherence to their

Characteristics of main tribes.

\* Pottinger's *Travels in Baluchistan*, pages 71 and 72.

## JHALAWAN.

POPULATION. promises, and equally hospitable with the Baluchis, and, on the whole, I greatly prefer their general character. From what I have already said on it, it is evident that they are a more quiet and industrious class, and their habits are decidedly averse from that system of rapine and violence pursued by the other; nor can we fairly ascribe this to any sentiment, save a good one, for in personal bravery and endurance of privations and hardships, the Bráhuís are esteemed superior to the inhabitants of all the neighbouring countries: their Chiefs exercise a much more despotic authority in the various tribes and Khéls than among the Baluchis, and the people are equally tenacious of their respectability, though they obey them from a different feeling. In manner they are mild and inoffensive, though very uncivilized and uncouth; but as the latter is evidently the effect of a want of worldly knowledge and guile, their awkward attempts to be civil please, because we see that they are incited to make them by a natural propensity to oblige, unaccompanied by any interested motive. They are free from the worst traits of the Baluchis, which are comprised in being avaricious, revengeful, and cruel, and they seldom look for any reward for their favours or services; their gratitude is lasting, and fidelity such, that even the Baluch Chiefs retain them as their most confidential and trustworthy servants."

Mr. R. Hughes-Buller, the latest authority, describes the Bráhui as of middle size, square built, and sinewy, with a sharp face, high cheek bones, and long narrow eyes. His nose is thin and pointed. His manner is frank and open; though active, hardy, and roving he is incomparable with the Baloch as a warrior, but he makes a good scout. • • With few exceptions the Bráhui is mean, parsimonious, and avaricious, and he is exceedingly idle. He is predatory but not a pilferer, vindictive but not treacherous, and generally free from religious bigotry. His extreme ignorance is proverbial in the country side: 'If you have never seen ignorant hobgoblins and mountain-imps come and look at the Bráhui'."

According to local accounts, the dominant classes, and well-to-do people in almost every tribe differ somewhat from the generality

## CHARACTERISTICS.

of their brethren in as much as they lead a comparatively easier POPULATION, life and are in consequence delicate. To be a good shot, good horseman, and courageous is their pride, and they often indulge in coursing, shooting, and horse-races. The peasantry and nomads are on the other hand hardy and laborious. The Zarrakzais among the Zahris are noted for their bravery and hospitality and the Sháhízai Ménagals are rightly proud of some of their brave Chiefs, men like the late Wali Muhammad Khán and Núruddín, who have left a mark on the history of the tribe. Masson considered the Muhammad Hasnis "to be the bravest and most savage of the Baloch tribes." The Hotmánzai Sásolis have a reputation for fearlessness and especially for prowess in hand-to-hand fighting, but are at the same time noted for their astonishing ignorance. The Sájdis are brave, but owing to the peculiar tenets of their faith are prone to bigotry. The Sumáláris were in old times considered the worst robbers in the country. The Pandránis are known among their neighbours as the *haft-kiti* or seven in a bag. This nickname has its origin in the following story, illustrating their Spartan qualities. On a certain occasion, a snake lay hid in a skin in which flour was kept. Seven Pandránis, one after the other, put in their hands to take out some flour and each was bitten in his turn, but not one would cry out or let the next know what had happened.

The anthropometrical measurements of some of the principal tribes taken in 1903 showed the following results:—

Tribe.	Average Cephalic Index.	Average Nasal Index.	Average Stature.	Average Orbito-Nasal Index.
			C. M.	
Kalandráni .. ..	82.0	59.8	...	121.2
Músiáni (Zahri) ..	80.0	63.1	166.1	116.4
Muhammad Hasni ..	81.9	60.9	167.1	115.9
Ménagal ... ..	82.8	54.5	...	120.6

## JHALAWAN.

**POPULATION.** The inferior races are represented by the Khán's *ulus* (6,245).  
**Inferior races.** Nakíbs (856), Loris (4,177), and servile dependants (5,103). Of these the first two, unlike the mass of the Bráhui, commonly have fixed abodes which they rarely leave, and are never of nomadic habits. Loris and servile dependants, of course accompany their employers or masters. The majority of the Khán's subjects and of the Nakíbs are engaged in agriculture, and of the Loris in various handicrafts. The class of servile dependants are engaged in agricultural work and in domestic service.

The people who cultivate the Crown lands of Kalát in various *niábats* in Jhalawán are known as the Khán's *ulus* or subjects, and, with the few exceptions which are mentioned later, are under the direct administrative control of His Highness' officials and have no direct concern with the tribal Chiefs. Out of the 6,245 persons estimated in 1901 to belong to this class, 2,087 are Chhuttas inhabiting the Kírthar range and Dáriáro on the Sind border, and 468 are Marris. The territorial distribution of the remaining 3,690 is as follows: 1,317 in the Súráb *niabat* comprising Nigháris (1,094), Alízai Déhwárs (223); 537 in Masbkae *niabat* including Kébars (473), Shahwánis (64); 238 in Khuzdár, Kúrds, and Gazgi (170), Maliks (42) and Kambrári (26); 575 in Bághwána, Kúrd (94), Sháhozai (116), Kambrári (64), Kiúzai (92), Bandíja (190), Asiábi (19); and 1,023 in Zídi, Karkh and Chaku, Kori (211), Akhundáni (94), Ajibáni (106), Kárclo (165) and Jámot (447). Those residing in the Zídi, Karkh and Chaku valleys claim an equal status with the Sásolis owing to many of the Jámots having entered into matrimonial connection with them and with the Jattaks; they, however, pay revenue to the Khán, and his *náib* exercises full control over them. The Pandránis in Pandrán, the Lotiánis, Rajá and Kambráris in Norgáma plain, the Dányas of Mishkbél and the Gazgi Jattaks of Gazg were included among the Zahri tribe; and though they are subject, in matters appertaining to revenue, to the control of the Khán's *náib*, they deal in other matters with the headmen of their clans and through them with the Zahri Chief.

The Nakíbs of Jhalawán claim connection with their compatriots in Makrán, where they are also known as Darzádas. Their number

## LORIS.

in Jhalawán was estimated in 1901 to be 865, of whom 650 are included in the Zahri tribe. These chiefly live in the Múla pass where they cultivate as tenants of Músiánis and others, and some of them have acquired land by purchase. They speak Bráhui, have adopted Bráhui customs, and are gradually rising in the social scale. The remainder of the Nakíbs (206) are scattered in Khuzdár, Bághwána, Karkh and Chaku and are engaged in cultivation (as tenants) and some as weavers. They are treated as Khán's *ulus* and are subject to the *náib* of Khuzdár. POPULATION.

These curious gypsy folk are scattered throughout the country, and a number of them may be found attached to every tribe or tribal group. Those in Jhalawán are known as the Sarmastáris from Sarmast whom they claim as their progenitor and who according to their accounts was a brother of Ahmad, from whom the Ahmadzai Bráhuís are descended; but other tribesmen consider this claim preposterous. These Loris are either handicraftsmen such as carpenters, blacksmiths, and goldsmiths, or musicians and reciters of ballads at marriage and funeral ceremonies in the families of leading tribesmen in whose guest houses they also discharge the necessary menial services. They are under the special protection of the clans and tribes to which they are attached, and are very jealous of their privileges and rights. Those Loris who are not settled, but wander about the country, besides pursuing the occupations above mentioned, practise jugglery, and their women are said to be experts in palmistry and fortune-telling. The Loris are known as rogues and vagabonds and their petty thieving and cheating are proverbial. The total number of Loris in the District in 1901 was 4,177. Loris.

The servile dependants known as Lángav or Khánazád are found in almost every respectable household and are mostly the descendants of war prisoners brought in from time to time by the Bráhui *lashkars* during the reign of Mír Nasír Khán I from Makrán. To these have been added fresh supplies similarly obtained in later years. They are employed in household work, and also in agriculture and are well treated. In 1901 their number in Jhalawán was 5,103, of whom 1,553 were in the Bízanjau, 1,492 in the Méngal, 474 in the Muhammad Hasni and Servile dependants.

## JHALAWAN.

POPULATION. 405 in the Gurnári tribal area, the remainder being distributed over the Kalandráni, Kambrári, Níchári, and Rékízai tribes.

Hindus. The number of Hindus in Jhalawán is insignificant, amounting in 1901 to only 381 souls. Most of them are temporary residents hailing chiefly from Kachhi and Sind, and are engaged in trade at Súráb, Nál, Khuzdár, Mashkac, Wad, and other important places. They are the financiers of the tribesmen, and are specially protected by the Chiefs and headmen. They generally winter in their own homes and return to Jhalawán in summer. They are not strict observers of caste, would drink water from a tribesman's *mashak* and use his griddle to bake bread on. The Hindus have a local place of pilgrimage at Shobro near Khuzdár which they call Asiápúri, where there is a spring of water, and where they hold the New Year's fair in the month of *Wisákh*.

Religion. The major portion of the population are Sunni Muhammadans but most of the Sájdis and some of the Muhammad Hasnis living in the Mashkac valley profess the Zikri creed.

Islám. The Saiads and *mullás* alone know something, and even they but little, about the forms of their religion. The higher classes are devout in performing their prayers at the stated times, in keeping the fasts, and in setting apart a portion of their income for *zakát*, but for the rest gross superstition takes the place of religion, and there is a general belief in the intervention of saints in the pursuits of daily life. These saints are invoked to cure disease, to avert calamities, to bring rain, and to bless the childless with offspring. Although the Bráhuís are now professed Sunnis, there are indications that they have been much influenced by Shíah doctrines during long subjection of the country to Persia, and mourning is to this day observed in many a village during the Muharram. The Sheikh section among the Méngals and the Sásolis are treated as a sacred class and credited with the power to exorcise evil spirits, cure various diseases, and the former also with causing rain. Saiads, too, play an important part, and their amulets, charms, and blessings are constantly in request. Unlike the Afgháns the Bráhuís are little affected by the fanaticism of the priesthood which is very scantily represented among them. Among the local Saiads and *mullás*

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the most influential men are Saiad Ghulám Sháh of Nahíg in POPULATION Sind, who exercises a vast influence more especially in the Khuzdár *niábat*. The Saiads of Mastung and Níchára also command considerable respect among the people. Among the common superstitions are the following: If some one calls to a Bráhui as he is starting on a journey (*pasgwánk*) he must sit down before going farther. If, immediately after starting, a donkey brays, or a sparrow comes flying in front, or the ankle thong of his sandal breaks he must return home and start again. The cawing of a crow upon the wall of a house portends some calamity to the owner; a girl who has only one brother will not wash her head on a Sunday lest some ill-luck befall him; a married woman must not wash her hair on a Wednesday for fear of losing her husband; salt will not be given to a stranger after sunset for fear that the luck of the house may be lost; the wild fig tree is neither cut nor burnt. There is a general belief in evil spirits and their powers of theft and as a protection against them the grain on the threshing floor is encircled by a line drawn with a sword, and some twigs of the *kisánkúr* (*Peganum harmala*) together with the naked sword are planted in it until it can be measured for division.

Ordeal by water is very common, and in pre-British days "ordeal by fire" was resorted to for the purpose of determining the innocence or guilt of a suspected thief. A small ditch was filled with hot embers over which the accused was required to walk. If the man came out of the ordeal unhurt his innocence was held proved and the accuser was compelled to pay him some compensation.

The Zikri or Dái religion is, as already stated, professed by the Sá'idis, with the exception of the Chief's family and the Habuári section of the Mahmúdári clan, who are Sunnis, and also by some of the Muhammad Hasnis. A detailed account of the Zikris is given at pages 116—21 of Chapter I of the *Makrán Gazetteer*. The sect appears to be of Indian origin and was founded by one Muhammad of Dánápur in Jaunpur, who is variously stated to have been an Afghán or a Saiad. He wandered to the Deccan, Gujrát and Bikánér, Jaisalmér, Sind, Kandahár, and Farrah where he ultimately

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POPULATION. died, but the Zikris of Makrán believe that from Farrah he visited Mecca, Medína, and Aleppo, and came to Kéch where he preached his doctrines for ten years on the Koh-i-Murád. Their principal doctrines are—

1. That the dispensation of the Prophet Muhammad has come to an end and he has been superseded by the Mahdi.

2. That the Prophet Muhammad's mission was to preach and spread the doctrines of the Korán in their literal sense, but that it remained for the Mahdi to put new constructions on their meaning. That the Mahdi was in fact the *Sáhib-e-táwil* of the Korán.

3. That prayer (*namáz*) has been dispensed with, and that instead of *namáz* people should resort to *zikr*.

4. That the fast of the *Ramzán* need not be kept.

5. That the recognised formula of the Muhammadan faith should be dropped and the formula *la iláha illalláh, Muhammad Mahdi Rasúl-ullah* should be adopted instead.

6. That instead of *zakát* at the rate of one-fortieth, *ushr* should be given at the rate of one-tenth.

7. That the world and the goods of the world should be avoided.

The orthodox Sunnis regard the Zikris with hatred, but most of their immediate Sunni neighbours do not object to have marriage relations with them.

Occupation. Owing to the tribal system of enumeration followed in the Census of 1901, no complete record was obtained showing the occupations of the people. The population may roughly be divided into four classes by occupation: landowners, cultivators, flockowners, and artisans.

Most of the population is engaged in agriculture combined with flockowning. The Chiefs, headmen, and their relations as well as other well-to-do people employ tenants, most of whom are servile dependants with some tribesmen who do not own



## SOCIAL LIFE.

sufficient land to support them, while the rest of the peasantry cultivate their own lands. The principal classes engaged as tenants in Jhalawán are the following: Nigháris and Mullazais in the Súráb-Gidar valley; the Raís and the Lotiánis in Norgáma (Zahri), the Kúrda, Gargis, Bandíjas in Bághwána and Khuzdár; Jámots and others in Karkh and Chaku; the Koris in Zídi; the Kéhars and Nakíbs in Mashkae; Lángavs in Nál and Wad; and a number of Muhammad Hasnis and Bízanjais have embanked fields in the Mírwári country where they have occupancy rights.

The Nígháris, Pandránis, and Muhammadzai Méngals of Mámatáwa cultivate their own lands. Except such of the tribesmen as possess irrigated lands, they generally supplement their means of livelihood by flocks of sheep and goats, a detailed account of which is given in Chapter II. The principal flock-owning tribes are the Méngals, the Sumaláris, and the Muhammad Hasnis.

The artisans are chiefly derived from among the Loris, who are found in Súráb, Gidar, Zahri, Khuzdár, Nál, Wad, and other important places. Their chief occupations are those of blacksmith, carpenter, bárd, and musician. There are a few families of Nakíb weavers in Karkh and Chaku who weave coarse cotton cloth and some dyers in Nál, Wad, Ornásh, Khuzdár and Ján.

At the head of each tribe there is a Chief or *sardár*, whose position is unassailable and the particular group to which the *sardár* belongs forms a small aristocracy which takes special precedence in the tribe. Within the tribe the precedence of each clan, section, and sub-section is marked and defined, and the head of each such group takes precedence strictly in the order of his group. Below these social equality is the rule. The Ahmadzais, as members of the reigning dynasty, take precedence above all others. Closely connected with them are the Iltázais. The social superiority of both of these groups is due to their connection with the ruling family. Next to these, the Zarrakzais, the head of the Jhalawán division of the Bráhui confederacy, have social precedence above all others. The question of social precedence among the Chiefs of different tribes in the *jirgas* and *darbárs* is frequently in dispute.

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## JHALAWAN.

POPULATION. The first seat in *darbár* is disputed between the Zarrakzais and Itázais; the second is assigned to the Méngal Chief, the third also is in dispute between the Muhammad Hasni and Magassi Chiefs though the latter was allowed to occupy it at the Darbár held by H. R. H. the Prince of Wales in March, 1906. The order of precedence among the rest of the Jhalawán Chiefs is as follows:— Bízanjau, Músiáni, Jattak, Sásoli, Gurgnári, Hárúni, Khidrání-Bájoí, Kambrári, Sumálári, Kalandráni, and Sájdí. There are certain sections in each tribe known as *khafi* or *goshi*, the members of which are looked on as of inferior status, and below these again, in the social scale come the Channáls (who are of Jadgál origin and constitute a small nomadic section of several tribes especially the Zahri); Loris, Nakíbs, and servile dependants with whom no self-respecting tribesmen of *ráj-o-kabila* would intermix.

As already stated the members of the *sardár khéls* or families of the Chiefs have a recognised social position, and it is considered an honour to marry into these families. The tribesmen endeavour to intermarry among their own septs or among septs of a similar social status among other tribes, but the poorer classes do not object to give their girls in marriage to men of outside tribes, and this action does not entail any social stigma. Many of the poorer classes give their daughters in marriage to the Jats of Kachhi, and this is remarkable as the Jats, as a subject-race, are held in great contempt.

The Bráhuí custom of taking and giving the news (*ahwál* or *chek habar*) prevails in all parts of the district. The manner in which it is conducted is regulated by the strictest etiquette, and is as follows:—

When a new-comer arrives at a place where several members of a tribe are assembled, he offers the usual Musalmán *salamálik* or "peace be with you," and is usually answered with *wa alaikomus-salám* or "with you be peace." Should the man be of a superior status all present rise and welcome him (*ba khairat*) who asks them to sit (*túlh khairat*); water and tobacco (*dir-o-chilum*) are now offered; this done the person highest in rank enquires the news. To an equal he would say *ténú ahwál ní mehrbáni karak*

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(favour me with your news), to a person of middle class, *téna* <sup>POPULATION.</sup> *ahwáláté a'è*, and to an inferior *ahwál ka* or give your news. The enquiries are not so profuse as in Sarawán and are limited to the welfare of the person concerned, his immediate relations, and generally about his tribesmen. When the new-comer has done, the leading man among those present gives his news. The tribesman when giving news would generally begin by good wishes for his *sardár* (*sardár ná durákhí*).

Hospitality is universally considered a duty, but the duty of Hospitality. entertaining strangers ordinarily falls on Chiefs, headmen, and other well-to-do people. Every village or settlement has a blanket tent set apart for the guests. The guests are entertained according to their status; a sheep will be killed for a guest of rank, *sardár* or headman, while an ordinary stranger must be content with what meals are ready. Bedding, grain, and fodder for the guest's animals are also freely supplied. The custom is carried to such an extreme as to plunge many men of position into debt.

Chiefs of the tribes and headmen of clans claim, from the <sup>Co-operation among the tribesmen.</sup> groups classed as *goshi* or *khafi*, a hereditary right to levy contributions on the occasion of a death or a marriage in their family, the former being known as *bijjár* and the latter as *purs*. They have a fixed rate, ordinarily one sheep per family. From their kinsmen, known as *ráj-o-kabila* the headman cannot demand these contributions, but they are made voluntarily. The tribesmen among themselves raise subscriptions (*bijjár*) on the occasion of marriages and circumcisions, or when an individual has been reduced to poverty by unavoidable misfortunes through no fault of his own, or when he has to pay a heavy fine. These are made in cash or kind and regarded as debts of honour. On the occasion of a death, the kinsmen who come to condole with the deceased's family bring with them a sheep, some corn or cash, as *purs*, and the family are fed for the first three days by their relations. The custom of *purs* even obtains in the ruling family of Kalát, and the Khán sends *purs* at a rate which is fixed for each *sardár* of the Jhalawán and Sarawán confederacy. The rates for the Jhalawán Chiefs are as follows :—

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POPULATION. Zarrakzai and Iltázai, Rs. 21 ; Méngal, Muhammad Hasni, Magassi, Bizanjau, and Músiáni, Rs. 19 ; Gurgnári, Sásoli, Jattak, Khidrání, Bájoi, Níchári, and Pandráni, Rs. 11. These contributions are sent by the Khán on the death of a Chief, or near male relation of his such as a son or a brother. In the case of *sardárs* of high rank, such as those of the Raisáni or Zahri tribe the Khán ordinarily condoles with the family personally, in the case of a middle class *sardár* he sends his son or brother, while in the case of minor Chiefs and heads of clans the duty is performed by one of the Khán's officials on his behalf.

On the succession of a *sardár*, the Khán confers upon him a *khillat*, the quality or quantity of which is also fixed as follows:—

(1) Zarrakzai Chief—one Kashmere shawl, one piece of brocade, one horse with silver harness and one dagger with a golden hilt.

(2) Méngal—same as Zarrakzai but without the dagger.

(3) Muhammad Hasni, Magassi, Bizanján, and Músiáni, each—one Kashmere shawl, a piece of brocade, and a *choga*, or loose overcoat of broadcloth (*máhút*).

(4) Gurgnári, Sásoli, Khidrání, Jattak, and Bájoi—one Thatta *lungi*, a coarser piece of brocade and an ordinary *choga*.

(5) Níchári, Pandráni, and other minor headmen—a Thatta *lungi* and a piece of *malmal* (cotton cloth).

*Hashar.* There is in vogue a method of co-operation known as *hashar* or *ashar* in accordance with which all the villagers and friends of a *samíndár* help him in erecting a hut or new embankment (*band*), or in repairing an old one; when thus employed, they and their animals are fed by the person for whom the work is being done.

*Food.* The majority of the people have only two daily meals, one in the morning between 10 and 12 A.M. and the other at sunset. The former is called *swára* and the latter *shám*. During the spring when milk is abundant many of the flockowners have only one solid meal, in the evening, subsisting mainly on milk for the morning meal. Only well-to-do people take a third meal called *nehári* in the early morning which in summer consists of bread and

## FOOD.

curds, and in winter of dates and butter. Wheat is the staple food grain and is made into both leavened (*khamíri*) and unleavened (*patíri*) cakes baked on a stone griddle (*táfu*). The unleavened cakes are more commonly in use. Travellers and shepherds on the march eat *kurnu* made by wrapping dough round a heated stone and putting it in the embers, or *shítí* which is baked by putting the dough under hot ashes and embers or heated sand. In the Mírvarí country barley is the staple food grain, and in the Múla pass rice, while the people of Mashkae like those of Makrán, largely use dates. The poorer classes in lower and western Jhalawán often substitute *juári* for wheat, making it into cakes. Porridge made of crushed wheat or pulse, and cakes of *prísh* (millet) are also used. *Pisht* or *lot*, a porridge made of half-parched barley flour, is considered a delicacy.

Most of the people eat their bread plain; but the use of a pulse as a relish is common in the Zahri country. An infusion of *shílánoh*, dried whey, is poured over pieces of bread to which boiling *ghí* and onions are added. Flockowners and others who own sheep and goats generally use butter-milk (*khásun*) with their meals. Fresh meat is commonly used by the Chiefs, headmen or well-to-do people, among whom green tea is now finding favour. In the winter *khadí* or *pattao*, a kind of biltong, is used by the people in Upper Jhalawán. It is generally made of mutton. Sheep are specially fattened for the purpose and are killed about the end of October. The carcass is skinned and cleaned and the spine and larger bones removed. It is then scored over with a knife and rubbed with salt, wrapped in a sack and set aside for the night to drain. Next day it is again salted, a stick is fastened as a spreader across each pair of legs and the whole finally suspended from a pole or a tree in the open. It is ready for use in about a month. It is examined from time to time and more salt and occasionally asafetida are rubbed in, if it shows signs of decomposition.

When ready it is cut up and stored in a jar or sheep skin and is fit for use till March. Most people eat it once a week or on very cold days. Pieces of wheaten bread are broken into the gravy and eaten with the boiled flesh. It is usual to cook the *khadí* with *mung* pulse when it is called *khadí-o-páti*.

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**POPULATION:** The milk commonly drunk is that of sheep or goats, and sometimes of camels. Cows are mostly kept by the people of Lower Jhalawán and Hab river and the Múla pass, and those who own irrigated lands. Curds, made with rennet or *panérband* (*Withania coagulans*), form the basis of most preparations. Butter-milk is much consumed, next in demand to which is *shilínch*, or cakes of boiled whey, which are dried and mixed with salt.

**Fruit and vegetables.** Mulberries in their season in some places form the staple food of the poor. Fresh dates, grapes, apricots, pomegranates, and melons are eaten largely. Large quantities of dates are imported from Makrán and the principal varieties comprise *humdi*, *muzávatí*, *pappo*, *juánsor* and *kahruba*. Wild plants called *garbust* and *saréshko* have long been employed as vegetables and young lucerne shoots are also not despised. In Upper Jhalawán the fruit of the *pistacia khandjak* (*guan*) is largely used in autumn and winter.

**Tobacco.** Tobacco is used generally throughout the district for smoking and chewing, and for the latter purpose is mixed with ashes of *naromb* (*Ephedra pachyclada*). Snuff imported from India is used more especially by the elderly and the well-to-do.

**Utensils.** The cooking and eating utensils are few; they usually consist of a tripod, a stone griddle, an earthen pot, another of copper, a few drinking bowls, and a wooden plate used both for kneading and eating. Skins of goats and sheep are in use in every household and include *khwa*, for keeping water; *hizak* for milk and curds; *zik* for *ghi*; and *kit* for flour. Other articles in domestic use are made of goats' hair, such as *juál*, a sack for flour, *kandúr* or *parzona* on which bread is served.

**Dress.** Pottinger and Masson, both of whom visited the country in the early part of the 19th century, were struck with the simplicity of the Bráhui dress. The former remarked that "the Bráhui always dresses in the same style, and whether it be summer or winter, freezing hard, or under a vertical sun, his whole clothes are comprised in a loose white shirt, a pair of trousers of the same texture, and a felt cap; the shepherds sometimes wear a

## DRESS.

covering of white felt, made so as to wrap round the body and POPULATION. come to a peak above the crown of the head. The dress of a female consists of a long shift and a pair of trousers, both of cotton cloth; and after they arrive at the age of puberty they wear over the former a kind of stays, made to lace behind, the fronts of which are decorated with ridiculous devices of birds or animals worked in coloured worsted." This last garment, however, is now absolutely unknown, and Pottinger probably mistook for stays the embroidered patches on the breast of the shift which are universally worn to this day. Masson states that "the men wear a loose upper garment or frock called *kús*, extending nearly to the feet and giving a disorderly and womanish appearance, their trousers were narrow at the bottom. For coverings to the head two or three varieties of chintz cap, stuffed with cotton and fitting close to the head were in use, the Brábui pattern as well as that of Lumris of Las, being distinguished by a small tuft or button in the centre of the crown. The inhabitants of towns wear shoes, while the nomads have a kind of sandal; a broad leather tlong, frequently highly decorated and punctured with embroidered holes, encircling the instep, the toes being exposed, while from this thong a more slender one passes round the ankles. *Lungis* or turbans are not in general use. The women are arrayed in large loose gowns which cover them from head to foot and wear no trousers. The robes are ornamented with a profusion of needlework in silks of diverse colours and patterns, a *chúdar* or large piece of cloth is universally worn, thrown over the head and trailing along the ground. The head is moreover bound with a illet of black stuff or silk. The women have a due proportion of trinkets, as armlets, ear-rings, nose-rings, etc. Ornaments of lapis lazuli are very common. The women in towns, of the wealthy classes, may dress in trousers, and may affect to hide their faces on the appearance of a stranger, but these are practices arising from imitation."

The description given by Masson still holds good to a considerable extent, though among the well-to-do classes there has been an appreciable change.

The ordinary dress of the poorer classes consists of a cotton shirt (*kús*), cotton trousers (*shalwár*), a wrapper (*khêri*), and a

## JHALAWAN.

**POPULATION.** cheap turban; the whole costing about Rs. 4 to 5. To this is added a long woollen coat (*shál*) with open sleeves costing from Rs. 3 to 5. On their feet the men wear sandals (*chavat*) made of leather, the cost being about Rs. 1-8, or of the dwarf palm leaves where this plant grows. Shepherds wear a felt cap only, in few cases, however, it is covered by a turban of a cheap sort; other articles of their dress are of inferior quality, the whole costing about Rs. 4.

The better classes wear a muslin turban (*dastár*), tied over an Afghán peaked cap (*kulla*), a shirt (*kús*) reaching to the knee, made of white longcloth and calico and buttoning on the right shoulder, and baggy trousers (*shalwár*). To the above are added a cotton wrapper (*khéri*) for summer wear, and a thick cotton wrapper (*khés*) in winter which costs from Rs. 3 to 6. On their feet they wear shoes imported from Kalát, Kachhi, and Multán. *Chavats* have been replaced by shoes in the neighbourhood of Súráb, Zabri, Nál, and Khuzdár, and by individuals who have occasion to be in touch with Sind and Quetta. The total cost of an ordinary dress is about Rs. 7.

The rise in the standard of living is noticeable in the general improvement in the style of the dress of the more wealthy, many of whom wear good turbans (*lungis*), embroidered coats, and cotton cloths of English manufacture are now in common use especially those known as *sán* and *kitábi*.

Women's  
dress.

A woman's dress ordinarily consists of a long shift (*kús*) reaching the ankles, a pair of drawers (*shalwár*), and a wrapper (*gud*). The poorer classes do not generally use the drawers. The shifts and wrappers of the better classes are sometimes made of silk; they are ordinarily of red cotton (*alwán*). For drawers a cheap striped cloth (*aláchar*) is popular. The shifts are richly embroidered in front.

The total cost of a woman's dress, in an average case, is about Rs. 10, but when highly embroidered pieces for the shirt are used, they cost considerably more. On their feet the women wear a shoe (*mochri*), that imported from Makrán being known as *laghali*; the nomads use a sandal (*chavat*). Every married



## DWELLINGS.

woman possesses an embroidered shirt made of silk or some good material and a wrapper which were presented to her on the day of her wedding and are kept for use on special occasions, but for common use a less embroidered garment of ordinary quality usually suffices. The married women generally wear a red shirt and are further distinguished by wearing ear-rings (*panara*). Widows always put on a black or a white plain shift. Ornaments are confined to cheap rings, worn in the nose and ears and on the hands and feet. Shells and beads are in common use among the poorer classes.

The men generally wear long hair (*pishkav*). The hair of the females is parted in the centre, made smooth and glossy by the application of various gums, and brought behind the ears, whence it is plaited in two braids of three strands each, one braid on each side of the head. These braids are prolonged by false plaits (*chotil*) of worsted or silk, usually red in colour. The two *chotil* are connected about the level of the waist by a woollen thread (*chotilband*). The married women also wear short locks (*sulf*) of hair on each temple.

The nomadic population generally live in blanket tents (*gidans*) in the winter, and in summer in a temporary shelter made by spreading mats over poles (*manah*). The *gidans* are made of goats' hair and generally consist of 11 pieces (*pat*), the ordinary width of each of which is 3 feet, and the length from 15 to 24 feet. Three of these pieces stitched together form the fly and two stitched together form each of the four walls. They are stretched over curved wooden poles known as *gindar*. In the front of each *gidan* there is usually a small courtyard fenced in by bushes. A *gidan* costs from Rs. 25 to Rs. 30 and should last for several years. Only the well-to-do can afford a separate *gidan* for their flocks, and as a rule in winter the family, lambs, kids, and all herd together at night in the same tent. *Gidans* are also used by the cultivators in the spring and summer and by permanent residents while on the march. The nomads shift their tents ordinarily within their respective tribal jurisdictions from place to place in search of pasture. The *gidan* is waterproof. The numerous encampments of these black tents form a characteristic feature of the country during the spring.

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**POPULATION.** The permanent inhabitants in Upper Jhalawán have mud huts, which in Zahri and Harboi have generally two storeys, while the houses of the *sardárs* and headmen often take the shape of forts for offensive and defensive purposes, the walls being loopholed. The cost of these varies from Rs. 100 to 300. In the Múla pass, Koláchi and Mashkac valleys, the huts (*kudis*) are made of tamarisk hurdles. The dimensions vary, the larger huts being often about 20 feet by 10. Each family has usually two huts, one of which is the *ura* or family dwelling place and the other (*bae-i*) is used for storing fodder. A third hut for cattle (*gér* or *géd*) is sometimes provided separately. During the winter some of the permanent residents keep their cattle in an underground hut known as *kond* or *khond*. The huts are generally made facing the south and east in order to avoid the cold north winds in the winter. Caves in hills, known locally as *bhád*, are sometimes used by nomads in winter in Pandrán, Mámatáwa, and the Dhrún hills.

No beds or lamps are used by the majority of the tribesmen, either settled or nomad, and the household furniture is scanty, consisting generally of a few carpets, quilts, and pillows which are piled on one side of the hut or *gidán*, skins for water, grain, flour and *ghí*, a stone griddle, some cooking pots and a handmill (*nuskhal*).

Disposal of  
the dead.

The method of burial usual among Muhammadans is in vogue, the body being laid on its back with the head to the north and the face turned to the west. The *mullá* draws the *kalima* either on a strip of cloth (*patti*) which is wrapped round the forehead, or on a stone which is placed close to the head in the wall of the grave. Mourning lasts for three days in the case of a person over seven years old and for one day in that of a child. On the first day no food is cooked, but the family of the deceased is fed by friends and relations. Persons coming to condole with the family from a distance bring a sheep or some cash as an offering (*purs*) and are entertained by the bereaved family. In case of the death of Chiefs the headmen of clans and sections pay formal visits of condolence to the heir of the deceased on behalf of their clans and present to him a *dastár* in acknowledgment of his position, the *máli*-paying subjects having to make other fixed contributions (*purs*).

## AMUSEMENTS AND FESTIVALS.

Two stones are placed on a grave, one at the head and the other at the foot, those in cases of *sardárs* and headmen being larger and in such cases the graves are often surrounded by low mud walls.

The nomads, if on the march, temporarily inter a corpse (*amánat*) and when convenient remove it to the tribal cemetery. When a man dies childless (*aiwár*) sheep are killed, a stone cairn, an enclosure for a mosque and a miniature hearth to represent a guest-house, are erected in his name on a public thoroughfare—these memorials being collectively known as *bádofarr*. The Zikris offer no prayer—*nimás janása*—for the dead.

The amusements are such as one would expect to find among a wild and uncivilized people. The indoor game that is most popular is *katár*, which somewhat resembles chess and is played with 9 or 18 pebbles or pieces of wood known as the *nuk-bandi* or *hazdah-bandi*, respectively. Boys play with knuckle bones (*béris* or *béls*) and are also fond of marbles (*gori*). Mention may be made of the common amusement followed by Bráhnis, during the winter of assembling by the fire-side and solving riddles which are known as *chácha*. The most popular outdoor games are *hu, ji* or *ju*, a kind of prisoners base; *allahdád*, a kind of hide and seek; wrestling (*mal* or *bak*); and *tilli* which is played with bat and ball. Racing (*go*), tent-pegging (*nésabázi*), and dancing (*cháp*) are also indulged in on festive occasions, such as the *Id* and at marriages and circumcisions. The *cháp* performed by the people of Níchára and Zahri is famous. It is popular among both men and women. The dancers move in a circle, clapping their hands; a Lori generally stands in the centre and beats the drum. Men and women dance in separate circles. Coursing is done only by a few of the well-to-do. Shooting is considered an accomplishment and the variety of *shikár* known as *wér*, by which wild sheep are rounded up and then driven past the concealed sportsmen is especially affected by Chiefs and men of position. Singing is also a popular amusement, but is practised generally by Loris who make a speciality of ballads commemorating tribal heroes, each tribe generally possessing a musician whose services are requisitioned on festive occasions. Young lads often indulge

Amusements  
and festivals.

## JHALAWAN.

**POPULATION.** in reciting Baluchi ballads and playing a kind of guitar called *dambura*.

**Festivals.** The only festivals of consequence are the two *Ids* known as *bhalla-id* and *chuna-id*, which are celebrated at all villages and encampments; on these occasions horse races, tent-pegging and dancing form the chief amusement.

**Shrines.** Shrines are ubiquitous, almost every village graveyard and important points on principal routes having a patron saint. Reverence for such saints is very strong among the whole of the population. The majority of these shrines consist of little more than a heap of stones or a rough mud or stone enclosure, surrounded by some poles to which rags, horns of wild goats and metal bells are attached. The shrine of Pír Sháh Kamál in Zídi is, however, enclosed in a solid structure. The best known shrines in the district are those of Pír Sultán Arifí in Norgáma (Zahri), Sakhi Ramadán in Rodénjo, Lalla Sulaimán in Súráb, Pír Umar on the banks of the Simán river near Khuzdár, Pír Sháh Kamál in Zídi, Pír Lákha in the Múla pass (a special resort of childless women), Hussin Bári in Warúma near Chaku, and Pír Kalandar in the Lédav river, a tributary of the Múla. The shrine of Sultán in Zahri is much revered by the people and any offender who takes refuge within its precincts is safe so long as he remains there.

Pír Umar's shrine is on the banks of the Simán river, midway from Khuzdár to Wahér. The saint is said to have met with his death in Panjgúr where his shrine still exists and where he is said to have dispersed the forces of the Mongols by miracles and rescued the people of Panjgúr from further trouble at their hands. There is a pool of water containing fine fish, the preserve of the saint, and in it suspected offenders are tried by ordeal.

The shrine of Pír Sháh Kamál is in a magnificent mausoleum at Zídi on the banks of the Koláchi river. His descendants who reside at Nahíg in Sind have immense influence in Khuzdár, as they are credited with possessing power to increase, decrease, or stop the water-supply of rivers and *kárées*. They are given one-third of the produce of the State lands in Karkh, Rs. 100

## NAMES AND TITLES.

per annum out of the *sung* proceeds of Khuzdár, and also levy various small contributions known as *tuk* in Khuzdár and Kalát. POPULATION.

Both among girls and boys many names are to be found which are possibly of totemistic origin. They are borrowed from trees, plants, and animals, such as *gwani* (pistachio), *khati* (olive), and *malakhi* (locusts); such names are, however, mostly confined to the servile classes and to the more ignorant classes among the Bráhuís. A totemistic name is given when previous children have died young, the belief being that a child named after a plant, etc., will have a long life. In other cases the denominations used for men are those usual among Muhammadans while, in the case of women, names beginning or ending with *Bíbi*, *Khátún*, *Gul* and *Náz* are popular, such as *Bíbi Náz*, *Gul Bíbi*, *Murád Khátún Mah Náz* or *Náz Bíbi*, etc. Shortened forms of the long names given to men, such as *Táju* for *Táj Muhammad*, *Pakhu* for *Fakír Muhammad*, etc., are frequently used. Names and titles.

No ceremonies are observed on the birth of a girl, and such is the dislike for a girl among the Zahrís that a father whose first child happens to be a girl receives a sound shoe beating from his near male relatives unless he offers them a sheep or goat as a bribe. The birth of a son is announced by firing guns and there are general rejoicings. Infants of both sexes are named on the sixth night after their birth, the former by female relations and the latter by the father in consultation with a *mullá* or some other pious man. The custom of naming the first child after the grandfather is common, and is based on the consideration that it serves as a memorial. The title of *sardár*, though officially used for the Chiefs of principal tribes, is locally employed by the tribesmen, for the heads of clans whose proper title is *mir*, a term also prefixed to the names of members of the Chief's family and other leading men. The titles *arbáb* and *raís* are used by the well-to-do people among the Khán's tenants. Among titles possessing a religious significance may be mentioned the suffix *sháh*, which is given to Saiyids only, the term *mullá* is applied to men who have some pretensions to religious learning. For Loris, who work as blacksmiths and carpenters, the term of courtesy is *usta*, and Hindus are similarly addressed as *sháhúkúr*.

## JHALAWAN.

POPULATION.  
Rules of  
honour.

A knowledge of the rules of honour (*mayár*), which prevailed among the people before the British occupation and which still influence their actions to a great extent is not without importance from the point of view of administration, and a short reference may be made to them here. It was incumbent on a tribesman:—

(1) To avenge blood.

(2) To fight to the death for a person who had taken refuge with him. The refugee was called *báhot* and was always maintained by his protector so long as he remained under the latter's roof.

(3) To defend to the last animals and other property entrusted to him.

(4) To be hospitable and to provide for the safety of the person and property of a guest.

(5) To refrain from killing a woman, a Hindu, a menial, or a boy who had not taken to trousers.

(6) To either pardon an offence on the intercession of a woman of the offender's family or to dismiss the woman with a dress as a token of honour. Exception would, however, always be made in cases of murder due to adultery.

(7) To refrain from killing a man who had entered the shrine of a saint, so long as he remained within its precincts.

(8) To cease fighting when a *mullá*, a *Saiad* or a woman bearing the *Korán* on his or her head, or a naked sword in hand, intervened between the parties.

(9) To punish both the adulterer and the adulteress with death.

System of  
penals.

In pre-British days if the parties were of equal position and influence, blood had to be avenged by blood: but if the relations of the deceased were weak, the matter could be compromised by the payment of compensation. In cases in which the parties belonged to the same tribe and the offender himself was out of reach, his nearest relation was slain. If, however, the offender belonged to another tribe, it was incumbent on the

## BLOOD COMPENSATION.

aggrieved party to kill one of the section, clan, or tribe to which the former belonged. Such a system was liable to indefinite extension, and led to interminable blood feuds which could only be checked if the authorities or friends intervened to arbitrate. The losses on either side were then reckoned up and compensation was paid to the side which had lost most. The only departure from this rule is that in case of adultery. If the adulterer is able to escape, his other relations are not molested, the culprit being the only person on whom vengeance is wreaked.

Might was right in days gone by and the position of the party aggrieved was the principal factor in determining the price to be paid for blood; hence the compensation for a *mullá*, a *Saiad*, or a person belonging to a *sardár-khél* or leading family was ordinarily double that payable for a tribesman. Similarly compensation for members of subject races such as Hindus, servile dependants and *Loris* was high in consideration of their usefulness and protected position; but in such cases no rates were fixed, indeed, a case occurred very seldom, a tribesman considering it derogatory to attack any one not his *siál* or *mat*, i.e., a person of an equal status. The *Loris* were specially dreaded for their ability to compose satirical poems and the compensation in their case is described to be as much as Rs. 14,000 to Rs. 20,000.

The general rate, as fixed in the time of *Nasír Khán I*, was Rs. 2,700 plus another Rs. 100 to be paid to the *Khán* of *Kalát*, if the latter decided the case. In cases occurring between the members of the *Bizanjan* and *Méngal* tribes, which were frequent in old days, the rate of blood money was 14 camels valued at Rs. 40 each. Cash payments were rare and land, camels, bullocks, sheep, goats, arms, and girls were usually given instead, a girl (*súng*) for this purpose being valued at Rs. 500, and other articles being priced considerably higher than their intrinsic value. One rupee paid in cash counted as five. The punishment which was most dreaded was to require the aggressor and one or two of his relations to surrender their arms in a tribal assembly known as *mukh*, and this was considered equivalent to half the amount of compensation payable.

## JHALAWAN.

POPULATION. The rate of compensation now prevailing is Rs. 1,500 which is paid in cash, and in addition to which a further sum of Rs. 500 is levied as a fine.

Compensation for serious injuries was variously estimated for different parts of the body. The loss of an eye or leg was counted as equivalent to half a life ; compensation for the loss of an arm was Rs. 500, for a finger Rs. 100, and for a tooth Rs. 70; and in cases of theft, the thief, if caught, was both tortured and required to pay eleven times the value of the property stolen.



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**LASBELA**

**TRIBES**

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## TRIBES

POPULATION.  
Ethnographi-  
cal history.

The population of Las Béla presents many features of special interest to the ethnologist, which would undoubtedly repay careful study. Along the coast are to be found Méds, so frequently mentioned by the Arab authors. Scattered among the tribes and also forming a separate group of their own are to be found Nodhs or Noths who are believed to have descended from the stock of the ancient inhabitants of the kingdom of Nudha. In several tribes, too, among the Sinhars, the Bandíjas and the Chhuttas, there exist sections bearing the name of Túráni, who are identifiable as the descendants of the inhabitants of the ancient kingdom of Túrán, the capital of which was Khuzdár.

The first historical reference to the ancient population of Las Béla and Makrán is to be found in Arrian, who divides the population into two distinct classes, that of the coast whom he names the Ichthyophagoi or fish-eaters, and the population of the interior, the Arabii, the Oreitai, and the Gadrosi of Gadrosia or Gedrosia. Strabo and several other authors have described the strange race of the Ichthyophagoi who are undoubtedly identifiable with the present fishermen of the coast. Arrian writes: "These people are called Ichthyophagoi, because they live on fish. The tenderest of them they eat raw as soon as they draw them out of water. But

## DENSITY.

they dry the larger and hard ones in the sun, and when they are thoroughly baked they grind them down and make meal of them and loaves. Others bake cakes from this meal. Their cattle also live on dried fish, for the country is destitute of meadows and does not produce grass. . . . . The whole diet of these people consists of fish. Few of them sow any corn, for they use fish instead of bread. The most prosperous of them collect the bones of the whales cast up by the sea and use this instead of timber for their houses; the broad bones which they find they make into doors. The majority, who are poor, make their houses of the backbones of fishes." It has been suggested that the Oreitai are now represented by the Hots of Makrán, while the Gadrosi have been identified with the Gador, a few of whom now live in Las Béla and form part of the Jat or Jadgál population of the State. Among the races which are mentioned by the Arab chroniclers are the Korak and Méd, both of which are still to be found along the coast line of Makrán and Las Béla, and it was in consequence of piracies committed by these people that the expedition under Muhammad bin Qásim was organised by the Caliphs to conquer Sind.\* Except the Gadoras, none of the tribes now inhabiting Las Béla are identifiable with any of the ancient inhabitants and, with a few isolated exceptions which have been mentioned later on, they are now known by the geographical appellation of Lási.

The first census of the State was carried out in 1901, when estimates of population were obtained through the headmen of the groups under arrangements made by the *Wazír*. The results gave a total of 13,112 houses or families and 56,109 persons or 9 persons to a square mile.

Owing to the drought and scarcity of food grains and fodder, a large number of the inhabitants had gone away to Sind and were absent when these estimates were prepared, and it is, therefore, probable that the population was underestimated.

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\* *Gazetteer of Makrán*, page 60.

## LASBELA

### POPULATION. Towns and villages.

The number of permanent villages in 1904 was 139 including the town of Las Béla, or one village in about 46 miles.

In pre-British days, the number of villages was small, as, owing to insecurity of life, the people grouped themselves together in large villages, but now the cultivators prefer to live in detached huts among their fields, and new hamlets which ordinarily contain about half a dozen families are springing up. The important villages are **Bela Shahr, Pir Karia, Miani, Uthal, Liari, and Ormara** which are described in the miniature gazetteer of the *niábats* in which they are situated.

### Migration.

The inhabitants of Las Béla are not subject to periodic migrations like the Bráhuís. In years of drought and famine, however, they migrate temporarily to Karáchi, Nagar Thatha, Mírpur in Sind, and to Káthiawár and Jánnagar in Bombay, where they work as day labourers and return to their homes as soon as the conditions in their country are favourable. Periodical immigrants are the Bráhuís from Wad, Nál, Kolwa, Jáu, and Ornách, who come in the autumn and work as field labourers and return to the highlands early in April. The Makránis, principally Nakíbs, visit the Béla State in small numbers in the cold weather and bring with them dates and pomegranates from the Panjgúr territory and exchange them for cotton cloth of European manufacture. A small number of the Makránis also visit Ormára whence they return towards Panjgúr in the spring with dried fish and cotton cloth.

### Marriage customs.

Among the Lásis marriage generally takes place when a lad is about 17 years and the girl is about 2 years his junior, but among the Méds, children between 10 and 12 years of age are married. As elsewhere in Baluchistán, betrothal precedes marriage, and is arranged by the parents of the parties. The father of the boy, accompanied by a few of his relatives, visits the father or guardian of the girl, and if their overtures are accepted, the father of the boy presents, according

## MARRIAGE CUSTOMS.

to his means, a silk or coloured cotton wrapper, 2 to 5 rupees in cash and two gold or silver rings to the girl, which latter she puts on the little finger of her right hand. The girl's parents then bring milk, in which sugar is mixed, which is partaken by all present, prayers for the welfare of the parties are then offered and the boy's parents are congratulated. This completes the betrothal, which is considered binding on the parties. A convenient day is subsequently fixed by the parties for marriage and certain ceremonies, which are more of a social than religious nature, are performed. On the appointed day, the bridegroom proceeds to the bride's house with a marriage procession, where they are entertained at the expense of the bridegroom and the *nikáh* is performed by a *mullá* according to Muhammadan rites. The bridegroom presents a dress to the bride which she wears at the time of the wedding, and her parents present her with a few dresses, and articles of bedding and household furniture; they also present a dress to the bridegroom. During the interval between the day of betrothal and the *nikáh*, the bridegroom sends his bride presents of clothes, etc., on festive occasions, and on other days held sacred by Muhammadans. The Méds also observe similar ceremonies with slight modifications.

Bride-price or *lab* is not paid among the Lásis, but among the Méds the usual amount is 20 *mahr* or about Rs. 200, and among the Baloch from Rs. 100 to Rs. 250, which is partly paid in cash and partly in kind. Dower or *haq-i-mahr* is recognised and the ordinary amount is Rs. 50 and is paid in cash or in kind.

The system of exchange of girls for marriage is also prevalent. Polygamy is rare, and is only practised by well-to-do people. Except among the Rúnjha and the Sheikh, who allow a widow freedom to choose her husband from among the tribesmen, a widow among other tribes is required to marry one of her deceased husband's brothers.

Divorce is rare among the Lásis, but not uncommon among the Méds, and is usually given by a husband for

## LASBELA

**POPULATION.** faithlessness or disagreement with the wife, the usual method being to give to the wife or her guardian, one by one, three stones repeating the word divorce each time.

Adultery is looked on with abhorrence by the tribesmen, and death is the punishment of a faithless wife and her paramour caught *flagrante delicto*. But when both or either of the parties escape, the case is decided by the Jám with the help of a tribal *jirga* compensation is awarded to the injured husband, and a fine levied for the State. The amount is fixed according to the merits of each case.

Status of women and their rights to property.

The position of women, more especially among the Baloch and Bráhui who are permanently settled in Las Béla and who do not allow females any share in inheritance, is one of degradation; she is required to perform many of the menial services, but in the arrangement of the household affairs she enjoys a large amount of freedom.

Inheritance among males is governed by *shariat* or Muhammadan Law. The Lásis do not allow any share of inheritance to a daughter, to the offspring of a slave girl, or to a widow who is a slave by birth; but a tribeswoman who becomes a widow receives the share to which the *shariat* entitles her, and also her deferred dower. Among the Méds, a widow is only entitled to her *lab* or bride-price and the wedding presents given her by her parents.

Language.

The indigenous languages of Las Béla are Sindi, known to the Bráhuís as Jadgáli, which is spoken by about three-fourths of the inhabitants; western or Makráni Baluchi which is spoken by the sea-faring tribes, namely, Méd, Sangur, Sájdí, Sheikh Ahmadi, Bízanjau, Motak, Shápát, Sihán, Gujar, Kúrd, etc., and Bráhui which is locally known as Kurdi and is spoken by Bráhuís who have permanently settled in Béla. Baluchi is the prevailing language in the Ormára and Hab Nadi *niábats*. Bráhui is largely spoken in the Welpat *niabat* and the Jadgáli predominates in all the other *niábats* of Las Béla.

## TRIBES, RACES AND CASTES.

In his census report of 1901, Mr. Hughes Buller says:—

“In Hughes' *Baluchistán* it is stated that the predominant tribe residing in the Las Béla State is the Lumri or Numri and a detailed list is given by the author showing fourteen sub-sections into which the Lumris are said to be divided. This list includes most of the principal tribes of the State, and it was, therefore, with some surprise that I discovered no trace of the Lumris or Numris in the enumeration papers. Pottinger who visited Kalát in the early part of the nineteenth century and Masson who wrote later, both refer to the Lumris, and Pottinger saw in them a great resemblance to Hindus. The origin of the word Lumri is said to be Nuh-mardi, and it is a curious fact that Abul Fazal, in the *Ain-i-Akbari* refers to the Kirthar range, which lies between Sind and Baluchistán, as the dwelling place of the Nuh-mardi Balochis.

POPULATION.  
Tribes, races  
and castes.

“Whatever may have been the significance of the word Lumri in former times, it appears now to have fallen into contempt. It is not used, so far as I can ascertain, as a generic term for the population of Las Béla, but appears to be applied by the ruling race to that portion of its subjects who are cultivators, as distinguished from the Drár, otherwise called Ajri, the graziers of the plains, and the Chapari, the graziers of the eastern hills.

“A very short acquaintance with the Lásis will convince the observer that they differ in many characteristics from the tribes which inhabit the mountainous tracts to the north of them. Although they are distributed among a number of tribes, these are for the most part numerically insignificant. The individual has asserted his pre-eminence and the feelings which unite the tribesmen of the upper portion of the Province, whether they be those of kinship or of common good and ill, are not nearly so prominent in Las Béla. Probably the same feelings existed once but have disappeared under the rule of the succession of petty princes who have occupied Béla as their capital. The tribal headman, or *paryumuns* as he is called, has none of the authority which is vested in a Bráhui



POPULATION. or Baloch chief; whilst, more wonderful than all, a custom exists among most of the tribes, of allowing a woman the share in inheritance which is prescribed in Muhammadan Law.

"The principal tribes among the Lásis claim to be descendants of the Súmrás and Sammas, who formerly held Sind. Their tribal names certainly indicate that many of them are of Hindu origin, and this theory is confirmed, when we look further into their sections and sub-sections by our finding the constant occurrence of the Sanskrit word *putra*. These facts, coupled with the strictness of their Muhammadanism, indicate that, like many of the Sind tribes, they were converts from Hinduism, and that they are identifiable with the Jats of the Indus valley.

"There is one process on the other hand which has been going on in Béla which is common among the Bráhuís and the Baloch, i.e., the affiliation of outside groups or individuals into the original stock. Thus the Bahlol among the Chhuttas claim to be Afgháns, while the Sásolis among the Síans are Bráhuís. Numerous similar instances could be given.\*"

As already mentioned, the term Lási is a geographical name, which is applied to all the tribes other than Baloch and Bráhui, Méd, Khoja, and Hindus, which are settled in Las Béla. The principal Lási tribes are only five in number, namely, Jámot, Rúnjha, Sheikh, Angária and Burra. These are called the *Panjráj* or the five tribal confederacies. Under each *ráj* is a large number of heterogeneous groups which share good and ill with the main tribes. The following table shows the existing combinations:—

I.—*Jámot ráj*.

1. Jámot tribe proper	...	...	2,946
2. Sháhok	...	...	1,029
3. Siar	...	...	699
4. Gunga or Gongga	...	...	1,664
5. Mángia	...	...	481
6. Gador	...	...	1,060
		<b>Total</b>	<b>7,879</b>

\* *Census of India*, Vol. V and V-A (1901), pages 110-11.

TRIBES, RACES AND CASTES.

II.—*Rúnjha ráj.*

POPULATION.

1.	Rúnjha tribe proper	...	...	3,773
2.	Bhambra	...	...	31
3.	Bodra	...	...	191
4.	Hálid	...	...	26
5.	Bandíja	...	...	1,270
6.	Baruch	...	...	30

Total ... 5,381

III.—*Sheikh ráj.*

1.	Sheikh proper	...	...	2,285
2.	Mondra	...	...	989
3.	Brádía	...	...	601
4.	Gujar	...	...	239
5.	Shápát	...	...	356
6.	Waora	...	...	418
7.	Sehra	...	...	16

Total ... 4,904

IV.—*Angária ráj.*

1.	Angária proper	...	...	2,729
2.	Zuar	...	...	223
3.	Sithár	...	...	161
4.	Suwar	...	...	343
5.	Dagárzai	...	...	516

Total ... 3,972

V.—*Burra ráj.*

1.	Burra tribe proper	...	...	1,957
2.	Doda	...	...	592
3.	Bákhra	...	...	271
4.	Wachháni	...	...	127
5.	Sábra	...	...	713
6.	Achra	...	...	363
7.	Mándra	...	...	566
8.	Fakír	...	...	193
9.	Burfat	...	...	179

Total ... 4,961

Total of five ráj ... 27,097

# LASBELA

POPULATION.

To these may be added the following tribes which were enumerated in the State in 1901 :—

Afghán	{	Baréch	...	...	30		
		Rind	...	...	506		
		Sheikh Ahmadi	...	...	331		
		Rakhsbáni	...	...	156		
		Khosa	...	...	152		
		Nodh	...	...	139		
		Baloch	{	Marri	...	...	119
				Buzdár	...	...	113
				Magassi	...	...	60
				Hot	...	...	15
		Gichki	...	...	11		
				<b>Total</b>	... 1,602		

Bráhui	{	Bízanjau	...	...	3,002
		Méngal including Khidrání	...	...	1,303
		Sájdí	...	...	640
		Zahri	...	...	497
		Muhammad Hasni	...	...	306
		Kúrd	...	...	198
		Mirwári	...	...	150
		Gurgnári	...	...	75
		Kambaráni	...	...	16
				<b>Total</b>	... 6,187

Others	{	Gadra	...	...	7,898
		Sangur	...	...	2,685
		Méd	...	...	1,689
		Chhutta	...	...	1,564
		Langha	...	...	1,029
		Kori	...	...	564
		Khoja	...	...	385
		Masor	...	...	377
		Malláh	...	...	516
		Motak	...	...	184
		Babbar	...	...	236
		Bapra	...	...	192
		Báríja	...	...	165
		Bikak	...	...	74
		Guránja	...	...	76
Jamshaidi	...	...	11		
		Nakíb	...	...	111

## JAMOTS.

		POPULATION.
Others— (concl'd.).	Saiad ... ..	369
	Makránis (unspecified) ...	179
	Other Muhammadans ...	820
	Total ...	19,124
	Hindus ...	2,069
	Grand Total ...	56,109

The few Afgháns enumerated in the State were found as nomads in the Levy Tracts. Except the Buzdárs, who are flock-owners and wander about in the Welpat *niábat*, and the Gichkis who are connected with the Jám of Las Béla, the rest of the Baloch tribes were found as nomads in the Levy Tracts. Similarly the majority of the Bráhuís found in the State, in 1901, were nomads who periodically visit it with their flocks; the Méngals are found in the Welpat *niábat* and in Kanrách. The Bízanzais living in the Welpat *niábat* are Muhammadans of the Sunni sect, while those in Ornára and the Hab Nadi *niábats* profess the Zikri faith.

The Khidránis, who numbered 131 in 1901, are found near Lak Zabra, Lak Rohél, and Lak Phúsi and their main sections are Shábozai, Umarzai, Rábzanzi, Miránzai, Gichki, Dhaloja and Meháni. The headman belongs to the Shábozai section. They are one of the warlike and troublesome tribes of the Levy Tracts. They claim affinity with the Solagi Máchi dynasty of Sind, on whose downfall Khidar, the ancestor of the Khidránis, is said to have migrated to a place called Malkhur and thence to the present habitat, in the reign of Abdulla Khán, Khán of Kalát. This part of the country was formerly occupied by the Khosas who were defeated and ousted by the Khidránis and Jamális.

According to the accounts of the local historians, the Jámots, Rúnjhas, the Burfats, the Gungas and the Jámots have all from time to time furnished rulers to Las Béla.

The Jámots who succeeded the Gungas as rulers of Las Béla were, in their turn, ousted by the Burfats of Sind; but the Jámots again recovered the possession of the State with the aid of the Khán of Kalát.

POPULATION.

The present ruling family is of Jámot origin, but at the census of 1901 the Jám and his family were enumerated under the ancient title of Jamshaidi, an interesting instance of one of the processes by which new tribal designations come into existence.

The clans included in the Jámot tribe are the Aliáni, Chanrapotra, Sádání, Gario, Kutra, Dáhar, Bhádínpotra, Natuáni, Butáni, Parpiapotra, Sultánpotra, Baparáni, Phungar, Sumarpotra, Barakáni; each clan is sub-divided into several sections. The total number of the Jámots including the Aliánis of the Jám's family who were recorded as Jamshaidis, numbered 2,946 persons. They are chiefly flock-owners and cultivators. The headmen of the Jámots is Chogér Khán, Chanrapotra of Dandha, and the other leading men are Wali Muhammad of Dandha, Jangi Khán Aliáni of Kathor, Shér Khán Garia of Windar and Háji Chatta, Kutra of Welpat.

The Rúnjhas.

“ • The Rúnjhas who held the reins of Government previous to the Gungas are an influential tribe in Las Béla. The tribe is numerically the strongest in the country, its total strength being 3,773, and it may be for this reason that it does not follow the system of combination which is in vogue among the rest of the Lási tribes. The tribe is composed of five main sections: Sisikhianr, the Khiánra, the Kumácha, the Baria, and the Wanga.” The Sisikhianr section supplies the headman of the tribe, and ranks socially above the others. The Kumáchas are numerically the strongest. The Wangas are not Rúnjhas of the blood, but amalgamated at some time with the original nucleus of the tribe. The Rúnjhas claim to be Rájputs, and until lately their marriage ceremonies were performed by a Bráhmañ instead of a *mullá*, which indicates their Hindu origin. The headman of the Rúnjha tribe is Ibráhim Sisikhianr of Achráni, and the other leading men are Háji Sáleh, Háji Muhammad Wanga, Usmán Kumácha, and Sumar Khiánra.

• The quotations on pp. 54—56 are extracted from the Baluchistan Census Report of 1901.

## BURRA.

"The Sheikhs are a very mixed tribe as may be gauged by the fact that one of its sections is called Nau Muslim, i.e., new converts to Islám. Those who are of a pure descent from the parent stock are treated by the Lásis with respect equal to that which is shown to Saiads among the Baloch, the Bráhuís and the Afgháns. They are considered to possess supernatural powers, and can ward off evil from the crops, effect cures, and perform various kinds of miracles." The principal sections are Hamráni, Mahmúd, Lakha and Kahéri, the last named only being considered to be of Arab extraction. Amalgamated with the Sheikhs are, besides the Lási tribes which fall under the Sheikh ráj, no less than thirty-nine other heterogeneous sections. The whole tribe, excluding the Lási tribes which for purposes of good and ill ally with them when occasion requires, numbers 2,285. The principal man among the Sheikhs is Sheikh Juman of Mauri and the other leading men are Nathola of Gaddri and Kásim of Hab.

POPULATION.  
The Sheikhs.

The tribe is said to take its name from Angária who is believed to have come from Arabia and settled in Las Béla. It numbers 2,729 and the principal sections included in it are Rádháni, Musháni, Wariáni, Sáyáni, Ashrafáni, Jauráni, Bhirmáni, Túráni, Káráni, Kásamáni, Bhitav, Jumáni, and Bijarpotra. The headman of the Angárias is Yákúb Khán Ashrafáni of Hára, and the other leading men are Isa Khán and Juman Rádháni of Dubbo, and Othmán Ashrafáni of Bara.

Angária.

The Rádháni section claim to be Kalamatis by origin, but cannot assign any date of their affiliation. The majority of the other sections are Túránis and are said (1906) to have settled in Las Béla about sixteen generations back.

The tribe numbers 1,957 persons and is one of the principal groups to which the term Numarin is applied at the present day. By origin they are said to be descendants of the great Samma tribe of Sind. The patronymic ancestor of the tribe named Burra migrated to Las Béla during the

Burra.

## LASBELA

POPULATION. rule of the Rúnjha dynasty, and settled with his followers in the Pab hills as flock-owners. Subsequently, however, they descended to the plains in the reign of the Gungas and adopted agriculture as their chief occupation. The main sections of the tribe are Birahmáni, Bhambanpotra, Aliáni, Kandáni, Dhaturáni, Piroz, Kalla, Anipotra, Daresáni, Bhua, Járipotra, Kebria, Hasanpotra, Dagaráni, Dhamáni and Doda. The headman of the Burras is Darya Khán Bhamanpotra of Uthal and other men of importance are Jangi Khán, Háji Sobha and Háji Sáleh of Uthal.

Minor important Lási tribes.

Affiliated with the five *ráj*, as already mentioned, are several minor tribes. These are mostly descendants of Indian tribes who migrated into the State at different periods. The more important of these, which deserve brief notice here, are the Gungas, Síanrs, Burfats and Sangurs. The Gungas are said to be of Rájput origin. They were settled in Jhalawán before entering Las Béla and socially held an important position. They assassinated Háji Sangur, the last of the Rúnjha dynasty, and thus usurped the chiefship. In 1901 they numbered about 1,664 persons.

The Síanrs.

"The Síanrs or Sibans are chiefly worthy of mention owing to their claim to be the original inhabitants of Las Béla. They appear to be a very mixed race but are composed chiefly of Bráhuis, Bráhui being the language in common use among them; while Jadgáli or Jagdáli is spoken by the remainder of the Las Béla tribes. Their women, too, wear the dress commonly worn by Bráhui women, the *ghaga* or long night gown-like garment reaching to the feet. Their chief clan is the Túrání, already referred to. There are some Síanrs living in the Toba Kákari circle of the Pishín tahsíl in the Quetta-Pishín District, and it would be an interesting subject of enquiry to ascertain whether any connection exists between them and the Lási tribe of the same name." They numbered 699 in 1901. Their headman is Ján Muhammad of Welpat.

Burfats.

The Burfats, probably of Arab origin, are numerically unimportant, their total strength being about 179, males 90

and females 89, according to the enumeration of 1901. They are descended from the Sammas, one of the ancient ruling dynasties of Sind. They are reputed as having been a brave tribe, pillage and plunder being their principal pursuit in former times. They have since adopted the more peaceful occupation of cultivation and flock-owning and are settled in the Uthal *niábat*. The main portion of the tribe lives in Sind with head-quarters at Barán. The headman of the Burfats is Kambar of Uthal. POPULATION.

The Sangurs are an offshoot of the great Sangur tribe which is scattered over the country from Miáni on the coast to the Persian border on the west of Makrán. In Las Béla they number about 2,685 persons living in the Miáni and Ormára *niábats*. Unlike the Sangurs in Makrán, they claim affinity with the Rakhsháni Baloch, but from their natural propensities for agricultural pursuits they appear to be undoubtedly of Jadgál origin. From their original home in Sind they are said to have migrated to Kalát near which place they were settled for a long time, but subsequently were driven westwards on the occurrence of famine. In general appearance and dress they, however, resemble the Baloch and speak the Baluchi language. They are Musalmáns of the Zikri sect, but they consider it a sin to offer five daily prayers and for this reason are despised by other Musalmáns. Their leading men are Mír Chákar and Pir Muham-mad of Ormára. Sangurs.

Among the other tribes of importance living within the limits of the State but not falling under the appellation of Lási are the Méds, the Chhuttas, the Khidránis, the Bárijas and the Bandíjas and the mercantile castes of Khojas or Lotias, and Hindus. Other tribes.

At the census of 1901, the Méds were estimated to number 1,689 persons. This number is, however, much below the mark, for in 1904, their total strength was estimated at about 3,000. It is stated that at the time of the census a considerable number had migrated towards Pasni owing to an Méds.



POPULATION. outbreak of fever and small-pox and moreover a curious superstition had got hold of the Méds who attributed the mortality among the children to their enumeration, and consequently furnished low estimates. The Méds are fisherfolk who live along the coast principally at Miáni and Ormára, and possess many of the characteristics attributed by Arrian to the Ichthyophagoi. From inscriptions existing in Gwádar and tribal traditions current among the contemporary alien tribes, it appears that the nucleus of the tribe came from Gandáva in Kachhi, an origin which corresponds with the historical evidence available regarding their original habitat.\*

It is remarked that their patron saint is Sakhi Tangav whose tomb is near Dádbar in Kachhi. It is also surmised that the Méds are possibly connected with the descendants of the ancient Méds now living in the province of Mílán, on the Caspian coast. The anthropometrical measurements taken in 1904 show that their average cephalic index is 82, nasal index 68.1, and orbito nasal index 127.3. Their oval faces present a purer Persian cast than that seen among the half Arab, half Persian Baloch of the northern portion of Persia, their heads are broader and noses more prominent in spite of palpable intermixture with African and Indian races.

The Méds of Sonmiáni are usually called Mohána, i.e., fishermen. Those living at Ormára speak Western or Makráni Baluchi. They are Musalmáns of the Rifai and Kádi sects. "The Méds," writes Mr. Hughes Buller in the *Makrán Gazetteer*, "are above the average stature with broad heads, oval faces and noses distinguished by the length of the tip. Their skin is brownish and they have hazel eyes. They are strong, athletic, and robust, capable of performing marvellous feats of strength and possessing great powers of endurance on the sea. They display the reckless, spendthrift and adventurous qualities of all races accustomed to the ocean.

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\* Elliot's *History of India*, Vol. I, page 521, refers to the connection of the Méds with Upper Sind.

## CHHUTTAS.

Ashore, however, they are awkward and clumsy. The Méd is **POPULATION.** exceedingly superstitious and a profound believer in the powers of good and evil spirits. Generally he is squalid and dirty, but on *gala* days such as the *Id*, he loves to turn out in a showy dress. He is hospitable and obliging and a rather dainty eater.\* The headman of the Médés is Koda Maddat Khán of Ormára.

The Chhuttas are also known as Buttas which means **Chhuttas.** selfish, ingrate and faithless. According to the census of 1901, they numbered 1,564 persons. "The nucleus of the clan is descended from the Súmrás, who were overthrown by the Sammas in Sind in 1351-2 A.D. That they were a tribe of importance many centuries ago, is shown by the fact that, in the time of the Emperor Akbar, Háji Khán Chhutta presented himself before the Emperor to ask forgiveness for his misdeeds. This was in 1578 A. D." The main sections are Bhutáni, Notáni, Uthamáni, Sádíkáni, Ganja, Márcha, Bahlol, Bikak and Túráni. "Whatever the origin of the nucleus of the tribe, it is no longer homogeneous, the Bahlol section claiming Afghán origin, whilst other sections, such as the Bikaks, are evidently derived from the tribes of the same name, living in Las Béla. Another sect consists of Túránis from the ancient kingdom of Túrán." The chief belongs to the Bhutáni section which socially commands most respect. Before the introduction of the Levy Service, the Chhuttas were chiefly dependent on plunder and thefts committed on travellers, and the neighbouring tribes of Sind. They have now taken to flock-owning and to some extent are engaged in agriculture. A detailed account of the tribe and the circumstances under which the Levy Service came to be organised will be found in the Miniature Gazetteer of the Levy Tracts.

The Bárijas are numerically insignificant numbering **Bárijas.** only about 165 persons, but being descended from a disciple of Lál Shabbáz Kalandar, the famous saint of Sehwan in

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\* Gazetteer of Makrán, pages 111-12.

## LASBELA

**POPULATION.** Sind, they are treated as a sacred class and command considerable respect among the neighbouring tribes. One of their ancestors named Khalil with his followers obtained, from Jám Lohar Burfat, lands between Jambura and Mohl, which are known as Báríja Kan or the Báríja country. The tribe is divided into the four main sections—Umarpotra, Brahmpotra, Ghahipotra, and Gabarpotra. The Báríjas recover one-sixth of the produce from the Jamáli and other cultivators in their territory.

**The Bandíjas.** The Bandíjas numbered about 1,270 persons in 1901, their main sections being the Músa, Not, Mahwand, Umar, Balíja, Sajh, Aliáspotra, Tonda, Músapotra, Bhandanpotra, Sarapotra and Rádháni. The Bandíjas are short, slight and dark in appearance and mild and tractable in disposition. Some of the Bandíjas of the Rádháni clan practice fortunes telling. The Rádháni, Músa, Not, Aliáspotra and Balíja sections claim descent from the Kalmati Baloch. The rest are alien groups admitted into the tribe at different times for political reasons. The headman belongs to the Rádháni section.

**Khojas.** The Khojas also known as Meman or Lotia and Khawája or Khawájo number about 385 persons—199 males and 186 females. They have almost entirely monopolised the trade of Las Béla. All fishing contracts are in their hands, and almost all the State revenue grain is bought by them every year. Of recent years they have begun to devote their capital to the development of the fishing industry along the coast which they consider the more profitable investment. They belong to the Shiah sect and have migrated into the State from Sind and Bombay at different times.

**Hindus.** At the census of 1901, the Hindus numbered about 2,069. Of these, 148 were Indian Hindus, 339 Sindhis, and 1,582 indigenous. Those classed as Indian Hindus are mostly Sikhs employed in the small army of the State, while the Sindhis and indigenous Hindus are chiefly traders. They have also acquired land by purchase or mortgage which

## HINDUS.

is cultivated by tenants. Some of them possess flocks of their own which are tended by tribal graziers, while others have acquired shares in the flocks of certain pastoral tribes. They are all of the Arora caste, the principal clans represented are Belára, so called owing to their residence in Béla and are originally Lohánas; Lohána; Atít; Bráhmañ; Bhátia; Garhuth; Vishnoi; and Kasíra. POPULATION.

The Hindus are chiefly found in the more important trade centres such as Miáni, Uthal, Liári, Béla and Bahlor, and Lohi in the Levy Tracts. Before the advent of the British, they were attached in small numbers to different tribes as a subject race, and were considered to be a valuable asset in the tribal property as is indicated by the fact that in times of need one headman used to transfer his *baniás* to another on payment of a certain sum of money.

Their social status was considered to be below the tribal people, but great respect was shown to them on other occasions and there was an unwritten rule that, in the course of raids and counter-raids, Hindus were to be spared with as much punctiliousness as women and children.

The Hindus are mostly of the orthodox school, but they are not so strict in the observances of their religious rites and prejudices as their Indian brethren, and have modified several of their ordinary daily customs. For instance, they have no compunction in drinking water from a Musalmán's water-skin or a Musalmán drinking from theirs. Many of them employ Musalmán servile dependants who carry water for them, clean their cooking utensils and, in short, perform all kinds of domestic service with the reservation that they are not supposed to touch their master's cooked food. They believe in Musalmán saints. Widow marriages are common among them, the deceased husband's younger brother being considered to have a prior claim to the widow.

Among the inferior tribes are the Babbar, Gadrás, Langhas and Koris. Inferior tribes.

## LASBELA

### POPULATION.

#### The Babbars.

One of the lowest races in Las Béla consists of the Babbars. They are the professional grave diggers of the country, and are also domestic servants. It is said that they resemble the Nakíhs of Makrán, and of the Jhalawán and Sarawán hills, a few of whom have been recorded in Las Béla. They have dark skins, rather curly hair and flat noses, but at the same time these two latter features are not so pronounced as in the case of the African or Negro. At the time of their marriages, the Babbars still make a display of forcibly carrying off the bride. In 1901 the Babbars numbered 236 persons.

#### The Gadrás.

The Gadrás who number 7,898 souls (1901) constitute the descendants of the slave population of Las Béla. It is impossible not to recognise their African type of features and there can be no doubt that they are descended from slaves in the importation of whom the Memans or Khojas of Sonmiáui were formerly engaged. A large portion of the Gadrás has been set free by their masters from time to time, and now (1906) occupy an entire village close to Béla. But though they are freed men, a certain undefined bond of connection still ties them to the particular group to which their former master belonged. The Gadrás have entirely lost the language of the country of their origin, and now speak Jadgáli or Jagdáli. The male slaves are called *golo* and the females *goli*. They are a source of considerable profit to their masters, as, though married under the directions of the masters by the Muhammadan rite of *nikáh*, the children are the property of the master. They appear to be contented with their lot, and ill-treatment on the part of their masters is of rare occurrence. They are well supplied with food and clothes, which among so rude a people are, all things considered, the principal desiderata of life.

#### Langhas.

In 1901 the Langhas numbered about 1,029 persons. They are also found in small numbers with the various Lási tribes and live by the donations which they receive on occasions of marriages, deaths and circumcisions. They are chiefly employed in domestic service.

## OCCUPATION.

The Koris are found in Béla, Liári, Miáni and Uthal and are attached to the various Lási rāj's. Some of them have adopted agriculture, others are flock-owners, while a few follow their original occupation of weaving. They number about 564 persons (1901).

Out of the total population of 56,109 persons, censused in 1901, only 39 were recorded as Christians, and 2,069 as Hindus including Sikhs. The Christians are all converts from sweepers, have come from Karáchi, and are employed on sanitary work in the town of Béla. The remainder (54,001) are Muhammadans, of whom 385 are Shiah's, and a few Zikris, the rest being Sunnis. The Zikris are chiefly found in the Ormára níbbat and a detailed account of the sect is given in the *Gazetteer of Makrán*.<sup>\*</sup> The Lásis are said to be exceedingly superstitious, but from their proximity to Karáchi they appear to have imbibed more of the commonly accepted tenets of Islám than their neighbours living in the hills. The Shiah's are represented by the trading community of Khojas, and are distributed over the Miáni níbbat (150), Uthal (100), Ormára (85), and Sheh Liári (50). They are divided into two sections known as the Pirái and Panjébai, the former who are chiefly found in Ormára are devout Shiah's, observe mourning and make tázias or effigies of the Imáns, while the latter give more reverence to His Highness the Agha Khán of Bombay and do not perform these ceremonies. Shiah's as a class are much despised by the Sunnis.

Prior to the advent of the British into Baluchistán, the Lásis were largely dependent on pillage and plunder. A small number of them lived on their flocks. Since the establishment of peace, however, the people have turned their attention towards agriculture, and the majority are now engaged in cultivation. Next to agriculture comes flock-owning which forms the principal means of livelihood of the Baloch tribes. The business of catching and curing

<sup>\*</sup> *Makrán Gazetteer*, pages 116-21.

## LASBELA

**POPULATION.** fish forms an important industry along the coast. The principal marts are at Ormára and Sonmiáni where the business is carried on by Méds with capital supplied by Khojas. The majority of the Angária, Sbeikh and Sangur tribes are engaged in carrying merchandise. *Pish* mat-making and rope-making are thriving industries in Sonmiáni, Uthal, Ormára, the Levy Tracts and Kanrách, the principal tribes engaged being the Jámot, the Sháhok, the Burra, the Doda, the Bakhra, the Bandíja, the Chhutta and the Baloch.

*Chikan* cloth is made by the Chikins, a section of the Koris, and is used for dresses of females; and carpets made by the Angária women in the Sheh Liári *niábat* are exported to Sind.

Social  
precedence.

The Sheikhs occupy the highest position in the social scale at the present day. Next to them come the Jámots followed respectively by the Rúnjhas, Angárias and Burras. The rest of the Lási tribes are almost all equal in the social scale with the exception of the occupational groups, the Babbars, the professional grave diggers and menials, the Loras or wandering musicians, the Gadrás or the servile dependants of Negro extraction, and lastly the Koris or weavers. These tribes are considered to be socially inferior and stand lowest in the list of social precedence. The Méds and Mohánas are also considered by the Lásis, as occupying a low position, but they do not admit themselves to be inferior in any way.

Custom of  
*hál*.

The custom of taking news (*hál*) prevails among the Lásis as well as Méds, but among the latter the enquiries are brief. When a traveller meets a Lási, he salutes him saying *salámulaikum* and receives the reply *walaiksalám*. If the parties be acquainted and one of them be superior in rank such as a State official or a tribal *motabar*, etc., the one inferior in rank kisses his hand. But if the parties be of equal rank or members of the tribe or family, the elder kisses the hand of the younger. After this the guest is seated and

## FOOD.

offered water or butter-milk, and a smoke. Then the new comer commences a series of gratulatory enquiries concerning the other's family, his neighbours, relatives, the state of cattle and crops, etc. When this course of enquiries is completed, the host asks the *khahar* or news, first obtaining formal permission of others that may be present. The guest then gives his news relating circumstantially where he has come from, where he is going, and his business. The parties then burst forth into a fresh repetition of gratulatory enquiries which terminated, the host welcomes the guest. POPULATION.

The Lásis acknowledge rights to hospitality and never fail to entertain a stranger. An ordinary guest is offered *judri* bread and butter-milk (*lassi*). Where the host and guest are men of some means, a sheep is slaughtered and the guest is treated to meat, rice and wheaten bread. No presents are accepted from strangers. Hospitality.

Guests are accommodated in a separate compartment, where one exists. Otherwise they live outside the house. Unlike the Baloch and Bráhuis, the Lásis have no separate *mehmánkháнас* or guest houses maintained by the tribe collectively or by the *paryamuns* or headmen. When the Lási, or the Hindu, offers refreshments, as he invariably does to a guest, he expects him to leave some of it in the plate, and if nothing be left he takes the omission as an omen of impending ill-luck.

The food of the people consists principally of *judri*, mixed with *mung* or *bájra*, rice and butter-milk; and of fish and dates along the coast. The better classes use flesh, but this is a luxury which most of the villagers can seldom afford more than once a week. During years of drought, which are not uncommon, flour obtained from the seed of the *gam* (*panicum*), the *bar*, and the *kanzal* (*colocynthis*) is used for food. Food.

The Lásis have two regular meals in the day, the first being taken about 8 o'clock in the morning and consisting of *judri* bread and butter-milk, and the second consumed



## LASBELA

**POPULATION.** shortly after sunset in the evening, and generally consisting of a sort of porridge made of rice and *mung* seasoned with a little salt and *ghi*. The Méd and the Baloch along the coast have an additional meal at midday. Wheaten bread is prized by all, but few can afford it except on the occasion of marriages and other festive times. The average monthly cost of the food of an ordinary family consisting of five persons does not exceed Rs. 15 per mensem.

**Dress.** In the case of an agriculturist of the middle class, the dress of a Lási consists of a loose *pairáhan* or cotton shirt with open sleeves, a pair of indigo blue cotton trousers less baggy than those of an Afghán, a cotton turhan, a red or blue cotton *chádar* (wrapper), a cotton *sadri* (waistcoat) or a cotton coat, and a pair of country made leather shoes or sandals. The dress of the women differs slightly from that of the men. It includes loose drawers, but the shift is much longer, coming down to the ankles, to which are added a silk embroidered jacket and a muslin *chádar*. The former is, however, dispensed with in the case of the Méd women. The women also wear silver ornaments to the value of about Rs. 100. A suit of clothes seldom lasts more than a year. A shepherd's dress consists of a pair of trousers (*shalwár*), a *chádar* (wrapper), a turhan, and a pair of *chhal* (sandals) made of dwarf-palm leaves which he makes for himself. The cost of the whole dress amounts to about Rs. 7.

The dress of the headmen of tribes and the more well-to-do landlords and others is more expensive, and costs about Rs. 82 in a year. It consists of the following articles:—

		Cost.			Cost.		
		Rs.	a.			Rs.	a.
2 <i>pairáhan</i>	...	2	0	2 pairs of blue trousers	...	3	8
2 shirts	...	2	0	2 pairs white trousers	...	3	0
2 turbans	...	5	0	2 <i>Thatha lungi</i> for the head	...	25	0
2 <i>chádars</i>	...	5	0	1 indigo blue <i>chádar</i>	...	1	8
1 silk handkerchief	...	1	8	1 warm coat	...	10	0
2 cotton "	...			2 <i>kullas</i>	...	7	0
1 warm <i>sadri</i>	...	5	0	2 pairs shoes	...	7	0
1 Leather belt	...	5	0				

## DWELLINGS.

To this is added, where possible, a sword valued at about Rs. 80, a gun costing the same amount, a shield which can be purchased for Rs. 12 and two knives of the value of Rs. 5. POPULATION.

The dress of the women of this class costs about Rs. 85. A *suthanr* or trousers, a silk embroidered *gaj* or short shift, a cotton *gaj*, a silk *chánar*, a cotton *chátar*, a pair of shoes, a silk *gaggo* (or over-shift) and a couple of handkerchiefs complete the costume. Silver ornaments costing about Rs. 350 are also worn. The dress of the children follows the fashion of the parents and does not cost more than Rs. 3.

The houses are everywhere single storied. They are of four kinds, are simple in construction and inferior in point of comfort: They are known as *jágu*, *khud*, *log* and *manu*. The best type of house is that met with in the larger villages of the interior, and consists of a wooden frame to which pieces of wood are tied until small apertures are formed into which mud will stick. These interstices are then filled with mud. On the roof which is flat, three layers of dwarf-palm matting are placed and it is afterwards plastered with mud. It contains three rooms, the central one being used as a residence, one of the others for household effects and the third as a verandah. Light and air are admitted through a wind sail in the top, a feature of all better class houses in Las Béla. The amount of wood used in construction renders this kind of building somewhat expensive, the usual cost being Rs. 500. They are popular because their method of construction prevents the erosion caused by the saline nature of the soil which is used to fill in the crevices. There are no windows. The second class of houses are built of mud with flat mud roofs and are also met with in the interior. They belong to the poorer class of people, who cannot afford to provide themselves with a wooden framework. The average cost of such a house amounts to about Rs. 125. Dwellings.

POPULATION.

Along the coast, at places such as Ormára and Sonmiáni, salt does more damage and there the wooden structure of the house is covered with dwarf-palm matting. Such houses generally have sloping roofs and contain two rooms, one occupied by the family and the other, which is smaller, used as a store room and cook house. Sometimes a verandah is added in front as a place for sitting. The fourth and the lowest type of house is that of the shepherd and poorer cultivator and is a hut made of grass and reeds with a thorn enclosure around it. Ordinarily it contains only one room with a verandah, in a corner of which is the family hearth for cooking food. It is constructed by the inmates themselves and does not cost more than Rs. 3.

Disposal of the dead.

The method of burial usual among Muhammadans is in vogue, the body being laid north and south with the head inclined to the west. The *mullá* draws the *kalima* either on the forehead of the corpse, or on a piece of pottery or clod which is placed under its head. Mourning lasts for three days in the case of adult persons, during which time visits of condolence are received and prayers offered for the soul of the deceased. Friends and relatives coming to condole with the family offer 4 annas to one rupee, and are entertained by the bereaved family. Two stone slabs are generally fixed on the grave of a man, while that of the women has only one such slab.

Amusements and festivals.

The most popular amusement of the Lásis and Méds is dancing. Some forty or fifty men, with small sticks in their hands, stand in a circle with two drummers, one beating a big drum and the other a small one, and a piper in the centre. They then execute a number of figures shouting and striking the sticks against one another, moving round and round and keeping time with the drummers and the piper. Next to dancing is *arro* or wrestling which is indulged in chiefly by the Lásis. It differs from the ordinary form of wrestling prevalent elsewhere in Baluchistán. One man sits in the open and challenges some one to try his strength.

## SHRINES.

An opponent appears and grasps him in his arms with all his might. Both struggle till one of them either succeeds in disengaging the other's grip or feels exhausted and admits his defeat. Wrestling after the European fashion, locally known as *mall* or *malákuro* is also one of the principal pastimes of the Méds. POPULATION.

At night the Lási also amuses himself with music. Men assemble at the shrine of some saint, or other gathering place called *dáira* or *pir*. A musician of the Langha, Gadra or Lora classes plays on his harp and sings. The spectators generally sit there till midnight and pass their time in drinking *bhang* and smoking *charas*, *gánja*, etc.

Méds are very fond of *nohgudayi*. This game is very simple and very much resembles the Bráhui *katár*. Among the Méds the young and greybeards assemble in a boat, or at their houses and play for hours over a few lines marked with a stick on the boat or on the ground. Each player has three pieces (generally date stones or pebbles) which are put down in turns one by one. The man who can first place his three pieces in a straight line wins one piece and the game continues till one of the parties loses all.

Playing cards is becoming very popular among the females.

The most important shrines in the State are Hingláj and Sháh Biláwal which have been described in the section on Archæology. Hingláj is visited all the year round by pilgrims from distant parts of India. A fair is held at Sháh Biláwal on the 11th of Ramzán every year. Other important shrines and places where fairs are held are Pír Boher and Pír Hasan. Shrines.

At the tomb of Pír Boher, situated at Bágh-i-Kalán in Welpat, an annual fair is held on the first Monday of the month of June. Sheep and cattle are slaughtered in large numbers, the meat is distributed among the *zamindárs* who congregate at the shrine, and prayers are offered for rain. The Béla State yearly contributes Rs. 20 to Rs. 25 towards the

## LASBELA

POPULATION. expenses. In October, a fair is held at the shrine of Pír HARRAN situated in the Hab Nadi *niábat* which is also attended by people from Sind.

Fairs are also held annually in the month of Jamádi-us-sáni at Gador at the shrine of Pír Gador, Mirán Pír in Windar, Sháh Jamál near Miáni and Fida Husain in the city of Uthal. Annually the Jám of Béla with a procession of his officials visits the shrines which number about twelve in the vicinity of Béla. At each of these places, *fátehu* (prayers) is read and some presents are given by the Jám to *mujáwars* or keepers of the shrine. On the next day the Jám's procession proceeds to the shrine of Pír Karya where sheep and bulis are sacrificed and the meat is distributed among the poor.

Names and titles.

The Lásis name their children on the sixth night after birth, but among the Méds, the children are named on any day after the third day of their birth. Both among the Lásis and the Méds the child generally takes its name from amongst its ancestors. The Khojas, however, dislike the practice out of respect to the forefathers and never name their children after their deceased ancestors. It is customary among some of the Lási tribes, especially among the Jámots, to give two names to a son, *nandho nálo* and *wado nálo*, the pet name and the full name; the former is abandoned as soon as the boy comes of age. Totémistic names, which are derived from trees and from the days of the week, are also to be found among the Lásis. These include Nim, Thohar, Kirar, Kando, Jumma and Chhanrchhanr. The word *Khán* is frequently added to the names of men and *rakhi*, *dini* and *bai* to those of women; the word *Mir* is prefixed to the names of men of position and influence.

Rules of honour

A knowledge of the rules of honour prevailing among the people is not without importance from the point of view of the administration and a short reference to them will not be out of place. It is incumbent on a Lási—

(1) to avenge blood;

## SYSTEM OF REPRISALS.

POPULATION.

- (2) to fight to the death for a person who has taken refuge with him. The refugee is always maintained by his protector so long as he remains under the latter's roof;
- (3) to defend to the last property entrusted to another such as a bullock, camel, cash or ornaments;
- (4) to be hospitable and to provide for the safety of a guest;
- (5) to refrain from killing a woman, a Hindu, a Lori, or a boy under the age of puberty;
- (6) to pardon any offence if a woman of the offender's family comes to intercede with the person aggrieved;
- (7) to refrain from killing a man who has entered a shrine of a *pīr* and so long as he remains in it;
- (8) to cease fighting when a woman bearing the Korán on her head intervenes between the parties;
- (9) to punish an adulterer with death.

Ordinarily if an individual of one group is killed by a member of another group, it is at once incumbent on the group to which the murdered man belongs to take blood for blood. Thus, if the antagonists belong to a different group within the tribe, we have two internal groups engaged in blood-feud, and owing to the system of combinations which prevail among the tribes, each is likely to be joined by other groups, until the whole tribe is engaged in a fratricidal struggle. Or if the murdered man is of a different tribe to the murderer, the feud may be taken up by the whole of the two tribes, each of which may again be joined by other tribes, so that a small spark soon sets a large conflagration ablaze. Nor is the feud composed until a reckoning of deaths has been made and compensation paid to the group in which the largest number has taken place.

System of reprisals and commutation for murder

## LASBELA

### POPULATION.

Individual quarrels do not, as a rule, involve more than the minor groups, but common danger from outsiders may unite all the Lásis. When the murderer belongs to a non-Lási tribe such as the resident or non-resident Bráhuís, it is incumbent on every Lási tribe to take blood for blood or compensation. These customs are, however, now dying out and all cases of murder are referred to the Jám for decision. Murder can also be commuted by cash or by the bestowal of a woman in marriage or by the payment of cattle as might be agreed. Formerly a sum of Rs. 500 was fixed for cash payments, but in 1897 compensation in cash was fixed at Rs. 320 for a man who occupies the lowest position in the social scale. In order to check crime, the Jám revised the rates of compensation in April 1906 in consultation with a local *jirga*: for common tribesmen among the Lásis, Rs. 1,000 including a fine of Rs. 300 which rate also applies to Khojas, Hindus and servile dependants; and for men of superior social status, also Saiads and *muhs* Rs. 2,000 including a fine of Rs. 500. In a case between the Lásis of Las Béla, and Bráhuís, the *Sháhi Jirga* of Sibi determined, in February 1907, Rs. 600 as compensation for a common tribesman and Rs. 900 for a man of position and influence.

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**KHARAN**

**TRIBES**

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## TRIBES

**POPULATION.** As all subjects connected with population have been dealt with in detail in the *Gazetteer of Makrán* and as the conditions in Khárán are in many instances very similar, it is only proposed to give in the following paragraphs such particulars as apply exclusively to Khárán or with regard to which a natural difference exists between the circumstances of that country and of Makrán.

Ethnographical history.

The connection of Khárán with the west rather than with the east has been pointed out in the section on **History** and this connection has left its mark on the ethnography of the country, since there can be little doubt that a strong Persian strain runs through the veins of the Kháránis. The Naushérwáni chiefs claim descent from the Kaianians and doubtless the rule of the Saffárid Maliks has also left its mark on the population. Many of the groups, composing the present population, claim Baloch affinities and if Dames' theory is correct that Baloch tribes made their way into Seistán at the beginning of the tenth century, it would not have taken them long to extend eastward into Khárán, however uninviting that country may have been. Names such as Mamojav\* again indicate that the Jat element which has already been shown to have spread in the neighbouring country of Makrán at the time of the Arabs, had extended further northward to Khárán. Of one tribe the Nikúdrans, whose defeat in 1383 by Mírán Sháh, son of Timúr, in the plains of Khárán, has already been related, no trace remains unless it be in the words Mazár-i-Nikúdar (Tomb of Nikúdar) engraved on one of the Gwachig tombs. The Nikúdrans are described as banditti who greatly harried Persian caravans in Khurásán but it is not certain whether they ever occupied Khárán permanently. In character, however, it may be noted they bear a striking resemblance to the Dámnis of the present time.

So much for historical evidence of the population. At the present day the population of Khárán includes, as will be presently seen, elements of varied extraction from Afghánistán, from the Bráhui hills, from Makrán and from Persia.

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\* *Jav* or *Jo* is the mark of the Sindi genitive. *Mamo jav*, this means (sons) of *Mamo*.

## TOWNS AND VILLAGES.

No regular census of Khárán has ever taken place, as for political considerations, it was omitted from the scope of the census of 1901. In 1904, a rough house to house enumeration of the resident population was made for the purposes of the Gazetteer and an estimate was also prepared of the number of families who had recently left the country, some of whom at any rate might be expected to return. The result showed the total number of families in Khárán, including the Beseima, as 3,843; out of these 1,089 had recently left the country for the Helmand valley, Sind or other parts of Baluchistán. Taking 5 persons as the household incidence as in Makrán, the total normal population may thus be estimated at 19,215, but this number is liable to decrease in bad agricultural years. The incidence per square mile amounts to rather more than 1 person, a result which indicates how very thinly populated the country is, but is in no way surprising when the waterless character of the country and vast sandy deserts and barren mountains, of which it is composed, are considered.

POPULATION.  
Density.

The nomadic tendency of the Kháránis coupled with the fact that their chief wealth consists of flocks of goats, camels or sheep, and that cultivation is exceedingly precarious, shows itself in the almost entire absence of permanent villages of which there are only 20, or 1 to every 710 square miles of country. The only large village is Khárán-Kalát or Shahr-i-Káréz, the seat of the Chief, but it is only important in the sense of the native proverb: "Where there are no trees, even a camel thorn is a tree." It contains about 300 houses and a population of about 1,500 souls. Among other permanent settlements may be mentioned Wáshuk (population c 500), Kallag (c 300) and Záwag (c 400) in Dehghwar, Hurmágai (c 50) and Nauroz-Kalát (c 100).

Towns and  
villages.

As in Makrán, permanent villages in former times clustered round the forts which formed the refuge of the people in times of emergency. The remains of such forts are still to be seen at Safrwán-Kalát, Masiski-Kalát, Tágazzi-ai-Kalát, Sháhdádi-Kalát, Kután-Kalát, Kalagháni-Kalát, Kattik-Kalát, Hálázai-at-Kalát (in Wáshuk), Galúga-Kalát (in Dehghwar) and Malikshai-Kalát (Gwásh), but they are said to have been destroyed in the time of Azád Khán under whose admin-

Character of  
villages.

## KHARÁN.

**POPULATION.** The Naushérwáni power appears to have reached its zenith. He constructed in their place forts at Hurmágai, Jálwár, Khárán-Kalát and Nauroz-Kalát, which were held by his own men. They were built of burnt bricks under the Chief's personal supervision and indicate considerable engineering skill. Of these Jálwár is now (1905) in ruins but the others are still in fair repair while two additional forts, those at Kallag and Zágwag in Dehgwár, have been constructed by the present Chief.

The above noted are the largest villages and are permanently inhabited. The remaining 14 villages out of the 20 are also mud built but are evacuated during the spring and other times.

With the exception of Khárán-Kalát, the houses of which are situated round the fort, the permanent villages generally consist of small groups of houses, each house built on the most convenient situation without regard to regularity or any common principle.

**Decrease of population.**

The vast remains known as *Gabrbands* or Zoroastrian dams which terrace the mountain ranges indicate the presence in past ages of a very much larger population than now exists. The encroachment of the sands and diminution of the rainfall have resulted in the desolation which now exists and it may be inferred that a gradual reduction in the numbers of the population has been taking place. Native opinion, too, points to a decrease in population even in recent times, for it is said that Azád Khán, the late Chief, could raise an irregular force of 3,000 to 6,000 men in an emergency, a number which has now (1905) been reduced to from 1,500 to 2,000. The cause of recent decrease, however, appears to lie not in any diminution of the birth rate nor in any special change in climatic conditions but in the spread of the *Pax Britannica* and the extension of communications, whereby a very considerable exodus of the population has been induced to which reference will presently be made.

**Migration.**

Nowhere in Baluchistán is the nomadic habit more pronounced than in Khárán. Except the Kambráris of Sarawán and the retainers of the Chief living at Khárán-Kalát and a few Nakibs and Wáshukis, no other sections of the

## IMMIGRATION AND EMIGRATION.

population are settled permanently. Even those who occupy the permanent villages, to which reference has already been made, only do so for about a quarter of the year in the spring. The rest wander throughout the year, those who possess land staying in its vicinity in good seasons and only moving farther afield when their crops have failed; whilst those who have little or no land like the Muhammad Hasnis, and depend on flocks and camels for their livelihood, are constantly on the move as the exigencies of finding grazing for their cattle direct. As a rule all nomadic groups confine their wanderings to Khárán but in prolonged periods of drought they wander far afield to the valley of the Helmand or elsewhere and stay there until news is received of adequate rainfall. The Rékis alone are in the habit of crossing the border to Jálk and Dizzak but return to their date groves in the summer and spend the cold season in the Máshkél valley and the neighbouring sandhills. Some of the Muhammad Hasnis and the Garr Sásolis descend from the hills to the Khárán plain in the early spring and stay in the neighbourhood of the larger nomadic camps and cultivated lands until the wheat is harvested when they return to their hills. If a good *hámén* or summer crop of *juári* and melons is expected, the flocks are sometimes sent back to the hills in charge of the shepherds, whilst the bulk of the families remain in the plain. In the spring some of the inhabitants leave the villages in search of edible plants and seeds such as *maghér* (*Rumex vesicarius*) and when August comes Wáshuk and the Dehghwar country are filled with migrants from all parts of the country who have come to enjoy the date harvest.

Reference has already been made to the fragmentary, nature of the population, which has been drawn from time to time in the course of ages from all the surrounding country. At present immigration is insignificant, a few graziers from the Jhalawán country, Rakhshán and Mashkai being alone attracted by the pasture in good agricultural years. No immigration takes place from across the Persian border.

A *sanad* which is still in possession of the Khárán Chief proves that emigration was common so far back as the middle of the eighteenth century, for in it Ahmad Sháh Durráni permits the Chief to gather in those persons who

POPULATION.  
  
Immigration  
and emigra-  
tion.

## KHÁRÁN.

**POPULATION.** have migrated from Khárán to Baluchistán, Seistán, Kéch, Makrán and other parts of Ahmad Sháh's dominions. The *sanad* is dated 1764. Under these circumstances it is not surprising that, as already stated, nearly one-third of the total population should have been found in 1904 to have forsaken the country. This emigration is not in all cases permanent, for those who possess land nearly always return, as soon as circumstances allow them to do so. In former times the trend of emigration was to the valley of the Helmand with the inhabitants of which the Kháránis have formed many ties of relationship, but nowadays this continues only in the case of camel and flockowners, whilst in the case of persons without land the tendency is towards Sind. A certain number of persons have also crossed the border into the Chágai District since the development of the latter and this will probably continue. Most of those who go to Sind are to be found in the neighbourhood of Shikárpur and Jacobábád but a few make their way to Karáchi where they work as day labourers.

### Marriage customs.

The ceremonies connected with the preliminaries to marriage and the marriage itself are similar to those in vogue in Makrán with the exception that the betrothal in Khárán is known as *sáng* or *had proshi*, i.e., the bone breaking and is binding, the only means of breaking the tie being by *talúk* or divorce which is done by throwing three pebbles or clods of earth after the girl. The bridegroom also has to supply his prospective father-in-law with all the articles required for the marriage feast (*dán-o-jalab*). Contrary, however, to the custom in Makrán the payments made by the bridegroom include both the bride price and dower. The former is payable both to the father and the mother and is known as *labb* in the first case, and as *nishánag* in the other. *Labb* generally consists of camels or other equivalent in cash or in goats, sheep, grain and arms. *Nishánag* is the mother's share, and among the well-to-do is generally paid in the shape of slaves (*bandag*) and among the poorer classes in the shape of a camel or some cash. The dower or *mahr* is either "prompt" or deferred and consists either of land and water or of camels or cash (*sohr*). Such dower becomes the

## CIVIL CONDITION.

alienable property of the wife and is usually prompt if given in land or animals and deferred if it takes the form of cash. **POPULATION**

Bride price varies in accordance with the social position of the contracting parties. The maximum, given by those who are well off, is 20 camels and among the poor a single camel only is sometimes paid. *Nishánag* generally takes the form of a gift of a slave, a camel or a sheep or cash extending to Rs. 100. As elsewhere in Baluchistán, the rates of dower (*mahr*) vary in every class. Its determination is a matter of much discussion but the amount given to other sisters of the bride, if she has any, is usually taken as a guide. A man of position does not, of course, give so much dower for a woman of inferior social position as he would for a wife whose family is equal or superior to his own.

Divorce is exceedingly common and the promise of a small dower does not act as a deterrent to divorce. On the other hand desertion by a wife, owing to incompatibility of temper, is also frequent and in such cases the man with whom the woman elopes merely pays the former husband such expenses as he may have incurred in obtaining and marrying his wife.

Woman in Khárán is in a very inferior position to her sister in Makrán who enjoys all the privileges extended by the Muhammadan Law and due to the larger dower which has to be paid for her. In Khárán the exclusion of women from inheritance is the rule and the rate of dower and bride price being comparatively low, her position is degraded and she is regarded rather as a chattel than as a fellow-being and a helpmate. **Status of women.**

In the absence of statistics of the number of married and unmarried persons, it is only possible to remark that marriage takes place as soon as the man can afford it and that the rates of bride price, dower, etc., are not so high in most cases as to cause enforced celibacy to a late period in life. **Civil condition and polygamy.**

Polygamy is practised by all who possess the means ; possibly one-fourth of the married men have more than one wife. The custom of *bájái*, already described in the *Gazetteer of Makrán*, prevails everywhere in Khárán and results in a good many men being burdened with more wives than they altogether desire. As a rule the Islamic Law forbidding

## KHÁRÁN.

**POPULATION.** the taking of more than 4 wives is observed. The well-to-do form connections with their household slave-girls in some cases, but the issues have no rights to inherit. A Kháráni, like other Baloch, will always endeavour to find a suitable wife among his near relatives and even if such a girl is not procurable he will seldom, if ever, marry outside his own native country.

**Women's rights to property.**

On the occasion of their circumcision boys are usually given some land, arms, camels or other property, a custom termed *salwáti*; and in the same way when a girl's head is shaved for the first time it is customary to make her a present known as *Jwán-Múdi*. Such assignments take the form of date palms among the Rákis, and of camels, goats, and sheep with others, and become the absolute alienable possession of the recipient. This, her dower and any moveable property which may be given to a girl on her marriage by her parents such as household equipment, carpets, cooking vessels, ornaments and the like, comprise everything to which she can lay claim as her separate property. According to the custom of the country a woman cannot inherit property as permitted by Muhammadan Law and is only entitled to maintenance from her husband's estate. A daughter is, however, usually given any ornaments which formed her deceased mother's separate property. A woman who marries a second husband, other than the brother of the deceased, loses *ipso facto* her right to dower given or promised by her first husband.

**Language.**

Western Baluchi is the language most prevalent and is spoken by about three-quarters of the people; the remainder speak Bráhui. Owing to constant intercourse with Shoráwak, the Helmand valley and parts of Persia, many of them also understand Pashtú and Persian. Correspondence is carried on in Persian except by Hindu traders.

The Baluchi spoken in Khárán is similar to that in vogue in Panjgúr, a full description of which has been given in the *Gazetteer of Makrán*. It is known as Rakhsháni and is common among all the Rakhsháni groups, including the Rákis; it is also spoken by a few of the Muhammad Hasnis.

Bráhui, also called Kúrdi, is in use principally among the Garr Sásolis, some of the Muhammad Hasnis and some of



## RACES, TRIBES, &c.

the Rakhshánis. The language spoken by the Garr Sásolis is pure and resembles that spoken in the Sarawán country ; the language of the Rakhshánis and Muhammad Hasnis differs somewhat from that spoken in Sarawán and resembles the Bráhui of the Zagar Méngals in Nushki. POPULATION.

As in Makrán, Baluchi ballads are common and popular, among the best known being the ballad relating the fight of the Rakhshánis with border raiders at Har-é-Náwar, that of Malik Dínár, Mírwári, with the Naushérwánis, that of Malik Dostén, Naushérwáni, with Mir Zarrak Bráhui at Badúkushta near Anjira and the battle of the Naushérwánis with Nádir Sháh's troops at Kallag.

All persons living in Khárán, except the dominant class of Naushérwánis, designate themselves to outsiders as Kháráni Baloch. The term "Baloch" distinguishes the common people from the dominant class. Most of the Baloch or indigenous inhabitants apply the term Rakhsháni to themselves. It is very popular and includes the Muhammad Hasnis and is applied locally to every one living in the plain. The Garr Sásolis and Sumáláris of the hills retain the name of Bráhui. In *sanads* of the eighteenth century to the ruling class by the Durráni rulers, the Chiefs of Khárán are addressed indifferently as Baloch Kháráni and Baloch Rakhsháni. Baloch, therefore, was evidently a general term applied to the population as a whole whilst the addition of Kháráni or Rakhsháni was intended to distinguish those of Khárán from their neighbours, such for instance, as the Makráni Baloch. Races, tribes and groups.

As in the case of Makrán the large tribal units organised under one name and a single chief for defensive and offensive purposes and possessing a complete system of tribal officers are absent. Nearly the whole of the population is composed of separate family groups living apart from and independent of one another. In a few cases, as with the Rékis of Máshkél, the larger units contain small eponymous groups some of which are *barok*, i.e., new comers who are not of the same blood as the main body, but the patriarchal feeling which gives the headman of the group so much power among the Bráhuis, is absent and each individual if he wishes can deal direct with the chief without the inter-mediation of any elder of his group. Moreover, little or no

**POPULATION.** connection is maintained between groups, once fission has taken place. The characteristic of Khárán society therefore is a congeries of small groups loosely linked together by a common allegiance to a chief taken from the dominant class. The fact is that the population of the district has for centuries resembled its moving sands, small groups like the particles of sand being driven into the country to settle for a time and pass on to some more favoured area. In the course of their migrations such groups have lost or abandoned their original tribal or racial appellation, and whilst adopting the general name of Rakhsháni have added to it that of the locality where they have settled or of the head of the group from whom they are sprung. Hence such local names as Taghápi-Rakhsháni, Wáshuki-Rakhsháni and Humáigai-Rakhsháni or eponyms such as Kubdáni-Rakhsháni, Méndazai-Rakhsháni, Betagínzai-Rakhsháni and Amrírári-Rakhsháni.

**Main divisions.**

The population may be divided into the following divisions :— The Naushérwánis, a dominant class ; the Baloch including the Rakhshánis who comprise the land-owning and settled classes who are engaged in agriculture, camel grazing, and flock-owning, and including the Muhammad Harnis; certain miscellaneous groups, who have lately immigrated, chiefly Bráhuis; Hindus; inferior races such as Nakíbs, Loris and slaves.

**The dominant class. Naushérwánis.**

The Naushérwánis consist of only 9 families, all of whom are known as Sháoizai, and have their headquarters at Khárán-Kalát. The genealogical tree given in appendix I. shows their pedigree. The rule of primogeniture has been always followed in the selection of a new chief in whom all administrative power and the right to the revenue is centred. His collaterals own large revenue-free grants in Upper Khárán, i.e., in the Sarawán and Shimshán—Salámbék. Gwásh and Wáshuk *niábats*; but the chief allows no interference on the part of his relatives with his prerogatives except in so far as he himself directs. Their social status is, of course, superior to all others and woe betide the Baloch who should kill one of the chosen few, for full power lies in the hands of the Chief. Besides the Naushérwánis living in Khárán-Kalát, of whom the most influential next to the

## NAUSHÉRWÁNIS.

Chief is his brother, Mir Amír Khán, there are Naushérwánis in Kolwa and Panjgúr in Makrán, and in Kúhak and Jálk in Persian Baluchistán, who maintain constant communication with the Chief. An account of the first three groups has been given in the *Gazetteer of Makrán* and reference has been made in the section on **History** in this *Gazetteer* to the capture of Kúhak. The Naushérwánis of Jálk are descended from Mir Abbás father of Sardár Azád Khán, through his son Mir Gájían by the Buzurgzáda wife. Their leading members in 1904 were:—

1. Mir Ghulám Muhammad.
2. Sháh Nazar.
3. Niáz Khán.
4. Jumma Khán.
5. Atta Muhammad.
6. Madat Khán.
7. Gul Muhammad.

The Naushérwánis claim to be connected with the Kaianian Maliks but the authenticity of this statement cannot be substantiated. At the same time the frequent traces of the Maliks throughout Khárán render the claim not altogether improbable. It appears to be certain that the founder of the group has endowed it with his eponym but it is a curious fact that in the *sanads* in the possession of the Chief from Nádir Sháh and the Durráni kings it is only in the latest dated 1796, that the Khárán Chief is addressed as "Baloch Naudhérwáni." In previous *sanads* they are addressed as Baloch Kháráni or Baloch Rakhsháni. The latter appellation gives colour to the legendary account of the origin of the Naushérwánis which states that their ancestor Naushérwán, taking advantage of the solitary state of the country, with the object of robbing caravans passing through the Rakhshán valley to Makrán, established himself in a fort on one of the tributaries of the Saráp or Garruk river which is still known by the name "Naushérwán-Píshi.\* Owing to his prowess, the Pírakzai headman, then the most influential group in Khárán, gave him his daughter in marriage and his descendants in course of time rose to the chiefship, as related in the section on **History**. Historically the Naushérwánis first came into prominence during

\* Píshi in Baluchi means the stream full of dwarf-palm.

## KHARÁN.

POPULATION. the troublous times which occurred in Afghánistán at the end of the seventeenth and beginning and middle of the eighteenth century and their Chiefs laid the foundation of the semi-independence in which the circumstance of their desert and unknown country has until recent times maintained them. Their influence was extended southward by the connections they formed with the Gichkis, whilst eastward they formed matrimonial alliances with Kalát, one of their most famous members, Mír Ibráhím, brother of Mír Purdil, marrying Bibi Bánu, daughter of Mír Ahmad of Kalát.

The respect in which the Naushérwáni Chiefs were held by the Afghán rulers is exhibited by the titles in which they were addressed in their *sanads*.

No.	Date of the Sanad in Muhammadan and Christian Era.	Name of the Emperor granting it.	Name and title of addressee.	Translation.
1	March 1717 A.D. 1130 A.H.	Sultán Sháh Husain Ghilzai ..	Rafat wa Ma-áli Panáh Amír Ibráhím son of Abbás Khán Baloch Kháráni.	The shelter of dignity and grandeur.
2	1717 1130	Do.	Rafat wa Ma-áli Panáh Amír Ibráhím son of Abbás Khán and Zubdatul-ish-ti-bah Amír Shahdád and Amír Purdil Khán Baloch Kháráni.	The shelter of dignity and grandeur and cream in purity.
3	1740 1153	Nádír Sháh ..	Zubdatul-Kabáil Amír Purdil Khán and Amír Abbás.	The cream of families.
4	1740 1153	Do. ..	Umdatul-Kabáil Malik Purdil and Malik Abbás.	The pillar of families.
5	1740 1153	Do. ..	Umdatul-Kabáil Malik Purdil and Malik Abbás Amír Purdil.	
6	1740 1153	Do. ..	Zubdatul-Kabáil Amír Abbás and Amír Rahmat Rakhsháni.	The cream of families.
7	1737 1150	Do. ..	Zubdatul-Kabáil Amír Rahmat Baloch.	Do.
8	1749 1162	Ahmad Sháh Abdáli.	Mír Shahdád Baloch the ruler of Khárán (Hákim)	
9	1764 1178	Do.	Ali-jáh Rafi Jái-gah. Ikhlás wa Akidat dastgáh Daulat Khán Baloch Rakhsháni Hákim-i-Khárán.	The great, distinguished, true and faithful.
10	1799 1172	Do.	Ali-jáh Rafi Jái-gah Mír Shahdád Khán Baloch Khárán.	The great and distinguished.
11	1794 1210	Muzaffar Sháh ..	Jahángir Khán Baloch Naushérwáni	

A noticeable feature of these *sanads* is the designation of the Chief as head of the septs or groups (*subdatul* or

*umdatul Kabául*), a further proof of the varied sources from which the population of Khárán is drawn. Reference has already been made to the terms "Baloch Rakhsháni" and "Baloch Kháráni."

The Naushérwáni connection with Kalát probably dates from the fifteenth or sixteenth century but owing to their geographical position their allegiance to the Kháns of the State was never the same as that of the Sarawán or Jhalawán chiefs. The Naushérwáni Chief transferred his allegiance at his own convenience from Kalát to Persia or Afghánistán. When Kachhi fell into the hands of the Bráhuís in 1740 and was divided among the tribes, the Naushérwánis would take no share owing to the position of dependence in which it would have placed them. The friendship with Kalát was closely cemented in the time of Mír Nasír Khán II. by Azád Khán, not only giving that ruler refuge at the time when Sháh Nawáz Khán was placed on the throne of Kalát by the British in 1839 but by the gift of his daughter Bibi Mahnáz in marriage. This lady was eventually the cause of great dissension between the next ruler of Kalát and the Naushérwánis owing to the former's ill-considered attempts to induce BÍbi Mahnáz to marry him. In addition to matrimonial alliances contracted with the Kháns of Kalát and Gichkis of Makrán, connections have been formed from time to time with the Jáms of Las Béla. An instance is to be seen in the marriage of the present Chief's daughter to Mír Yakúb Khán, the uncle of Jám Kamál Khán in 1897. Marriages have also been made with Durránis and other Afgháns, the present Chief, who is himself the son of a Durráni mother, having married a Durráni wife from Kandahár and his son Mír Yakúb Khán being married to another Durráni. Nor has the value of a Persian connection been lost sight of, as the Chief, about 1897, married another wife, who was daughter of the late Amír of Gháin and is the sister of the present Amír. This lady has since died leaving one daughter. Another matrimonial alliance made by Sir Nauroz Khán was with the sister of the present Muhammad Hasni chief, Rustam Khán (1904).

The identification of the Khárán Chiefs with the Sarawán part of the Bráhui Confederacy does not appear

## KHÁRAN.

**POPULATION.** to have taken place until the time of Mír Nasír Khán II., when it is said that Azád Khán appeared in the Khán's *darbár* and addressing both Sarawáns and Jhalawáns asked, "Brothers, who will take me as his brother," whereupon Mír Abdu Kádir, the Shah-wáni chief made place for him.

Baloch  
Rakhsháni.

Although the name Rakhsháni, rather Rashkháni, as it is locally pronounced, is such a popular appellation in Kháran, it is, as already explained, not applicable to a particular tribe in the sense in which that term is usually understood. Meaning originally merely a dweller in the Rakhshán valley it has gradually been extended to include a variety of groups of different origin. Doubtless this popular extension is due to the alleged connection of the Rakhshánis with the Rind Baloch, for Baloch poems relate that the Rakhsháni was one of the 44 *bolaks* or families of the Rinds which stayed in Kolwa. "In the wretched place where only barley grows, Rakhsháni remained behind. There he built a house for himself in the open plain." Some assert that the Réki and Dámni were clans of the Rakhsháni and that whilst the Dámni remained on the skirts of the Persian hills and the Réki stayed among the Máshkél sands, the main body of Rakhshánis made their way to the Rakhshán valley whence they eventually spread northward to Kháran and Nushki.

An account is given below of each of the more important groups which identify themselves with the Rakhshánis from which their varied origin will be seen.

Kohi Siáh-  
pád.

The Siáhpáds or black feet, from *Siáh*, black and *pád*, foot, are said to derive their name from the black boots they wore on their first arrival in the country.

They live on the lower slopes of the Rás Koh hills and in that portion of the Gwásh valley irrigated by the waters of the Kallag and Bunáp rivers.

The following are the divisions:—

Airofáni	87	families.
Yalánzai	21	"
Muhamadáni	25	"
Jangánzai	28	"
Lúsi	64	"
Nigwari	40	"

## RÉKIS.

The Airofáni are the most numerous, their headquarters being at Gwásh. They claim to be Rinds by origin and to belong to the same stock as the Jamáldíni Rakhshánis of Nushki. They trace their descent to a common ancestor, Mandav who had three sons, Hoti, Airof and Somáil. From the former are descended the Jamáldíni Rakhshánis of Nushki; from Airof the Airofáni Siáhpáds of Gwásh and from Somáil the Yalánzai Siáhpáds of Gwásh. The Yalánzai Siáhpáds assert that they lost their possessions in Kudami, Bráhuiki-Kuch, Shahr-i-Sultan, Rahio and Gad-dáni in the Chágai District within recent times. Their lands are asserted to have been granted to them, in the first instance, by the Kháráni Maliks, but the Naushérwánis subsequently stepped in and after long fighting subdued and ousted them. The final subjugation was effected by Abbás III., in whose time their headman Nidám was killed and the Siáhpáds fled to the Helmand and elsewhere, leaving Kallag in the hands of the Naushérwánis. After three years they returned when a compromise was effected by which they were allowed to re-occupy Kallag on paying revenue to the Naushérwánis. This is now given in the shape of sheep and cloth. Of the latter material, they are good weavers. They are mainly cultivators and are considered excellent hill climbers, crack shots and good fighting men.

The Rékis are included and recognised as Rakhshánis but are generally known by the distinctive name of their clan. Tradition describes them as Rakhsháni Rinds, who on separation from the main body, remained on the sands bordering the Rod-i-Máshkél river, hence their nick-name "Rékis," that is sand men. They boast of Arab descent, claiming the uncle of the Prophet as their ancestor, but the legend is incorrect. We find them mentioned in a *sanad* dated 1740 as supplying 350 armed men to Nádir Sháh with the Bámri tribesmen and the men of Jálk and Dizzak. The headquarters of those in Khárán is Dehgwar but they are stated to own two villages in Jálk and to be widely scattered over lower Persia and northward in Mirjáwa and Ládis. The following are the principal sections in Khárán accord-

## KHÁRAN.

POPULATION. ing to information obtained in Dehwar for the Gazetteer in 1904 :—

1.	Natúzai	65	families
2.	Bráhmzai	23	„
3.	Razázai	18	„
4.	Búngarzai	37	„
5.	Nasroi	56	„
6.	Tachápi	27	„
7.	Kallagi	75	„
8.	Mor-píshi	14	„
9.	Yalánzai	19	„
10.	Gangúzai	9	„
11.	Sarawáni	13	„
12.	Mullázai	29	„
13.	Sásoli	5	„
14.	Shai	3	„
15.	Slaves of the headman	32	„

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The Mullázai, Sásoli and Shai are affiliated groups. The section of the headman is the Malikshazai (Natúzai). Though it would seem from the *sanad* of Nádir Sháh, already referred to, that in his days the Rékis formed part of the Jálk contingent, they have from many generations yielded military service to the Naushérwánis. When Kháran was raided in 1859 by the Khán of Kalát, Azád Khán retired to Dehwar and built a fort at Galúga, partly with the object of having the Rékis under better control. The Réki headman Sábika resented its construction and commenced to intrigue with the Persians and he and his tribe threw off the allegiance which they undoubtedly owed to the Kháran Chief and refused to pay a tax on the salt extracted from the Wád-i-Sultán in the Hámún-i-Máshkél which the Chief had been in the habit of levying. Finally, during Azád Khán's absence at Kandahár, the fort at Galúga was destroyed by Ibráhm Khán, the Persian governor of Bámpur. This led to years of raiding and counter-raiding until at last the Rékis, worn out, submitted to Azád Khán and Sábika



## RÉKIS.

agreed to pay annually to the Chief 1,300 Kháráni maunds of salt. In 1883, Azim Khán, then in revolt against his father, Azád Khán, murdered Sábika, constituted himself chief of the Rékis and occupied and rebuilt Galúga. The fort was, however, shortly afterwards again destroyed by Ibráhim Khán, governor of Bampur. After the murder of Azim Khán, Mir Kia became headman of the Rékis. The disputes between him and the Khárán Chief continued. An agreement was arrived at in 1843, but in 1895 Mir Kia complained that Sir Nauroz Khán had broken faith with him and after further enquiry a new settlement was made in the same year. Matters again came to a head in 1900, and in 1901 a full agreement was drawn up between Mir Kia and the Chief. As a result the Rékis agreed to pay the following taxes to the Khárán Chief:—A yearly poll tax (*zarsháh*) of Re. 1 per family; 8 annas per camel load of salt removed for sale from the Hámún-i-Máshkél in lieu of the tribute of salt formerly paid; taxes on articles exported at the rate of 8 annas per camel load of dates, Re. 1-4 per camel load of wheat, Rs. 8-4 per 6 Indian maunds of *ghí*, Rs. 10-4 per 8 Indian maunds of wool, Rs. 3 per camel sold for export. Fines from criminals and 50 per cent. of the value of suits recovered were to be taken by the Chief, to whom also the unclaimed property of persons who died without heirs was to be surrendered. Mir Kia, his brothers and cousins were to be free from all taxation, and grain imported into Máshkél for consumption was not to be taxed.

A question of the right of the Chief to levy land revenue at one-tenth of the produce on cultivated land on the right bank of the Máshkél river below Naláb was taken up in 1902, when the Chief's right to this revenue was affirmed. At the same time the Chief was advised to forego his right for the present so as to encourage cultivation.

The Rékis possess flocks of camels, goats and sheep of which they are large breeders. They are also one of the few tribes in Khárán engaged in transport trade. They own date groves in Dehghwar and possess a good quantity of cultivable land along the left bank of the Rod-i-Máshkél but are very poor cultivators. Many of them are connected by marriage with the transborder Dámnis. In order to control them the Chief has established forts at Kallag and Záwag

## KHÁRÁN.

**POPULATION.** and a political *munshi* has also been stationed since 1901 in Záwag to watch their relations with Khárán.

**Sohrs.**

Sohrs claim to be Rinds from Kolwa in Makrán. They live along the banks of the Baddo river and number some 54 families (1904). Their headman is one Mullá Rahmtullah, son of Allahdád. Their land is said to have been obtained through their marriages with the Mamojav. They are sub-divided into four sections : the Khánazai, Khushálzai, Lashkarizai and Tondái, the latter being of inferior social status. The Khushálzais are exempt from payment of revenue but the remaining three sections find the equivalent of the price of one camel, i.e., Rs. 120 per annum as revenue. They pay no revenue on their lands. The Sohr headman claims to levy a tax (*gosh*) of Rs. 5 per annum from each married man of the Tondái section but this has of late years not been enforced. The tracts of land held by the Sohrs along the Baddo river are known as Sohrái-Watan and Honái-Dagár, i.e., the price of blood. The latter was obtained from the Sohrs and given to certain Kubdánis by the Chief as compensation for the death of some Kubdánis at his hands. The Sohrs are cultivators and also keep a few herds of camels and flocks of sheep.

**Pírakzai.**

The Pírakzais who number 15 families have already been mentioned in the account of the Naushérwánis and are described as some of the most ancient inhabitants of Khárán and to have occupied the country after the Arab occupation. As the Naushérwáni influence rose, that of the Pírakzais fell until they became a mere tribal group without wealth or any special status. They are owners of land within the area irrigated by the Baddo river and the Saráp confluent and pay a tax (*gham*) of one camel or Rs. 120 per annum to the Chief. This is the only tax they pay. They are divided into the Pírakzai, Bangulzai and Pindokzai sections.

**Mamojav.**

The Mamojav whose headman is Rahímdád, son of Wali Muhammad, number 39 families. They are sub-divided into the following sub-sections or families, or as they are locally termed *shalwárs*, i.e., trousers: Bádínzai, Nindavzai and Khurd Mamojav. They claim to be Ghilzai Afgháns and to be very ancient residents in the country though their

## KUBDANI.

name which ends in the Sindi *jav*, the sign of the genitive case, denotes Jadgál origin. At the same time they are distinguished by their fair and ruddy complexions sometimes accompanied with blue eyes. The Mamojavs of Bāghwána in the Jhalawán country are said to be of the same stock, having emigrated some generations ago. The Mamojavs own land in the Baddo river valley to the north-east of the Khargushki Band known as Mamojav-i-Watan, for which they pay the equivalent of the price of one camel, i.e., Rs. 120 to the Chief. POPULATION.

The Kúchai-Siáhpáds (72 families), or Valley Black Feet, as distinguished from the Kohi or Highland Siáhpáds, claim to be Sangors and to have come to Khárán from Kahúri Kalát in Kéch many generations ago. They now live at Hurrao in the basin of the Saráp river where they own cultivable land and pay the equivalent of the price of one camel as revenue to the Chief. They are sub-divided into the Husainzai, Dárúzai, Mazárzai, Haidarzai, Miskánzai and Jalálzai sections. The last named are strangers connected by marriage only with the Siáhpáds. Kuchai-Siáhpád.

Amírári (14 families) claim to be Saiads, descendants of one Saiad Amír whose *gumbad* is in Kútán-Kalát. It is said, however, that the actual Saiad stock emigrated to Panjgúr two generations back. The present Khárán Amíráris are not therefore real Amíráris, but Gadors of Jat or Jadgál origin and obtained land by marriage with the Amíráris. They own land in Kútán and on the Baddo river in the Shimshán-Salámbék *niábat*: for the former they pay revenue in the shape of the price of two camels and for the latter land revenue at the rate of one-tenth of produce. Amírári.

The Kubdáni or Kúdbúdánis, as they are sometimes called, number 119 families, and are said to be Musiáni Zahris from the Jhalawán country and to take their name from one Kutbuddín. This man gradually acquired influence and attracted outsiders to his clan which (1904) is divided into the following sections: Siáhizai, Rékizai, Mendázai, Sáhakzai, Kassábzai or Sháhozai and Isazai. The Sáhakzai are said to be descended from Sáhak, a Kolwa robber, the Kassábzai from a Panjgúr butcher and the Isazai from a Tauki of the Helmand valley. These facts are interesting as an Kubdáni.

## KHARÁN.

POPULATION. instance of the way in which a man of influence could collect a group round him.

Formerly they sided with the Hálázais in their fights against the Naushérwánis, but lately they have been attracted to the latter. Their lands lie on the Baddo river between Sorago and the Rék-i-Hurmágai and the six sections between them pay the equivalent of the price of two camels as revenue, i.e., Rs. 40 each. They are agriculturists and also keep herds of camels and flocks of sheep. They are noted for their bravery and a good many are enlisted in the chief's forces. The Commandant of the force is also a Kubdáni (1904).

Hálázai.

The Hálázai (51 families) claim to be connected with the Kalandráni Bráhuís and, if the Baluchi ballad is to be believed, their possession of land in Khárán dates from the time of the fight between the Mírwáris and the Jadgáls. The ballad runs : "From Rék-i-Gabr to Salámbék : from Jhalawán (in Khárán) to the Wáshuk sands : the country was given to Hála and Túho : by the famous grandson of Míro, father of Omar".

The tombs of Hála and Túho are still to be seen in the Shimshán-Salámbék *niábat* which is also known as Jhalawán. The Hálázais have had long and bitter feuds with the Naushérwánis from the beginning of the latter's power, and Azád Khán's brother Yusuf Khán was killed by them. It was not until the time of Azád Khán, in the latter half of the nineteenth century, that they were finally subjected to the Chief's authority, and though a generation has since passed their relations can still hardly be regarded as friendly. One of the results has been extensive emigration on the part of the Hálázais, and one whole section, the Bijárizais, have, it is said, moved almost *en masse* to the Helmand valley.

Their present numbers have thus been reduced to scarcely more than 38 houses. Their headman is Abdur Rahmán, son of Allahdád. Their head quarters is at Wáshuk where they own irrigated lands on which they pay revenue at the rate of one-tenth of the produce except for those held by their headman which are exempt. They also own dry crop land

## TAUKIS.

in Bakat, Jhundum and Khargushki on which the revenue is fixed at the equivalent of the price of two camels, viz., Rs. 240. They are chiefly cultivators but a few are camel owners as well. Their septes are the Shahrístánzai, Karím-dádzai, Mír Dostzai, Sáhibdádzai, Bijárzai, and Muhammadzai. POPULATION.

The Mastihánzai (10 families), Hejibári (55 families) and Hotakári (14 families) may be dealt with together, as their social status is somewhat higher than other groups on account of their having accompanied the Naushérwánis to Khárán and their long and friendly connection with the Naushérwánis. The Mastihánzais are proud of their association with the old Khárán Chief, Purdil Khán, whose body they brought from Persia in 1740. As a result of their close connection with the Chief, the Mastihánzais hold their land free of revenue in the Saráp valley. Their headman (1904) is Sarmast, son of Sáhibdád. At weddings in the Chief's family the Mastihánzai possess certain special privileges such as the right to money contributions made to the bridegroom. Mastihánzai, Hejibári, and Hotakári.

The Hotakáris live in Jodái-Kalát and also own lands in the Saráp valley. Until recently they were exempt from the revenue tax, but owing to internal quarrels land revenue at one-seventh of the produce has been imposed on them since 1898. Their sub-sections are the Alambégzai, Tangazai and Míránzai. Many of them have recently emigrated.

The Hejibáris consist of the Hejibzai (10 families), the Salárzai or Khárenázai (23 families), the Fatéhzai (22 families), the Yásínzai and the Hasanzai. The last two have lately emigrated to the Helmand valley. Their headman is Dád-i-Karím, son of Jiand. They own lands in Hurmágai, Hetak and Swáren in Gwásh and also in Jálwár. For their lands in Hurmágai they pay land revenue, but elsewhere they are revenue free. They are large flock and camel owners.

The Taukis, whose name is probably derived from the fortress of Tauk, which Timúr took on his march from Seistán to Bast in 1383, number about 12 families and live in separate groups at Hurmágai and in Sarawán. Neither group has any connection with the other. The Taukis of Sarawán, who only number two families, are known as the Taukis.

## KHÁRAN.

**POPULATION.** Sámezai and are attached to the Kambráris for purposes of good and ill. The remainder emigrated to Lárkána in Sind at the end of the nineteenth century and are said to have engaged in cultivation.

The Taukis of Hurmágai claim connection with the Barr Kishánis of Panjgúr. Originally shepherds they are now cultivators as well, owning land in Hurmágai and paying one-fourth of the produce as revenue. Their headman is Mauladád. They intermarry with the Hejibáris and Mastihánzais.

**Wáshuki.**

The Wáshukis, who allege that they accompanied Malik Dinár, the founder of Wáshuk, from Persia, number 33 families and consist of the Sháhozai (20), Jullizai (4), Hejibzai (4) and Sheikhzai (5) families. They possess the Shahri stream in Wáshuk, paying one-tenth of produce as revenue, besides *sarsháh* to the amount of Rs. 240 annually as the equivalent of 2 camels formerly given. The Shahri stream is divided into 16 *hangáms*, for each of which they pay an additional sum of Rs. 15 per annum. They are also bound to furnish a present consisting of one sheep and five Khárán maunds of wheat to the Khárán chief once a year on his visiting Wáshuk. They are cultivators and their headman (1904) is Allahdád.

**Isazais.**

The Isazais (111 families) describe themselves as Chhuttas and came on to Khárán from the south of the Jhalawán country owing to a dispute about the chieftainship. Formerly they paid a tax of two sheep for each married man, but in the time of Mir Abbás III this was reduced to one. They also pay land revenue at the rate of one-seventh of the produce. They live in and cultivate the valleys of Beseima and Zayak and their language is the Jhalawán dialect of Bráhui. They have contracted several matrimonial alliances with their Sumálári neighbours of the neighbouring valleys of Koda and Korásk. Their septs are the Bizanzai (23 families), the Ramadánzai (27 families), the Siáhlzai (20 families), the Kharénazai (20 families) and the Shábizai (21 families).

## KAMBRÁRIS.

At the census of 1901, 53,106 Muhammad Hasnis were censused in the Kalát State and 4,336 in Chágai, but these figures did not include those who are distributed in Khárán and Makrán, parts of Persia, and the Helmand valley. Those in Khárán are estimated at about 270 families and belong to the marginally noted clans. They live at Bakat, Talong, in Shimshán and Salámbék and other places. Here

they have in recent years taken to cultivation as tenants but ordinarily the Muhammad Hasni is a pure nomad, moving from place to place in search of pasture for his flocks and camels.

The Muhammad Hasnis of the Jhalawán country recognise Sardár Rustam Khán of Jebri as their chief but the groups which are remote from the chief's control are gradually severing their connection with him.

The Naushérwáni Chiefs long since recognised the value of a connection with the Muhammad Hasnis, for Abbás III married the daughter of the then chief, Rustam Khán, and Sir Nauroz Khán has married the sister of another Rustam Khán, the present chief. The ties thus formed were strengthened by the Naushérwánis being careful to support the Muhammad Hasnis living in Khárán in their feuds with other tribes and an instance has already been quoted in the section on **History** of assistance afforded to the Muhammad Hasnis by Azád Khán after they had been raided by the Dámnis.

The Sháhbégzai Kambráris of Khárán are true Bráhuís and connected with the Ahmadzai Kháns of Kalát. They originally came from the Sháhbégzai village near Norgáma in Zahri. Sháhbég had four sons, Mír Hasan, Mír Zahro, Mír Bullo and Mír Pírak, from the first of whom the Khárán Kambráris trace their descent. One stock of the other sons is asserted to have almost died out with the exception of one Uméd Khán, who still (1904) lives in Zahri. The Sháhbégzais claim to be distinct from the other Kambráris of Jhalawán, the Sobázais.

The connection of the Sháhbégzai Kambráris with Khárán goes back several centuries, for the poem describing the

	Families.
Kázai ...	166
Yágizai ...	25
Kebarái ...	24
Durrakzai ...	20
Hárúni ...	17
Mardánshai.	12
Zangiári ...	6
	270

POPULATION.  
Muhammad  
Hasni.

Kambráris  
of Khárán.

POPULATION. Bráhui Jadgál war relates the bestowal of Sarawán in Khárán on Sháhbég. Owing to their connection with the Kháns they appear to have held their lands free of revenue and taxes up to the time of Mír Abbás III. On Mír Abbás proceeding to interfere with them they combined with the Hálázais against their common enemy. They also appear to have obtained the support of Mehráb Khán, and later of Nasír Khán II, and Khudádád Khán of Kalát by offering to pay revenue to them at one-tenth. The strife was long, bitter and fluctuating and after the battle of Siáh Tágazzi in which the Kubdánis and Taghápis as well as the Hálázais assisted the Kambráris and in which Yusuf Khán, son of Abbas III, was killed, the latter was obliged to fly to Afghán territory. Both Nasír Khán II and Khudádád Khán in the early part of his reign appear to have sent occasional parties either from Nushki or direct from Kalát to collect the revenue from the Kambráris, but after Sir Robert Sandeman's visit in 1883-84 the Kambráris finally came under the power of the Khárán chief and now pay revenue at the rate of one-tenth but are exempt from the cess known as *náibi*. On the outbreak of Azím Khán's insurrection against his brother, Nauroz Khán, the Kambráris sided with the former. The Sháhbégzai Kambráris consist of the Misri Khánzai, Burjalizai and Mullá Hasanzai. The last named is a "*barok*" or outside section which has been affiliated with the main body. All three live in Sarawán.

The Sámezai Taukis, Channáls, Kohizai Sumáláris, Nidámzais, Nazarzai Báránzai Méngals, Burhanzais, and Kambrári Zagar Méngals are said to have obtained their lands in Sarawán through the Kambráris, pay them death and wedding subscriptions (*purs* and *bijjár*) and unite with them in good and ill.

The pistachio forests on the Khárán side of the Garr hills from the Garruk to the Lijje and Gor-i-barát are the joint property of the Kambráris of Sarawán and the Garr Sásolis of Khárán.

Inferior  
races.

The Nakíbs, who are to be found only in Wáshuk, are divided into two main divisions, Bahl or upper Nakíbs, and Jahl or lower Nakíbs, according to the position which they occupy in the Wáshuk date groves.



## LORIS.

The upper Nakibs consist of the Kallozai (5 families), the Lallazai (4 families), and the Ihtiárizai (11 families); whilst the lower Nakibs include the Mirgindzai (19 families), the Gwahrámzai (11 families), the Aidozai (8 families), the Mazárzai (13 families) and the Habashazai (9 families). Each of the main sections is under a *gazir*, who is directly subordinate to the *náib's wakíl*. These *gazirs* are appointed by the Chief. The Nakibs are said to have accompanied Malik Dinar, who founded Wáshuk, to that place and appear to have been much better off in pre-Naushérwáni times than they now are, as they were in possession of land which they have now almost entirely lost, with the exception of some small shares which they hold jointly with the Wáshukis and Hálázais.

They possess certain rights in the date trees of Wáshuk owing to the custom by which a right to a quarter share is acquired in all palms planted by them. The Nakibs are bound by custom to supply firewood gratis for the Chief's camp during a visit to Wáshuk, and to carry his post from Wáshuk within the limits of the *niábat*. For the latter service they are supplied with food. They do not associate with the Baloch or *khúnawáda* but sometimes form matrimonial connections with their servile dependants.

The number of houses of Loris is estimated at 52 and Loris. they are sub-divided into the following groups:—

	Houses.
Chandanzais... ..	22
Khákizai or Hákizai ... ..	10
Tálbur ... ..	8
Gwarighzai ... ..	7
Di'washzai ... ..	5
	52

Each group recognises the authority of the eldest male member (*kamásh* or *sperish*).

A Lori if asked who he is, will not describe himself as a Lori but will say that he is either a Sarmastári, the name affected by nearly all Loris, or an *usta*. The latter name refers to the profession of artisans or tinkers, in which all of them are engaged. The Chandanzais have a reputation as poets and musicians (*suggur* or *sháir*) and compose and

## KHÁRÁN.

**POPULATION.** sing ballads in praise of their patrons, especially of the Chief and his kinsman. Their headman receives an annual present of a camel and a turban from the Chief. None of the Khárán Loris are stationary and they leave the country in bad agricultural years. They generally mend agricultural implements on contract and are paid in cash for any special piece of work. They are regarded as the lowest race in the country, thoroughly untrustworthy and one for which no one has a good word to say.

**Servile dependants.**

The number of households of servile dependants is estimated at about 420 and on the whole their condition is good. The majority are of negro origin, but many are very light coloured, the descendants of captives made in the raids for which the Naushérwánis were formerly so famous. Purdil Khan, at the beginning of the eighteenth century, is said to have brought 4,000 captives from Mináb in Southern Persia. The fame of Khárán slaves was so great in former days that Kñudádád Khán of Kalát is said to have planned an expedition against it solely for its slaves and its camels. Besides domestic service, these servile dependants are engaged in agriculture and paid in a share of the produce, in camel-keeping and as grooms. Some of them are also to be found in the Chief's irregular forces and in some cases they have risen to positions of importance. For instance the present Sháhghási, (1905) the Chief's most trusted supporter and a man of much influence, is descended from slave parents. Every household possessing several servile dependants has a *dárogha* who has charge of the store room, performs the duties of a chamberlain and occupies a position of great importance in the domestic economy of the house. A feature of this class in Khárán is the rise of many of them in the social scale and their marriage to Rakhsháni women. A good many servile dependants are said to have left the country in recent years for Karáchi where they work as labourers. In other respects the conditions under which they live in Khárán, resemble those in Makrán. A servile dependant in Khárán, when addressed, will refer to himself as a Sorazai or a Lángav.

**Hindus.**

The Hindu community only numbers 6 families or about 30 souls living at Khárán-Kalát. Their numbers have been

## RAKHSHÁNIS.

reduced since the development of Nushki, and most of them are merely agents for larger firms at that place. Their business, which is described elsewhere, consists in retail trade and money lending. They are by origin Sindi and speak the Sindi language at home, but their long residence in the country has rendered them well acquainted with Baluchi. As in other parts of Baluchistán, they are not very orthodox in their religious observances. Whilst touring among the nomadic encampments they have no scruple in drinking water from a Musalmán's *mashak* and in eating bread baked on a Musalmán's griddle. They pay no special taxes but supply goods to the Chief and his family at specially low rates. On the occasion of their marriages the Chief subscribes to the expenses (*bijjár*), and they do the same on similar occasions in the Chief's household. Disputes between them and the Muhammadan inhabitants are generally referred to *shariat*, to the provisions of which they gladly submit.

The Naushérwánis, as a race, are strong, stalwart men, of remarkably handsome features, and possessed of great physical power. In character they are strong-minded, able and adventurous and a former generation of frontier officers described them as insatiable free-booters while Sir Thomas Holdich remarks that "as a fighting, raiding, restless clan they are perhaps unequalled on the border." Their chiefs, whilst possessing a rude sense of justice, have often been cruel and relentless. They are hospitable and always ready to reward faithful service generously.

The Rakhshánis and Muhammad Hasnis composing the greater part of the population, as a rule possess oval features, high noses and wheat coloured complexions. Their complexion is if anything fairer than that of the Bráhuís of the Southern Jhalawán country. The Siáhpáds and Nakíbs are of a lower type. The Rakhshánis themselves can generally be distinguished by their hazel eyes.

The hair is cut at the nape of the neck and not worn long as in other parts of Baluchistán. The natural growth of hair on the face is similar to that of the Baloch of Kachhi. Both men and women are extremely wiry, active and hardy. They are unexcelled as camel drivers and always carry arms. They are quiet and peaceable in character but their poverty sometimes drives them to deceitful dealing. The Siáhpáds of

## KHÁRÁN.

**POPULATION.** the hills are distinguished from other people in the country by their darker complexions and smaller stature. They are extremely active and said to be good shots.

**Characteristics of the women.** The women are very hard-working and live a life of constant toil. They have practically no amusements as, besides helping their husbands in their work and doing domestic duties, they are engaged, in their limited leisure hours, in sewing, spinning and carpet-making. Their morals are probably better than those of the women in Makrán.

**Religion.** Professedly all the people are Muhammadans of the Sunni sect but such religion as they possess is, as elsewhere in Baluchistán, thickly overlaid with superstition. A firm belief in the power of saints is universal; their shrines are held in great reverence, and goats, sheep and sometimes camels are offered in sacrifice. Blessings are also invoked by shaving the heads of children at the shrines in fulfilment of vows made in times of illness.

Masúdi states that, in the seventh century, during the rule of the Umayyid Caliphs, the inhabitants of the Káran and Barfén mountains were Zoroastrians and would not submit, and that their conversion to Islám dated between the eighth and eleventh centuries under the rule of the Abbásids. Later on the people appear to have come under the Shiáh influence, no doubt owing to the proximity of the Persians, but the character of their faith seems to have continued to retrograde, for local tradition asserts that before the time of the late Chief Azád Khán, the people hardly knew anything of the true doctrines of Islám. Azád Khán did much during his visits to Afghánistán to re-establish orthodoxy by inducing Afghán Mullás to settle in Khárán.

**Occupation.** By occupation, the population of the country is divided into the dominant class, land-owning agriculturists, tenants, flock-owners and artisans. The members of the dominant class own lands revenue-free, and get their lands cultivated by the servile classes and by tenants.

**Cultivators and flock-owners.** Nearly all the Rakhshánis are land-holding agriculturists and in almost every case they combine agriculture with flock-owning and camel-grazing. As agriculturists they either cultivate their own land or are tenants of other people. Those who are not flock-owners but are purely dependent on agriculture include the Nakibs of Wáshuk, the Kambráris of

## SOCIAL LIFE.

Sarawán and the Isazais of Beseima. The Kobi Siáhpáds of Kallag also own a few flocks. The combination of flock-owning with agriculture is due to the uncertainty of the rainfall. The natural tendency of the population is to cultivation, but the precarious returns from land force them to supplement their means of livelihood in other channels. The Kiázai, Keharái, and Yágizai sections of the Muhammad Hasni group are engaged in cultivation only as tenants. The rest of the Muhammad Hasnis are also all nomadic flock-owners. Other flock-owners are the Rékis, who prefer this pursuit though they possess the means of extending the cultivation of dates and possess large cultivable rain crop areas. They own sheep, goats and camels and supplement their livelihood by transport work. They take salt, for instance, to Jálk and Dizzak, where they exchange it with dry dates, the latter being in their turn bartered for grain in the Helmand valley. They all assemble, however, in Dehgwar for the date harvest in August. The only other people who devote themselves almost solely to flock-owning are the Garr Sásolis.

POPULATION.

As in other parts of Baluchistán, the artisan class is recruited from the Loris, who follow the professions of carpenters, blacksmiths and goldsmiths. Brick-laying is done by the people of Jálk and Dizzak. The servile class provide shoe-makers. The Siáhpáds do a little weaving for domestic use. The women manufacture carpets and grain-bags and also do some coarse embroidery, but none of their work finds its way into the market in ordinary times.

Artisans.

The giving of a daughter in marriage is considered the test for social equality, whilst the system of exchanging news determines racial superiority. The spirit of the first principle is not, however, strictly followed by the Naushérwánis, who if they cannot find wives among their own group obtain them from the Baréch of Shoráwak, the Sanjránis, or the Durránis of Kandahár. Marriage of Naushérwánis with Rakhsháni women formerly seldom took place, but this custom has lately not been so rigidly observed. After the Naushérwánis, most of the rest of the people are for purposes of social status included in the middle class, known as *khána-wáda*, *pakhénhadd*, or Baloch, and below them come the Nakibs, Loris and servile dependants who possess little or

Social life and social precedence.

## KHARÁN.

**POPULATION.** no social status outside their own individual groups. These people intermarry without much prejudice and caste system, at least among this class of people, may be said to have almost declined.

The system of exchanging news, as a test of social distinction, has been fully described in the *Makrán Gazeteer*. If Naushérwánis are present the Chief or, in his absence, the oldest member of his family or group is the *habar-wája* or the "Lord of the news." Outside the Chief's *darbár* a Saiad would rank next in order. Among the Rakhshánis, a Pírakzai, Mamojav, Sohr or a Dagárzai is vested with the right in the order named. The order of the social superiority of the Kambráris and Hálázais, after the Pírakzais, is disputed. Among the rest of the population age determines precedence. In accordance with a custom introduced by Azád Khán, it is usual with all Kháránis, when taking or receiving the news, to pray for the welfare of their Chief. Thus all persons, when exchanging greetings, commence by saying "Peace be to the Master and you." The Chief and the leading tribesmen are frequently addressed as *chirágh*, i.e., the lamp.

Custom of  
hospitality.

Few, except the Chief and the richer people, are in a position to maintain the lavish system of hospitality which the Baloch code demands. Those who are in a position to do so quickly earn for themselves the epithet of *sakhi* (generous). Hospitality amongst kinsmen is not regulated by any hard and fast rules as in Makrán but according to the means of the host. A stranger is generally entertained by the headman of the vilage or encampment. A peculiar characteristic of Kharán is, that the host generally expects the guest to make him some gift, especially if the latter appears to him to be a man of some means. This is known as *pin-dag*. Gifts in the form of tobacco made by travellers are very much appreciated.

Co-operation  
among  
individuals  
or groups.

The system of raising subscriptions on certain occasions known as *bijjár* prevails in Kharán as in Makrán. In Kharán, however, strictly speaking, *bijjár* is at present raised only on the occasion of marriages and circumcisions though the principle applies to the recovery of fines and blood compensation also. For weddings *bijjár* is only raised by the bridegroom's party and never by that of the bride. Subscriptions are raised

## CO-OPERATION.

either by the persons concerned directly, or through his nearest relations. All the relatives, friends, fellow-tribesmen, and even strangers are visited and donations in the form of cash, sheep and cattle, arms, etc., are received. Theoretically all contributions are voluntary but when *bijjār* is raised for the Chief, sufficient pressure is brought to bear on those from whom it is collected to ensure that no refusals occur. *Bijjār* for the Chief or his son is recovered from every married man as a rule through the respective head men, and varies from a minimum of Rs. 2 or a sheep to a maximum of Rs. 100 or a camel according to the means of the donor. Other members of the dominant class recover *bijjār* under the general control of the Chief.

When a death occurs, it is customary, as in Makrán, for relations, neighbours and friends to bring a gift with them when coming to offer their condolences to the relatives of the deceased. Such gifts from relatives generally consist of sheep and grain, while those from neighbours, friends and fellow-tribesmen sometimes take the form of cash. The former is known as *langari* and the latter as *purs*. On the occasion of a death in the Chief's family, similar gifts in the form of sheep and cash are accepted by him, but they are entirely voluntary and are never enforced like *bijjār*. The sympathy of the people, on the other hand, is reciprocated by the Chief extending to them the payment of *purs* and in many cases by his offering condolences either personally or through his son. There does not appear to be the tendency in Khárán, as in the Jhalawán country, to abuse the customs of *bijjār* and *purs* by forcibly exactions.

It is only the dominant class and the few well-to-do persons in the country who can afford the time for a midday *siesta*, as is the case in Makrán. Such persons spend the day like the better classes of Makrán, their midday sleep being accompanied by shampooing, whilst some menial tells a story or sings a lullaby.

Manner of spending day by a headman, cultivator and shepherd.

The rest of the people live a harder life than the Makránis and, as already explained, a cultivator's energy and attention are divided between his crops and his flocks. On the one hand he is busy at seed time and harvest either with his own work or in supervising his tenants and labourers,

## KHARÁN.

**POPULATION.** whilst on the other, his live-stock demand much care throughout the year.

A shepherd, if pasture is available in the vicinity, leaves his village at dawn with his charge, returning at *chásht* or *do* about 9 a.m. when the sheep are milked and the shepherd has his meal. Meanwhile in places where well water has to be used, the flock-owner and his family have proceeded to the wells and have filled the tanks ready for watering. Here the flocks are brought after milking and the scene which takes place is most picturesque. After the flock has been watered it is allowed a rest, whilst the shepherd amuses himself with his reed pipe (*nal*) or in conversation with his fellows. In the afternoon he returns to the grazing grounds and does not come back to the village or encampment until it is almost dark. The second milking then takes place, followed by the shepherd's evening meal.

At times when all pasture in the neighbourhood has been consumed, the shepherd is sometimes absent from his home for weeks, only returning at intervals to replenish his store of rations which he largely supplements with the milk from his animals.

**Food.** Most of the people take only two meals daily—the morning meal taken about 10 a.m. (*swárag*) and the evening meal taken soon after sunset (*shám*). Those who are well off, including some of the people of Wáshuk, add an early breakfast (*nihári*). Early breakfast generally consists of wheat and *juári* cakes with butter-milk or butter; occasionally dates are eaten. The morning and evening meals consist of wheat or *juári* cakes with milk or curds and sometimes butter. Wheat flour is the staple food. Men of means eat meat occasionally but milk and its preparations are preferred. Rice is only taken on the *Id* festival or other occasions of importance. Fowls are considered a delicacy but there are very few in the country. The inhabitants of upper Khárán use pistachio fruit as a relish with their wheat and *juári* cakes.

Among supplementary articles of diet which are occasionally taken, may be mentioned cakes made of the sweetened flour of the colocynth (*kulkusht*) and of *maghér* (*Rumex vesicarius*), to which are added some wheat or *juári* flour. Before being used as food colocynth seeds have to be well



## DRESS.

soaked and washed for about a fortnight to obviate their purgative effects. Melon pulp is dried and preserved and eaten with a powder made by pounding the seeds. This is called *chauli*. Both the powdered colocynth and melon seeds, if boiled, assume a thick paste-like consistency and are called *dál*. Melon seeds are also parched with a little salt and the interior substance called *páto* is eaten. *Páto* and dates, if obtainable, are the usual provisions taken for a journey.

The way of preparing wheat and *juári* cakes is the same as in Makrán. Curd, butter and cheese are also made in the same way. The use of dried sheep's meat is rare. The spices in use are also the same as in Makrán. They are, however, not made into cakes and dried for ready use in stews. Vegetables are practically unknown, except in a few localities where onions are used and generally eaten raw; beans (*bákla*) and a species of pulse (*nigins*) are cultivated in Wáshuk only. In spring, a Kháráni will eat many kinds of wild plants, either cooked or raw as a vegetable. They include those known as *maghér*, *garbust*, *mallai*, *makhán-khur*, *chambruk* and *sochánko*. Camel milk forms the staple food of the camel-men, who can consume more than three seers at a single meal. The milk is sometimes boiled and a paste made with a handful of wheat or *juári* flour and a little salt. It is known as *dál*.

The male as well as the female dress of the people of Khárán is practically the same as in Makrán, both as regards quality and cost. Most of the people use grey jaccnets of European manufacture which are known as *sáhn*; the higher classes use white longcloth called by them *kitábi*, and muslin is used for turbans. The male dress consists of a turban (*pág* or *pagri*) 7 to 10 yards in length, tied either over an Afghán *kulla* or a felt cap peculiar to Khárán called *top*; a shirt (*jámag*) which takes 5 or 5½ yards of cloth; trousers (*shalwár*) made of 3½ to 4 yards, occasionally dyed black or blue; a wrapper called *lungi* or *pushti*; and either a pair of leather sandals (*chawat*) made at home or of ordinary shoes which are either imported or manufactured locally. A Kháráni is also very fond of a waistcoat. When at home he uses as head-dress either a palm leaf cap from Makrán, or a felt cap or small embroidered skull cap. Only the rich can afford a complete suit;

**POPULATION.** the poor often have to be content with a pair of trousers supplemented by a *lungi* or *pushti* which supplies the place of a shirt. The etiquette of the country demands that one should not appear before a guest or a relative without the latter. The turban is generally passed below the chin before being tied round the head. A camel man uses a kind of boot, called *surr*, to protect himself from snake bite.

*Surr* are of domestic manufacture. The uppers, which are in two pieces, are made of stout carpeting in the *dari* stitch and are lined with felt or with cotton cloth. The back part is cut straight and is high enough to reach four or five inches above the ankle. In the middle of the boot it overlaps the front part which is cut into a tongue over the instep. Laces are used for attaching the boot to the foot. The uppers are sewn to the soles with a stout cloth binding. The soles are made of a number of pieces of thick cotton cloth or *dari* which are arranged in layers. Each layer, of which there are generally three or four, is stuck to the next with tamarisk gum or date juice and the whole are sewn together with goat's hair string which is let through them by means of an awl. To make the boots more durable and especially for use in the hills, another thick layer of gum or date juice is put at the bottom of the sole and date stones are then let into it, after which the sole is put under great pressure. A sole so made will last a long time.

A woman's dress is almost the same as in Makrán with the exception that no scarf (*guchán*) is tied over the hair. The prevailing colour of the shift is red or black. The women of upper Khárán and Wáshuk all wear trousers, which are generally striped. Nomad women wear sandals like the men, whilst the women of upper classes use shoes without points called *laghati*.

**Houses.**

In the permanent villages the houses consist of wattle (*khéra*) and daub. The wattle hurdles, which are made of tamarisk, are fixed to a wooden framework and a thin layer of mud is plastered over them. The roofs, which are triangular in shape, are also covered with tamarisk boughs and plastered with earth. Houses generally face east and south, partly because a house facing to the other points of the compass is considered of ill omen, and

## AMUSEMENTS.

partly because the prevailing winds come from the west and north. The house of a man of means generally consists of 2 rooms, one of which is used as a store room and for keeping fuel in winter. The other is the living room and is decorated with carpets and other household effects. A poor man possesses but a single room. Adjoining, and generally at the front or back of the house, is a stable for cattle. In Khárán-Kalát the houses are surrounded by a wattle enclosure but elsewhere this is not usually to be seen. In Wáshuk mat huts made of date palm, similar to those in Makrán, are in use. In Dehgar during the summer months the people erect oblong wooden frameworks which they cover with palm leaves. They sleep on the roof at night and occupy the part below by day.

Sardár Azád Khán introduced labour from Afghánistán to build the forts at Hurmágai, Jálwár and Khárán-Kalát of burnt brick. The Kallag and Záwag forts have been constructed of sun-dried bricks by labour imported from Jálk and Dizzak.

Nomads use blanket tents (*gidán*) in winter but in summer generally accommodate themselves in temporary structures of tamarisk boughs and bushes, thus saving the trouble of the transportation of the material.

The method of burial is that prescribed by Islám. Much stress is laid on the ceremony of *amánat* (trust) according to which the body of a person, dying elsewhere than at home, is temporarily buried pending removal to the native place of the deceased or to such other place as he may have directed.

Disposal of the dead.

The mourning ceremonies in Khárán are not so well regulated as in Makrán. The mourning lasts for three days, during which visits of condolence are received and prayers offered for the soul of the departed. The women, however, maintain their mourning for 9 to 11 days in the case of a man, and from 7 to 9 days in that of a woman.

Few indoor games are indulged in. Draughts are popular with the middle aged and playing the musical instruments known as *danbúra* and *siroz* is common. The boys are fond of knuckle-bones (*majol*) and the girls play with dolls.

Amusements and festivals.

Of outdoor games, *ji* is the most popular, and is played as in Makrán. Coursing, target-shooting, and game-shoot-

## KHARÁN.

**POPULATION.** ing are common among the dominant class and most of the Naushérwánis are good shots. On the occasion of weddings they are fond of racing and of shooting at a mark from horseback. This is known as *spārlo* and is probably an introduction from Afghánistán. The Baloch dance (*cháp*) is also performed at weddings and the *Id* festivals.

**Names and titles, etc.**

The giving of names and titles to children, rules of honour observed and the system of reprisals and commutations for murder are the same as prevalent in Makrán.

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**MEKRAN**

**TRIBES**

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**TRIBES**

Referring to Professor Rawlinson's derivation of the name Baluchistán from Belus or Baal, Sir Thomas Holdich remarks\* :—" It can hardly be doubted, however, that Baal worshippers passed through Makrán, if they did not actually occupy the whole country in those days, when the pre-Semi-

**POPULATION**  
**Ethno-**  
**graphical**  
**history.**

\* "Notes on 'Ancient and Mediæval Makrán.'" *Journal of the Royal Geographical Society*, April 1896, Vol. VII, No. 4.

## MAKRÁN.

**POPULATION.** tic Dravidian races of Mesopotamia were gradually displaced by the Semite in the plains of Chaldæa. It seems most probable that these Dravidian races which now occupy the jungles and mountains of the Central Provinces of India, and who left representatives of their mighty family in the hills of Makrán as they passed, must have migrated from the neighbourhood of Babylon to India. They have left their silent records in the shape of curious little stone-built structures on the Makrán hill-sides, which occur in groups or towns, and give the name of Damba Koh to the hills they occupy."

The first historical reference to the ancient population of Makrán is to be found in Arrian, who divides the population into two distinct classes, that of the coast whom he names the Ichthyophagoi or fish-eaters, and the population of the interior the Oreitai and Gadrosoi or Gedrosi of Gadrosia or Gedrosia. Strabo and several other authors have described the strange race of the Ichthyophagoi, who are undoubtedly identifiable with the present fishermen of the coast. Arrian writes: "These people are called Ichthyophagoi, because they live on fish. The tenderest of them they eat raw as soon as they draw them out of the water.\* But they dry the larger and harder ones in the sun, and when they are thoroughly baked, they grind them down and make meal of them and loaves. Others bake cakes from this meal. Their cattle also live on dried fish, for the country is destitute of meadows and does not produce grass. • • • The whole diet of these people consists of fish. Few of them sow any corn, for they use fish instead of bread. The most prosperous of them collect the bones of the whales cast up by the sea and use this instead of timber for their houses; the broad bones which they find they make into doors. The majority, who are poor, make their houses of the backbones of fishes." It has been suggested that the Oreitai are now represented by the Hots, whilst the Gadrosoi have been identified with the Gador, a few of whom now live in Las Béla and form part of the Jat or Jadgál population of that State. That the Jadgáls or Jats were occupying Makrán at a very early period is indicated by Ibn Haukal's remark (tenth century) that the inhabitants of

\* A custom still prevalent in the case of prawns — *Ed.*



## ETHNOGRAPHICAL HISTORY.

Makrán were Zats (*sic*) Other races which are mentioned POPULATION.  
by the Arab chroniclers are the Korak and Méd, both of which are still to be found in Makrán, and it was in consequence of the piracies committed by these people that the expedition under Muhammad *bin* Kásim was organized by the Caliphs to conquer Sind. Arab settlements probably studded the coast of Makrán for many years after the seventh century and Arab blood has undoubtedly left its mark on the present population of the country.

The next glimpse which we catch of the ancient population of the country occurs at the end of the thirteenth century in Marco Polo\* who says: "Some of the people are idolaters, but the most part are Saracens. They live by merchandise and industry, for they are professed traders and carry on much traffic by sea and land in all directions. Their food is rice and corn, flesh and milk, of which they have a great store."

But whatever may have been the ethnical elements which have amalgamated from time to time in forming the present population of Makrán, the majority are now known by the generic term, Baloch, and it is round the Baloch that the principal interest must centre at the present day. Of the origin of their name Major Mockler† writes: "With regard to the name Baloch I would also hazard a suggestion which, if it contains an element of truth, some better philologist than myself may perhaps uphold. It is this: whenever I have enquired of the Baloch the meaning of their name, they have invariably replied (as if the expression were proverbial) *Baloc Badroc* (*Badrosh* in some parts of the country).‡ *Bad* means evil, bad, ill, and *roc* or *rosh* means day (*riis* is the modern Persian pronunciation). *Gad* in Pehlevi or Zend (ancient Persian) is equal to and synonymous with *bad* in Balochi or more modern Persian; therefore *Badroc* or *Badrosh* or *Bádros* in Balochi is equivalent to *Gadroc* or *Gadrosh* or *Gadros* of the more ancient

\* *Travels of Marco Polo*, translated by Colonel Sir Henry Yule, Vol. II, page 401.

† "Origin of the Baloch" by Colonel E. Mockler, *Journal of the Asiatic Society of Bengal*, Vol. LXIV, Part I, No. 1, 1895.

‡ The system of transliteration from the Persian character adopted by Major Mockler is that prescribed by the Council for all publications of the Asiatic Society.

## MAKRÁN.

**POPULATION.** Pehleví or Zend, and to the Gadros-ii or Gedros-ii of the Greeks. *Badroc*, from the interchangeability of the liquids *r* and *l*, is equivalent to *Badloc*, out of which the *d* must naturally drop, leaving *Baloc* equivalent to the Gedros-ii. If the derivation of *Baloc* from *Gadroc* in the manner suggested be considered philologically inadmissible, then we may suppose that the proverbial expression *Baloc Badrosh* was current in the time of the Greeks, only that it was pronounced in those days *Baloc Gadrosh* and that the Greeks wrote down the epithet for the name, which in such case would undoubtedly have been derived from Belus (or Balochis)."

In the course of his article Major Mockler suggests that the Baloch were established in Makrán more than a century before the commencement of the Muhammadan era, and that it is doubtful if the Rinds, who claim to be the true Baloch and to have come from Aleppo, ever came from that place at all. The Rinds, he thinks, may have been Arabs by descent, not indeed a people who emigrated from the town of Alaf-Haleb-Aleppo in Syria, but a people descended from a man named 'Aláf,' i.e., a tribe called 'Aláfi,' Kahtanites of Omán. The subject of the origin of the Baloch has been further discussed in an article recently published by Mr. M. Longworth Dames,\* who comes to the following conclusion:—

(1) That the Baloch are an Iránian race, judging by their physical and mental characteristics, and that they should be classed with the Tájiks and other original races of the Iránian tableland.

(2) That historically they may be traced first to the north of Persia, in the neighbourhood of the Caspian Sea, in the time of the later Sassanians.

(3) That their settlement in Kirmán probably did not take place till after the Muhammadan conquest, and that in Seistán not before the beginning of the tenth century.

(4) That the movement into Seistán and Western Makrán was probably caused by the Seljúk invasion (at the end of the eleventh century) and that the further advance eastwards was due to the pressure of Chingiz Khán's conquests.

(5) That the final move into the Indus valley took place during the period of unrest and disruption of governments

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\* *The Baloch Race, A Historical and Ethnological Sketch*, by M. Longworth Dames.

## DENSITY OF POPULATION.

which followed on Tímúr's conquests, and that it syn- POPULATION  
chronized with the invasions of India by Bábar and the  
Arghúns (in the fifteenth century).

It is unnecessary to enumerate at this stage the varied  
ethnical elements which compose the so-called Baloch  
population of Makrán. A detailed notice of them will be  
found in a latter part of this section. It will suffice to say  
that, as in many other parts of Baluchistán, it has been  
formed by the intermingling of many and strange types from  
the Dravidian and the Aryan ; from the Arab, the Persian,  
the Jat, the Bráhui and the Rájput.

No regular census of Makrán has ever taken place, as, for Density.  
political considerations, it was omitted from the scope of the  
census of 1901. In 1903, however, a rough house-to-house  
enumeration of the permanent population was made for the  
purposes of the Gazetteer, and an estimate was prepared of  
the number of families of nomads. The result showed the  
total number of houses in Makrán, including Rághai and  
Rakhshán, to be 15,717 houses or families. At the census of  
1901, the incidence per house in Baluchistán was found to be  
4.5. Actual enumeration of several households in Makrán  
indicated five persons per house as the average incidence and  
on this basis the total population of the country may be  
estimated at 78,585. A detailed statement of the principal  
census statistics will be found in Appendix I. The estimate  
of the total population thus arrived at in 1903 tallies, in an  
unexpected degree, with the estimate given by Ross in 1868,\*  
the details of which are as follows :—

Division.	Estimated population.
Pasni ... ..	1,000
Kulánch ... ..	2,000
Gwádar ... ..	6,000
Jíwnri and Dasht ... ..	6,000
Kolwa ... ..	10,000
Panjgúr ... ..	20,000
Kéch ... ..	10,000
Tump ... ..	10,000
Mand ... ..	5,000
Other parts (Zámurán, Buléda, Bálgattar, etc.) ... ..	12,000
Total ...	82,000

\* *Memorandum on Makrán, Bombay, 1868.*

## MAKRÁN.

**POPULATION.** Calculated on the area of the country, the incidence per square mile amounts to rather less than three persons, a result which indicates the sparsely populated character of the country. Nor is the result surprising when we remember the vast unpopulated and uncultivated tracts which constitute such a conspicuous characteristic of the country.

**Towns and villages.**

The Baloch are wont to say with much pride: "The beauty of the night lies in the stars, and that of the forest in the Baloch," and this feeling is observable in the general tendency of the inhabitants to avoid living together in large communities. The only place which possesses any pretensions to be called a town is Gwádar, while the villages are not only few in number (125 or one in every 212 square miles) but small in size. Not more than fifteen villages possess more than 1,000 inhabitants. The largest and most important villages with their estimated population are given below:—

### KÉCH.

Turbat (Headquarters of the Makrán adminis- tration) ... ..						
Turbat	...	...	...	...	...	1,650
Kaush Kalát	...	...	...	...	...	1,510
Tump	...	...	...	...	...	1,250
Nizrabád	...	...	...	...	...	1,250
Pulabád	...	...	...	...	...	1,500
Bal	...	...	...	...	...	1,250
Kúhak	...	...	...	...	...	1,000
Pasni	...	...	...	...	...	1,489
Sámi	...	...	...	...	...	1,000
Bit	...	...	...	...	...	1,000

### PANJGÚR.

Isai (Headquarters of the Panjgúr Niábat).	...	...	...	...	...	2,665
Tasp	...	...	...	...	...	2,545
Khudábádán	...	...	...	...	...	2,930
Garmkán	...	...	...	...	...	1,590
Washbod	...	...	...	...	...	1,005

**Character of villages.**

In former times the people were forced to live together for protection in or round the pestiferous little forts which have been so constantly the cause of trouble. Every petty chief and every headman possessed his fort to which those dependent on him hurried as soon as rumours of raiding or fighting had spread. Such of them as remain are built of mud, all more or less on a single principle of defence, square

## CHARACTER OF VILLAGES.

or elliptic in shape, with the walls thicker at the base than at the top, and from 30 to 40 feet in height. Bastions are located at each corner some 7 feet higher than the walls, and there is usually a square tower commanding the whole, situated in the centre of one of the side-walls. The casements are constructed under the walls and in the bastions, and steps lead to the roofs from the ground floor from which fire is directed downwards through loopholes or over the walls. In some cases traverses are also constructed inside. The water-supply is generally obtained from wells either in the interior square or situated in the bastions. The entrances not infrequently are in a zigzag, the side-walls being loop-holed. The mat-huts of the villagers are placed inside the walls or cluster outside round the base.

With the advent of the British, however, a change has come over the character of the villages, and now they consist of collections of mat-huts jumbled together without order, but divided by narrow lanes. Here and there is to be seen a more substantial residence made of sun-dried bricks, but still surrounded with the usual courtyard of matting. The larger villages generally consist of two or three hamlets separated from one another by short intervals, each of which is held by one or more of the different groups composing the population. At the date harvest the population of the permanent villages occupies temporary mat-huts under the trees or in the fields, and at this period all the permanent dwellings are deserted.

In addition to the 125 permanent villages of the country, many hamlets are to be found, the sites of which are shifted at periodical intervals. For instance, Dasht and Nigwar contain large dry crop areas which are divided into so many *rés* or *mahál*. Each such tract possesses a cluster of huts bearing the name of the *rés*, the site of which is changed within the limits of the tract every five or six years. The reason of this curious custom appears to lie in the desire of the cultivators to increase the fertility of the soil in those parts where the soil has been weakened by constant cropping, by the presence of human habitations.

Nomads move about in small bodies to different parts of the country as the necessity of finding water or pasturage for the flocks requires.

POPULATION. Tradition asserts that at one time the Kéch valley was very numerous populated, and the extensive remains which are still to be seen give colour to this assertion. In the characteristic language of the country, the crow of the cock in Turbat in those days was repeated till it reached Tump, forty-four miles away.

Growth of population.

It appears from the comparison which has already been made with the figures given by Ross that within the last forty years no increase of population has occurred, a fact which is doubtless due to the state of political chaos existing in the country. "Makrán is the home of war and strife; he who has the might possesses the wealth." There can be little doubt that many of the inferior races in Makrán, such as the Darzádas or Nakíbs and Méds are extremely prolific, and with the introduction of the present improved arrangements for the security of the country (1904), it is probable that the next census will indicate a considerable development in numbers.

In the succeeding paragraphs the small numerical strength of the dominant races such as the Gichkis, Naushérwánis and Bízanjaus will be apparent. This fact may be ascribed to the strict rules of endogamy prevailing among such groups and the great difficulty experienced, under ordinary circumstances, in obtaining a wife. Under the Gichki rules of endogamy the circle of their inter-marriage was formerly extremely limited. They appear to have been too proud to take wives from, or give their daughters to, members of even the most respectable Baloch tribes, such as the Rinds and Hots. A few instances did indeed occur in which they took wives from the Kauhdáis and Kalmatis, but they never gave their daughters in return. They boasted that they only inter-married with the Ahmadzais of Kalát, whence their appellation, *khán-é-siád*, the relations of the Khán. As a last resource, they turned to the Naushérwánis or the Mírwáris, but as the number of the leading families among these tribes is limited for reasons identical with those prevailing in the case of the Gichkis, daughters frequently remained without husbands and widow re-marriage seldom occurred. Recently the Gichkis have been forced into wider connections with the Bízanjaus of Nál, the Muhammad Hasnis of Jhalawán and the Jám of Las Béla,

## IMMIGRATION.

but much of the opposition to marriage outside the family still survives. POPULATION.

Another check on matrimony and a cause of the postponement of marriage till middle life among members of the dominant groups, lies in the high dower payable which often results in a man, even of some means, having to give nearly all he possesses. Under such circumstances polygamy is, except in rare cases, impossible and re-marriage nearly so. The rules of the group also render marriage outside the endogamous group difficult, for children by a Gichki out of a Baloch wife become *tolag* or jackal Gichkis, and as such are subject to a kind of social ostracism, and similarly Naushérwáni children from a Baloch mother are *garrári* or leprous while Mírwáris sink to *jíhandáris*.

The tendency to nomadism throughout Makrán is not so pronounced as in some other parts of Baluchistán. The nomadic population is large; it is estimated roughly to represent nearly half the population, but it is divided sharply into two classes. The first of these contains those groups who habitually wander over the country throughout the year, the chief of which are the Sangur, Bízanjau, Kílkaur Baloch and Rakhsháni. The other class moves in a much more limited circle, pasturing its flocks and herds of camels throughout the spring and summer in the hills, but returning to the neighbourhood of the permanent villages in the winter. Such are the nomadic sections of Kuláneh, Dasht and Nigwar, consisting chiefly of Sardashtis, Bands, Puzh, Jadgáls, Dashtis and Lattis. Besides pasturing their flocks these people are engaged chiefly in the transport business to supplement their means of livelihood, which are otherwise scanty and precarious.

Migration.  
Nomads.

Internal periodic migration takes place at the date harvest when the whole of the country side flocks to Kéch and Panjgúr, the principal date-growing tracts. In the spring a system known as *Bahár cháréni* is in vogue, when many of the permanent inhabitants of the villages are seen wandering in the hills for the sake of the fresh pasture for their flocks and herds and change of air and scene for themselves.

As Makrán is situated on the line connecting the West with the East, it is not surprising to find much historical evidence

Immigration.

## MAKRÁN.

**POPULATION.** of the movement of population both from it and to it. All the early tradition of the Eastern Baloch, who now occupy Sind, Kachhi and the Marri and Bugti hills in Baluchistán and parts of the Punjab pivot round places in Makrán or Persian Baluchistán, and the Rinds of Kachhi and of Mand in Makrán claim blood affinity. On the other hand, while some of the Jadgál groups in Makrán have occupied their present position for centuries, others are known to have made their way westward from Sind and Las Béla in more recent times. Thus the Korak and Kénagízai trace their origin from that State. Immigration of permanent settlers from the Jhalawán country, and the coast of the Persian Gulf, is exemplified by the case of the Kashánis of Panjgúr, who trace their connection with the Shahwán Bráhuís of Iskalku near Kalát, while Méngals are to be found from Wad and Bízanjaus from Nál. The Gurnári Bráhuís in Gwárgo came from Gidar in the Jhalawán country and have changed their language from Bráhui to Baluchi within living memory. The Barr from Bahrein are an instance of immigration from the Gulf.

All these immigrants have now become permanent settlers, and it is noticeable that the tendency of their migrations leads them towards the fine cultivable lands of Kéch rather than to other parts of the country. Signs exist that a movement from Persian Baluchistán is in progress, heralded by the arrival of 300 families of Lattis in Dasht during 1903. Owing to the misrule and exactions of petty chiefs which go on across the frontier, the movement seems likely to extend.

Periodic immigration is confined to the season of the date harvest, when Dizzak, Sarbáz and Báho in Persian Baluchistán and also Las Béla send large contingents to Kéch and Panjgúr, and to the visits of the Lagor and Kosag tribes from Báho who visit Tump and Kéch proper with their buffaloes in the early spring and remain in the country sometimes for a whole year selling milk and butter. The Hindus of the coast reside only temporarily in the country for purposes of trade. They come chiefly from Sind. The Lotias (Khojas) at Gwádar, who originally migrated from Cutch, have taken up permanent residence.



## VITAL STATISTICS.

Emigration is, for the most part, temporary and usually takes place eastwards to India. In former times large caravans of emigrants made their way by land through Las Béla to seek service chiefly in the ranks of the forces maintained by the Native States of Rájputána. Nowadays the traffic has been diverted to the coasting steamers. The emigrants are chiefly Kéch Baloch and Darzádas, who are either nomads or possess little lands. Some of the former have risen to high rank in the Native States with which they have obtained service; the latter supply the rank and file. A few Darzádas and Nakíbs and many of the Kolwa Baloch make their way, in times of scarcity or absence of rainfall, to Karáchi, where they work as day labourers. The majority of the so-called Makránis, however, who are to be found working at Karáchi in such large numbers come from Dizzak, Sarbáz and other localities in Persian Baluchistán. A good many are employed in the mines which are worked by the North-Western Railway at Khost in the Sibi District. A Baloch, who owns land and water, will never emigrate unless forced to do so. The following statement shows the number of persons censused as Makránis in India in 1901 :—

Locality.	No. of Makránis.	Males.	Females
Baluchistán ... ..	2,282	1,172	1,110
Rájputána ... ..	975	564	411
Bombay ... ..	3,837	2,046	1,791
Total ...	7,094	3,782	3,312

No emigration appears to take place towards Persia. No vital or age statistics are available, but it is probable that, as in other parts of Baluchistán, longevity is infrequent owing to mal-nutrition and lack of proper clothing and the absence of any systematic medical treatment. Infirmities are limited in number, and during fourteen months' residence in the country, the Gazetteer party observed only two persons who were blind and lunatic. For a country in which half-cured fish forms one of the staple articles of diet of the

POPULATION.  
Emigration.

Vital statistics, infirmities and infant mortality.

POPULATION. people, the absence of lepers is remarkable. Night-blindness is common and is attributed to the diet of fish and dates on which many of the people live. The rate of infant mortality is probably very high, the period at which most children die being that of cutting the teeth, when fever occurs. Enquiries made in 1903 among men of means showed that in one case six had died out of fifteen; in another family all thirteen children had died while in a third case three had died out of twelve. The mortality among the poorer classes is probably even higher.

Comparative number of the sexes, and Civil Condition.

At the general census of Baluchistán in 1901 the number of males was found to exceed the number of females, but there is reason to believe that such is not the case in Makrán and this is the general impression among the people of the country. At a census of Pasni made on the 13th of March 1903 by the Gazetteer working party, the results showed 747 females against 742 males, and independent enumerations of groups of Raís Baloch at Turbat and of Méds at Pasni indicated an excess of women in each case. It would of course be dangerous to draw final conclusions from such isolated figures, but when considered in conjunction with the ideas of the people themselves on the subject, the conclusion may fairly be drawn that the proportion of women to men will be found at the next census to be higher in Makrán than elsewhere except in Khárán. Every man in Makrán marries as soon as he possibly can, but the payment of dower (*labb*) frequently delays marriage till middle age. This is specially the case with the poorer nomadic classes. Polygamy is uncommon. Cohabitation with concubines is considered derogatory, and the children of such unions are excluded from inheritance.

Marriage customs.

Marriage takes place after both parties have attained puberty. Among the well-to-do the bridegroom is generally about twenty, while among the poorer classes he is generally rather older. The bride is usually about four years younger. In very rare cases infant betrothals take place, generally among very near relations. The wealthy are the only persons who can afford to pay the dower for a second wife.

When a man's parents wish him to marry, they make their selection, and if the preliminary overtures are well

## DOWER.

received, they then despatch an elder Saiad or near relation, such as an uncle or elder brother to the father of the girl to arrange the betrothal (*sámati*). The future bridegroom's wishes are either not consulted at all, or, if consulted, are entirely subordinated to his parents' view of the matter. The bride has nothing to say in the matter. If the father of the bride consents to the proposed union, the amount of dower (*labb*) is fixed and also the date of the wedding. This ceremony, which is known as *chakkána*, is considered binding but not so as to render retreat entirely impossible. It is considered a want of good breeding on the man's part to retreat without a plausible excuse, and any one who does so is regarded with contempt. In the case of the women, the betrothal is considered binding, except under special circumstances, such as adultery on her part or strong suspicion of it. In such a case, the dower or at any rate, part of it such as the ornaments, is returned and the other expenses incurred by the bridegroom are recouped.

The payment of bride-price in vogue in other parts of Baluchistán does not extend to Makrán, but every tribe possesses a recognised amount of dower (*labb*) which consists of three things, viz., property called *mírás*; ornaments known as *sohr*; and servile dependants (*bandag*). This dower becomes the sole property of the bride and is generally "prompt" but part of it can also be deferred. Besides the dower, the *sámat*, or bridegroom elect, must present dresses (*pardách*) to the bride and sheep and grain to her father for the entertainment of the wedding guests.

All these preliminaries having been settled, the marriage (*súr*) is solemnized on the date fixed in accordance with the usual Muhammadan rites, and the bridegroom lives for some days, months or even years with the parents of the bride (*dishtar*).

The word *labb*, used in Bráhui or eastern Baluchi, means bride-price, but it does not convey this meaning in Makrán. In other parts of Baluchistán the money paid as bride-price is given in cash and is appropriated by the father or other guardian of the bride. In Makrán, however, the *labb* or *jahás* is paid in landed property, ornaments or servile dependants and forms the personal property of the bride in which she has every right of disposal.

POPULATION.

Dower.

## MAKRAN.

**POPULATION.** As already mentioned, different rates of dower exist among the various groups. They constitute the recognised standard rates fixed by ancient custom, but they are, by no means binding, since marriage is a matter of choice on both sides. Sometimes higher and sometimes lower rates are settled. Such cases, however, constitute departures from established custom. In recent times the rate of dower has exhibited a tendency to increase in the case of the wealthy and to decrease in the case of the poor.

To indicate the general principles on which dower is settled, it will be useful to give the general standard of dower amongst the Gichkis of Kéch and Panjgúr. The terms are sufficiently remarkable. Among the Gichkis of Kéch the property given consists of two *hangáms* of land and water with date trees under one of the larger *kárebes*. The *sohr* takes the form of ornaments to the value of 100 *sohr* or Rs. 500 in cash. The present value of a gold *sohr* (1904) is Rs. 7-8, but for purposes of dower and blood-money it is reckoned at its ancient value of Rs. 5. The *bandag* consists of twelve servile dependants, six male and six female. The *pardách* or dresses consist of 40 *sohr* or Rs. 200 in cash, or the following articles of apparel: twelve dresses, six silk and six cotton; twelve articles of bedding, mattresses, coverlets, etc., twelve mosquito curtains; a cotton dress each for the nurse and governess, and *hinni* (*Lawsonia inermis*) scented oils and such like. As the total cost of these articles generally exceeds Rs. 200, the bridegroom usually compounds by paying the cash. Finally comes the *pas-o-dán* which is composed of 60 standard maunds of grain and sixty sheep.

The Gichkis of Panjgúr pay thirty *bandag* instead of *mtrás*. The *bandag* consists of servile dependants, fifteen male and fifteen female, or instead of each servile dependant ten date trees or a plot of land which takes 25 seers of seed (*tuhm-já*). To this are added 30 *sohr* in cash or ornaments; three silk dresses and three cotton as *pardách* and such *pas-o-dán* as may be mutually agreed upon. These rates obtain for endogamous marriages, but if a Panjgúr Gichki gives his daughter to a Naushérwáni, Mirwári or Muhammad Hasni, he demands forty servile dependants and 40 *sohr*.

**Bow price.** Another curious payment which may be mentioned is called *káman-bahá* or bow-price. It consists of a present

## RIGHTS OF WIFE IN DOWER.

made by the bridegroom to the brother of the bride or to her first cousin which generally takes the form of a horse, rifle, sword or some other weapon. Cash payments are also substituted nowadays, the Gichkis giving from Rs. 600 to Rs. 1,000 and the better classes of Baloch from Rs. 300 to Rs. 500. A herdsman's bow-price is generally a camel or three or four sheep. The idea prevails throughout western Baluchistán that the bestowal of a daughter in marriage is humiliating in itself and, so far as can be gathered, this feeling appears to afford the basis for this curious custom of bow-price, the payment of *kamán-bahá* being a kind of compensation for the gift of a bride and intended to symbolise the laying down of arms by the bridegroom before the bride's family and the recognition of their social superiority.

The Rinds of Mand who are the fire-eaters of Makrán and very punctilious about points of honour lay much stress on the demand for *kamán-bahá*, and the notion extends to other primitive Baloch of the valleys. The Baloch of Kéch proper, however, are inclined to hold it in contempt.

With the object of obtaining the large amount of *labb* which has to be paid for his bride it is usual for a Baloch bridegroom to go himself or to send his father or uncle to his fellow tribesmen, relations and friends and even to strangers to collect subscriptions. This custom is known as *bijár* and every one, who is asked, gives according to his means ; one presents a sheep or two, another a camel, a third some weapon and a fourth cash. It is not considered respectable to refuse. The chiefs of the country are now inclined to demand *bijár* as a right and make the round of their people realizing as much as they can but never less than Rs. 5 from an ordinary family and more from those that are better off.

The portion of the dower which consists of moveable property, such as servile dependants and ornaments, is generally "prompt" but the land and water is "deferred." The bride possesses powers of alienation and is liable for the payment of her own debts. Where the marriage has not been happy, it frequently happens that the wife takes over the entire management of her "prompt" dower property and calls on the husband to pay the portion which has been "deferred." If the woman pre-deceases her husband, the

POPULATION.

Bijár.

Rights of  
the wife in  
her dower.

## MAKRAN.

**POPULATION.** Muhammadan law of inheritance is followed, half of the dower reverting to the husband, and half going to any children there may be from that wife, or if there be no children, to the lineal heir on the father's side.

Property acquired by the bride from her father.

A father is expected to make his daughter presents proportionate to his means, such as cooking utensils, household furniture, and a few ornaments, and in these things the wife also retains full proprietary rights. Occasionally also separation of property takes place in the father's life-time and the daughter receives her proportion.

**Divorce.**

Divorce is commonly practised among the Baloch and lower classes among whom it is given on trivial grounds, but seldom in the case of the dominant races. Both husband and wife possess the right to divorce. If the woman desires divorce she loses her dower; if the husband divorces her he has to pay the "deferred" amount. It is common for wives to apply for divorce, and divorce under any circumstances, except on account of indecency and adultery, does not reflect discredit on the woman nor lower her social status. To take a *divorcée* to wife is not considered discreditable. She is treated as a widow and receives the widow-rate of dower which is half the ordinary rate payable for a virgin.

A wife divorced for proved adultery has no right to her "deferred" dower, but the woman's nearest relations generally force the adulterer to pay the amount of dower promised by the late husband and also compensation for loss of respect (*mayár*).

**Penalties for adultery.**

Immorality among the servile dependants, Loris, Darzádas, and poorer Baloch, is common, but less frequent and less scandalously open among the better classes. Theoretically, death is the punishment of a faithless wife caught *flagrante delicto*, but in practice, this seldom occurs, and an injured husband is ready to salve his conscience with compensation in money from the adulterer and to take the woman back. If only suspicion has been aroused, the husband usually informs the father or the brother of the woman and it is incumbent on them to kill her. When a woman has been killed and the adulterer escapes and the case comes before the authorities it is usual for him to be ordered to pay a fine (*malám*) and to be mulcted in the

## STATUS OF WOMEN.

amount of dower together with payment of compensation for loss of honour (*mayár*) to the father or brother of the woman killed. If the woman is only divorced, the adulterer is obliged to marry her and to pay a fine to the State and the dower to the injured husband, while in place of *mayár* he has to find an amount of dower equal to that received from the first husband. If the adulterer is unable to pay, it is incumbent on the father, brother or husband to avenge the dishonour by his blood and for the woman to be killed by the brother. This system gave rise in the past to endless retaliation and constant blood-feuds among the better classes, but the more common method of settlement among the majority of people was to apply to some sardár to effect an amicable arrangement.

From what has already been said it will be apparent that woman in Makrán occupies a much stronger position than her sisters in other parts of Baluchistán and that her status is even better than it would be in India proper. She has entire control over the property acquired from her husband as dower and as the Muhammadan law of inheritance is followed, she may expect in course of time to inherit a portion of her parents' property and will be entitled to a share in her husband's property if he pre-deceases her. She is the "better-half," therefore, from every point of view, and the husband, having frequently given nearly all he possessed in dower, takes a secondary place in the household and in a sense is dependent on the charity of his wife. If not on good terms with his wife many a husband would find it difficult to maintain himself and his followers and it behoves him, therefore, to submit to his wife's domination. Nor, if he disagrees with her, is he usually in a position to find another wife owing to the large amount of dower demanded. As indicating the pre-eminent position occupied by woman, it may be mentioned that it is customary to attribute the qualities of a son or daughter to the mother and not to the father. Thus, when lauding some sardár's liberality, Makránis will say: "And no wonder; how able a woman was his mother!" It seems reasonable to suppose that the high place thus assigned to woman in Makrán had its origin in the Arab conquest and occupation of the country between the seventh and tenth centuries.

POPULATION.

The status of women and rights to property.

## MAKRÁN.

**POPULATION.** In Kéch proper, the full rights of inheritance in her husband's property recognised by Muhammadan law are secured to a widow; and a rich widow, therefore, is an object of earnest search among the gentry of Turbat. Elsewhere, the custom of *bdjdi* exists in accordance with which a widow, if desirous of remarriage, must marry the brother or other collateral heir of her deceased husband. If she marries an outsider she has to abandon the dower given by the first husband. If she does not re-marry she remains in possession of her dower and on her death, her heirs are, in default of issue, her relations on the father's side; her husband's heirs receive nothing. Great stress is laid on the custom of *bdjdi* by the people of Panjgúr, but in 1903 they signed a document on the advice of the *ndsim* abandoning the custom. In Tump, Mand, Kolwa, Kulánch and Dasht it is not generally considered respectable to prefer a claim for *bdjdi* but instances occasionally occur.

**Inheritance.** All questions of inheritance are, as already mentioned, regulated by Muhammadan law and the Makránis, unlike the Afgháns and Bráhuís, make no distinction in the case of women who have full rights of alienation in the case of property acquired by inheritance. The only deviation from ordinary Muhammadan law is to be found among the Rinds of Mand who possess a remarkable custom of allowing a daughter an equal share with a son. The power of the son to maintain himself by robbery, theft, cattle-lifting and such acts, privileges denied to a weak woman, is the alleged reason for the custom. Among the Méds, the daughters are given no actual share in the boats and fishing tackle but are paid the equivalent in cash.

**Language.** The languages spoken are three in number: Baluchi, Jadgáli and Lori-Chíni. The last two may be passed over with few words. Jadgáli is spoken by the few Jadgáls of Kulánch and is practically identical with Lási, the language of Las Béla, and an offshoot of Sindi. Its survival after so many generations, surrounded as it has been with Baluchi, is interesting as indicating the endogamous propensities of the Jadgáls like other people in Makrán.

**Lori-chíni.** *Lori-Chíni*, the language of the Loris, said to be derived from the Sindi word *Chaéni*, "said" or "invented", is not a separate tongue, but is a curious secret artificial jargon



## LANGUAGE.

invented by the Loris and spoken before strangers. The dialects of *Lori-Chitni* in vogue among different sections of Loris, differ in various localities, but the words are generally inverted forms of Baluchi and sometimes also of Urdu, Sindi and Punjabi. A few instances may be quoted by way of example :—

One	Ek	The Urdu numeral.
Three	Hés	Inverted form of Baluchi, <i>séh.</i>
Four	Rách	do. of <i>chár.</i>
Five	Champ	do. of <i>pánch.</i>
Ear	Shog	do. of <i>gosh.</i>
Hair	Dúm	do. of <i>múd.</i>
Head	Ras	do. <i>sar.</i>
Belly	Tép	do. of Urdu <i>pét.</i>
Brother	Dirábad	do. of Persian <i>brádar.</i>
Flesh	Shogd	do. of Baluchi <i>gosht.</i>

Among words peculiar to the jargon may be mentioned *tibbar* (father), *somb* (nose), and *goma* (a rupee).

Baluchi is the language most extensively spoken and has been studied by European scholars to whom it is known as Western Baluchi or Makráni to distinguish it from the dialect spoken in eastern Baluchistán and the Punjáb and known as Eastern Baluchi. It is presumably to Baluchi that Ibn Haukal (tenth century) refers when he writes : " In Makrán they use Persian and Makránic ", a statement which is corroborated later by Al-Idrisi (eleventh century) who says : " The people of Makrán speak Persian and a dialect peculiar to the Province." Marco Polo at the end of the thirteenth century also notices the peculiar language spoken in Makrán.

Western  
Baluchi or  
Makráni.

The Europeans who have studied the Baluchi of Makrán are Mr. E. Pierce and Major Mockler. In his description\* of the Makráni-Baluchi dialect published in 1874, the former has included in his grammar a number of sentences and a short vocabulary. The following description of the language and its speakers is given :— " The Mekránee-Bélochee is the dialect spoken by the people living in the eastern and southern parts of Baloochistán. Its limits on the sea coast

\* *Journal of the Bombay Branch of the Royal Asiatic Society*, No. XXXI, Vol. XI, 1875.

## MAKRAN.

POPULATION. are the Malán mountains on the east, and a line drawn about fifty miles west of Charbar (Cháhbár) on the west. Inland, it is spoken generally over the large provinces of Kéj, Kulánch and Kolwa, with the adjacent districts.

“The dialect spoken over the whole of this tract varies very slightly, and the people of any one district are intelligible to people of the others. There are, however, innumerable small variations in the words used in every district, and people are often unacquainted with words in common use amongst people living forty or fifty miles distant.

“In the districts of Báho and Dushtyári, north-west of Gwádar, the country is inhabited by Judgáls (Sindee tribes settled in Makrín), and the language of these districts is consequently a dialect of Sindee. The dialect spoken by the Máyds (Méd—a fisherman), inhabiting the coast villages of Ormára, Pusnee and Gwádar, differs slightly from that spoken by the people living in the jungle.

“The dialect which I have more particularly chosen to describe is that spoken by the country people living east of Gwádar, as in their dialect the words adopted from the Persian are used without many of the corruptions common to the people about Gwádar and to the westward. In the vocabularies the pronunciation used east of Gwádar will be found in the first place. The western forms, where differing, are given after the eastern form.

“From about fifty miles west of Charbar (Cháhbár), a different dialect commences to be spoken. This is almost unintelligible to the people living to the east, and appears to resemble Persian much more closely than the Gwádar dialect. Persian words are largely introduced without alteration, but the construction still retains the Bélóchee character. In this district Persian commences to be to a certain extent current.

“The Mekránee-Bélochee appears to be a dialect of Persian mixed up with a great many words of Indian origin, which have probably been introduced by the Judgáls. It appears to have little connection with the modern Persian, many of the words derived from the latter language being words now obsolete or very rarely heard. One of the most notable features in Beloochee is the retention of the “*majhúl*”

## LANGUAGE.

sounds of واؤ and ی , which have been entirely discarded by the modern Persians. POPULATION.

“ The words of Indian origin are principally nouns, but a few of the verbs in very common use are of undoubtedly Indian origin, as *ladaga* to load, *lagaga* to strike, and *cháraga* to look. Amongst the adverbs also are *hantu* now, *ida* here, *uda* there and *kadín* when.

“ The principal changes undergone by Persian words in their introduction into Bêloochée are :—

- I. Substitution of *g* for the silent *h*.
- II. The softening of all throat sounds as *kù* (خ) into *k* or *h*, *gh* (غ) into *g*.
- III. The alteration of the sound of the long *alif* from the sound of *a* in *fall* to that of *a* in *arch*.
- IV. The substitution of *g* or *gw* for *b* as *gwát* for *bád*, *gesh* for *besb*, *gwást* for *bást*, *gwán* (*gwánk*) for *báng*.
- V. Substitution of *w* for *khw* (خو) as *wáb* for *khwáb*, *wat* for *khud*, *wánağa* for *khwándan*, *waraga* for *khúrdan*.
- VI. Substitution of *t* for *o* or *ú* as *dír* for *dúr*, *bita* for *biidu*, etc. These words may, however, generally be pronounced either with *o*, *ú* or *t*. The substitution of *t* for *o*, or *ú* is peculiar to the western part of Mokrán.
- VII. A general disposition may be noticed to end all words in *k* or *g*.”

Major Mockler\* thus describes the Baluchi spoken in Mokrán: “ It will hardly appear impertinent if we now ask whether, the language being the same throughout, any marked peculiarities, in pronunciation, idiom, or in the use of particular words, are met with in different parts of the country? To what group, family or sub-division of languages does this one belong? and is it the original language of the country? also in what parts is it most purely spoken at the present time? To what race or races do the people who now speak it belong? from whence did those of foreign extraction (if any) come? and when?

“ To these questions we may answer, that the pronunciation varies slightly in the different districts of Mokrán, (the Southern and Western portion of Baloochistán), and certain words, or different forms of the same words, are found more or less restricted to certain portions of the country,

\*Introduction to a Grammar of the Baloochee Language, London 1877.

POPULATION, which peculiarities, together with syntactical or idiomatic difference (if the handbooks which have appeared on the subject can be trusted), are so marked in the dialects of the tribes inhabiting the Sulaimán range, as to render them little better than a *patois* of Beloochee.

“As regards the so-called Beloochee language itself, we may say that it is an Aryan tongue of the Iranian group\*, and appears to be a sister language to the Pehlavee, one which at any rate branched off from the old Persian about the same time as the Pehlavee† did, and may, I think, be fairly considered an offshoot from the old Persian, developed in Makrán, and to this extent an original language. How far it has been influenced in its infancy, or later, by the presence or influx into the country of the people speaking other tongues, is a question it is unnecessary to discuss here, as it in no way affects the question of its Iranian origin. \*\*\* The language of Makrán is both in pronunciation, grammatical construction and idiom, an unmistakable Iranian tongue, and philologically homogeneous in its parts; while that spoken by the tribes of the Sulaimán range is as unmistakably the same language, but imperfectly acquired by them, during their passage through Makrán (they were between twelve and fifteen years in the country), and pronounced by them as Arabs or Syrians might be expected to pronounce it, with the introduction of Semitic gutturals and other sounds foreign to an Iranian tongue. We find also in the latter dialect, as might be expected, the addition of many Hindostanee words not used in Makrán, and a syntax of grammatical construction (or the want of one) somewhat startling at times.‡ As regards the precise locality in which the language is now most purely spoken, I cannot

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\* Dr. Grierson classes Baluchi as belonging to the Iranian branch of the Aryan sub-family of the Indo-European family.—*Ed.*

† I am indebted to Dr. Andreas, Professor of Philology in the University of Kiel, a Pehlavee Scholar, and an authority on this group of languages especially, for kindly pointing out this relationship between the Balóchi and the Pehlavee.—*E. M.*

‡ All my remarks on the dialects of the hill-tribes of the Western Frontier are based on what I gather from the contents of the Balóchi Manuals of Messrs. C. E. Gladstone, Bengal Civil Service, and R. I. Bruce, Assistant Commissioner of Rájanpúr. I have no personal acquaintance with these dialects.—*E. M.*

venture to speak positively ; but the maximum of purity would naturally be looked for in a somewhat central position in the country and one which has not been much subjected to foreign influences, and is, I think, so found in the speech of the more primitive inhabitants of the mountainous tracts both North and South of Kéj district."

It may be noted that the difference between Eastern and Western Baluchi is not so great as to render one dialect unintelligible to speakers of the other. The Persian substratum in Western Baluchi renders it soft, fluent and musical, and better adapted, therefore, to the expression of tender feelings and deeds of chivalry than its eastern sister. In Eastern Baluchi the admixture of modern Sindi and Punjabi words imparts a rougher intonation and greater difficulty of pronunciation.

The differences in the local dialects of Makráni Baluchi mentioned by Mockler appear to be only conspicuous in the case of the Baluchi spoken along the coast and at Mand as distinguished from that spoken in the interior. The former dialect largely resembles that spoken in Eastern Baluchistán and the Punjab, except for the absence of Sindi and Punjabi words and the substitution of "ph" for the "p" of Eastern Baluchi, e.g., *phdg* for *pdg*. The distinguishing feature between the Baluchi of the interior and that of the coast and Mand is the use of the *Wau Mdrúf* for *Yde Mdrúf*. Thus the inhabitants of Kéch say *busúr* "take," while on the coast and Mand it is *bistr*. It would appear that the more primitive language is spoken at Mand and along the coast, and in connection it is interesting to note that popular tradition indicates the Rinds of Mand as the first Baloch settlers in Makrán, and that they threw off offshoots along the coast such as the Kalmatis.

A considerable body of literature exists in Western Baluchi and many of the leading men keep books, known as *daftar*, in which their favourite ballads are recorded in the Persian character. Among the more famous of these poems may be mentioned that recounting the Rind migration ; two poems giving details of the various rulers of Kéch-Makrán, the second of which is by Allo, son of Zarín, Kosag ; a ballad by Ghulám Ali describing Malik Dínár Gichki's fight with Taki Khán, Nádir Sháh's general ; another by

Literature  
and corre-  
spondence.

**POPULATION.** Hothmán Kalmati describing the fight between Hammal-é-Jíhand and the Portuguese; and lastly a poem describing a fight at Lashkarán Kaur in Panjgúr between Mír Mohám Khán, Naushérwáni, and Mír Gohrám, Gichki, of Panjgúr on one side and the brothers, Lál Khán and Zangi, Bráhuís of Nushki, on the other. Correspondence is carried on by all classes, except Hindu baniás, in Persian.

Races,  
tribes and  
groups.

To the outside world an inhabitant of Makrán will state his nationality as Makráni; at home he is known as a Baloch. At the same time a sharp local distinction is drawn between the dominant classes, who will be presently described, and the middle or cultivating class whom the former describe as Baloch with a certain feeling of contempt. The Baloch are again divided into smaller groups or units such as Kauhdáis, Jadgáis, Mulláis, etc.

Before entering on a detailed description of each important group, attention must be drawn to the entire absence in Makrán of the organized political or ethnic units, known as tribes, which are to be found in other parts of Baluchistán.\* Nearly the whole of the population is composed of separate groups living apart from and independent of one another. In a few cases, as with the Rinds of Mand and the Hots, the larger units contain small eponymous groups, but as a rule the connection between the lesser groups, and the larger units is buried in obscurity. As soon, too, as fission takes place within the larger group or tribe, the separated unit breaks all connection with it and no longer participates in its good and ill. An instance may be quoted in the Hots of Tump who deny all connection with the Rinds of Mand, while the Hots of Kaláto in Dasht have nothing to say to the Hots of Gushtang near Turbat nor to the Hots of Tump. Again, although the Kauhdáis and the Kalmatis are said to be Rinds by origin, they are independent of the Rinds and of each other. The same is the case with the Ráls of Turbat who do not consider the Ráls of Kalátuk, Tump, Mand and of Panjgúr as their equals, while the latter again in their turn despise the Ráls of Jíwnri and other places who have become fishermen.

\* For a description of the two types of tribes found in Baluchistán, see *Census of India, 1901*, Vol. V, Chapter VIII.

## RACES AND TRIBES.

Nomadism is the chief determining cause of fission, but, as the tribal organisation common to other parts of the country is non-existent, there are not the same inducements to remain in the tribe as exist elsewhere. Hence, too, when a family or group takes up a new abode it retains its identity. The dispersion of families is generally due to disagreements between the mother-in-law and daughter-in-law. The Makrán husband, too, has everything to gain by subservience to the caprices of his wife, whence the proverb: "Seek the husband in the country of his wife. And the cow in the house of the original owner."

POPULATION.

Fission.

Reference will presently be made to the intensely democratic feeling prevailing among the Rinds, and this feeling may be said to extend to the whole of Makrán. Small groups and units are to be found living in each locality, whose notions of self-importance have prevented them from combining and forming the semi-artificial tribal organisation which is common to other parts of Baluchistán. Hence, too, the frequent use of local names, coupled with the general appellation of Baloch: Kallagi-Baloch, Sámi-Baloch, Koh-Baloch, Kolwái, Dashti, &c., and the loss of the ethnic denomination. To this also may be ascribed the great power which the dominant races have always exercised in Makrán. The modern history of Makrán is the history of the dominant classes whose influence and prestige, and, sometimes, tyranny have drawn the disorganized and scattered people to their banners, and whose power has, until recent times, been almost without limit.

Three main divisions of the population are locally recognized; the dominant classes called *hákim*; the middle classes composed of heterogeneous units long since amalgamated into the single body known as *Baloch*; and the inferior orders of society consisting of menials, village servants, minstrels, artisans and servile dependants who are called *hismatgár*. The traders of the country consist of Hindus and Lotias (Khojas), most of whom have their homes in India. A few, however, have permanently settled at Gwádar.

Main divisions

The dominant classes consist of the Gichkis, Naushérwánis, Mírwáris and BÍzanjaus. These classes constitute the land-owning gentry of Makrán. They hold large revenue-free grants, and previous to the British occupation of Baluchistán,

## MAKRÁN.

**POPULATION.** occupied positions little inferior in power to that of the feudal barons of ancient England. By common usage no blood compensation could be claimed from them for the death of a Baloch, and cases of their taking the life of the lower classes without cause were not infrequent. They murdered, plundered or insulted without let or hindrance. The people living under the control of the leading men were bound to follow them on a call to arms whence the influence for good or evil which they acquired and which has from time to time rendered them so troublesome to the administration. It may be noted that all the groups which form the dominant classes are outsiders, who found the political conditions of the country such as to enable them easily to acquire supremacy among the indigenous population. Such a fact speaks volumes for the want of spirit character in the Makráni.

**The Gichkis.** The Gichkis who, in spite of their small numbers, have hitherto been the most powerful class in Makrán are divided into two distinct divisions, the Kéch or Dínárizai Gichkis and the Panjgúr or Isázai Gichkis. With the former must also be included the Bulédai Mírs and with the latter the Tolag Gichkis. The latter are not regarded as pure Gichkis, but are the descendants of Gichki fathers and Baloch mothers as explained in the section on Population. The distribution of the Gichkis is given in the subjoined statement :—

Locality.	Group.	Residence.	No. of Families.	REMARKS.	
Kéch	Dínárizai Gichki	Kaush Kalát ..	7	With the exception of the Isázais of Shabrah and Sámi, these are known as Kéch Gichkis.	
		Furbat ..	3		
	Isázai Gichki	Kalátuk ..	2		
		Násirábád ..	8		
		Shabrah ..	1		
			24		
Tump	Dínárizai Gichki	Tump and Pullábád.	9		
			13		
Buléda	Bulédai Mírs	Chib (Buléda) ..	20		The Bulédai Mírs are descended from Kéch Gichki fathers and Baloch mothers. These Isázais are the elder branch of the true Gichki.
			20		
Panjgúr	Isázai Gichki	Isáí ..	1		
		Sordo ..	4		
			5		
Panjgúr	Tolag Gichki	Isáí ..	2		
		Tasp ..	8		
		Khudábádán ..	8		
		Garmkán ..	20		
		Sari Kaurán ..	6		
			44		



Assuming that the number of persons in a family is five, the pure Gichkis number 190 and the bastard Gichkis 320, a total of 510 souls. Their name is derived from the Gichk valley in Panjgúr in which their ancestors, who were undoubtedly immigrants from India, first settled on their arrival. The place from which these ancestors came is variously stated as Jaipúr, Jodhpúr Márwár, Jámnagar and Lahore, and has not yet been identified. The period of their arrival, too, is doubtful. Ross states that it took place early in the seventeenth century, but on the other hand the number of generations from their founder, Már Singh, to the present time, is stated to have been either seventeen or twenty which would place their arrival in the country sometime about the fifteenth century.\* At all events they had risen to such power and influence in 1740 that an expedition had to be sent against them by Nádir Sháh. They are said to have been converted to Islám three generations after their arrival, but became Zikris on the rise of that sect.

The Panjgúr Gichkis appear to have gradually acquired power and influence until early in the eighteenth century when Mullá Murád, the brother of Mír Alláhdád, the tenth sardár of Panjgúr, made his way to Kéch and ousted the Bulédais from power. Mullá Murád became the religious head of the Zikris, and he and his son, Malik Dinár, appear not only to have been active propagandists, but to have organised the sect on the basis of mutual co-operation and of the possession of all property in common. The events

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\* Since the above was written the following story about the origin of the Gichkis was supplied to the Editor by the kindness of Mr. Enthoven of the Bombay Ethnographical Survey. It was obtained from an old book in the possession of the State *barot* of Navanagar State, Kathiawár :—

A Baloch prince named Nazar Mámad had an only child, Kamál Khán, whom he killed at the treacherous instigation of his relations, in an outburst of passion. Determined that none of his relations should sit upon the *gadi*, he sought for some one who could worthily succeed him, and his emissaries landed at Karanga which now forms part of Okhamandal in the Baroda State, whence they kidnapped Samatji, son of the ruler Sadatji, on Friday, *Magsur Sud* 13th, *Samvat* 1614 (*Circa* 1558 A.D.). Samatji, who was related to the Arambhda Vadhe Rájputs of Jodhpur, married Dalebu, daughter of Nazar Mámad, and became ruler of Makrán. The book from which the information is taken states that his descendants are now known as Gichkis.

**POPULATION.** which followed, on the rise of the Bráhui power, and the acquisition by Nasír Khán I of half the revenues of the country from the Gichkis have been related in the section on **History**. An account of their connection with Gwádar will be found in the description of that place. The three Gichki sardárs are the only recognised chiefs in Makrán ; they are the sardár of Kéch, the sardár of Panjgúr and the sardár of Tump. The sardár of Kéch takes precedence of all of them. The present sardárs (1905) are Shéh Omar of Kéch, Mír Abdulla of Panjgúr and Mír Nádil Sháh of Tump. The Sardári of Kéch includes Jamak, Gwarkop Kaush-é-Kalát, Kalátuk, Násirábád, Kulánch, Dasht and the ports of Kalmat and Pasni ; that of Tump extends from Tump to Báli-cháh, Nigwar and Jíwnri. The date of this division is not known, but from an extant *sanad* signed by Mír Nasír Khán I (1750-51 to 1793-4) which refers to it, it appears to have taken place about the middle of the eighteenth century. The two most important men among the Gichkis are sardár Shéh Omar and Mír Mehráb Khán, the sons of the late chief, Mír Báían, but by different mothers. The influence of the former has decreased, and as a result of the settlement which was made in 1898 he has been to a large extent supplanted by his brother. Mír Mehráb Khán was the favourite son of his father, and but for the intervention of the late Sir Robert Sandeman would have become the sardár of Kéch. He appears to have resented this interference with his hopes, and joined in the rebellion of 1898. He enjoys the annual allowance of Rs. 2,260 from the Telegraph subsidy which was formerly given to sardár Shéh Omar, and receives a monthly allowance of Rs. 100 as pay and Rs. 100 as the pay for five levy sowars whom he has to provide when required. He lives in Kaush-é-Kalát near Turbat. Sardár Shéh Omar now receives no allowance.

Other men of note among the Gichkis are Mír Abdul Karím and Shéh Kásim of Kalátuk, who are brothers and receive Rs. 2,260 from the Telegraph subsidy ; Khán Bahádur Muhammad Hasan of Sámi, a Panjgúr Gichki, who receives an annual allowance of Rs. 500 from the Makrán revenues ; and K. S. Mír Durra Khán, Panjgúr Gichki of Turbat. Mír Abdul Karím and Shéh Kásim are cousins of sardár Shéh Omar of Kéch. The titles borne by Mír Durra Khán and

## THE GICHKIS.

sardár Muhammad Hasan were conferred as a reward for conducting the members of Captain Burn's survey party to safety in 1898. Muhammad Hasan is related to the Naushérwánis of Khárán by marriage with the sister of the present chief, Sir Nauroz Khán. POPULATION.

Genealogical trees showing the most important branches of the Gichkis will be found in appendices II and III.

The local distribution of the Naushérwánis is as follows:—

Naushér-  
wánia.

Niabat.	Village.	No. of Families.
Kéch	Hor (Kolwa)	7
"	Maináz (Buléda)	1
"	Chib (Buléda)	4
Panjgúr	Khudábádán	5
		17

An account of the Naushérwánis of Khárán from whom the Naushérwánis of Makrán are sprung will be found in the latter part of this volume under Khárán. The Naushérwánis of Makrán appear to have contracted marriages with the Gichkis so early as the end of the seventeenth century, for we hear of the sister of Ibráhim, Khán of Khárán, who served Sultán Hussain Ghilzai in 1697,\* being married to a Panjgúr Gichki (presumably Mír Yalli), by whom she became the mother of Allahdád Gichki, the tenth sardár of Panjgúr. Doubtless, marriages of Gichki women with the leading family of Khárán also took place and the children would in their turn have obtained a portion of their mother's property by inheritance. A *sanad* in the possession of the Khárán chief shows that a grant of Pídárk and Kolwa was made to Amír Purdil by Nádír Sháh in 1740, but there is no local evidence that he actually took possession of these localities. Indeed it is said that Purdil died on his way home after receiving the *sanad*. The grant of such a *sanad*, however, must have been instrumental in paving the way for the further connection of the Naushérwánis with

*Note.*—One family is also to be found in Kúhak in Persian Makrán. The total number of the Naushérwánis in Makrán may be estimated from the number of families in the table at about eight.

\* G. P. Tate, *Kaldí*, page 33.

## MAKRÁN.

**POPULATION.** Makrán, and it came into special prominence in the time of Jahángír, the chief of Khárán and great-grand-father of the present chief Sir Nauroz Khán. Jahángír married a Gichki woman, by whom he had three sons, Abbás Khán, Mír Lalla and Mohím Khán. Leaving their elder brother to enjoy the chiefship, local accounts state that Mír Lalla and Mír Mohím Khán, who appear to have inherited their mother's property in Panjgúr, made their way to that place and became military advisers of the Gichki chief, Mír Gohrám, who at first allowed them land and water in Sordo for their subsistence and afterwards in Washbod. Mír Mohím Khán, who was so wedded to free-booting that he is said never to have been able to eat anything that was not stolen, captured Kúhak in Persian Makrán from the Zahrozais, the original owners. He and Mír Lalla then proceeded to attack part of Kéch, taking nearly all the forts which were, however, returned to the owners on payment.

Later Mír Mohím Khán married a woman from the Bulédai Mírs, and on the pretence of acquiring her inheritance, he and his brother took the whole of Buléda and Mohím Khán settled there. Shortly after Mír Lalla was killed in the course of a raid on Kolwa in which he was accompanied by Mír Gohrám Gichki, and on hearing the news Mír Mohím Khán set out to avenge him. In this enterprise he was assisted by Mír Abbás, the chief of Khárán, Mír Jahángír Naushérwáni, from Tump, and Mír Gohrám Gichki from Panjgúr. The Mírwáris of Kolwa with 400 men met the combined forces of 3,000 men, but were forced to retreat, and in spite of attempts at settlement by the Jám of Béla, the Naushérwánis ravaged Kolwa from end to end for seven years. At the end of this time the Mírwáris, who had returned with the Jám of Las Béla, surrendered the whole country between Mádagai Kalát and Bédi to the Naushérwánis except Zík, the Mírwári settlement, and Marra, on their pasture-ground, as blood compensation for the death of Mír Lalla. Gradually, most of the lands were re-sold to the Mírwáris and the Naushérwánis now only hold from Mádagai Kalát to Zík.

Quarrels  
with the  
Khán.

Mír Jahángír had also inherited a property of Khudábádán in Panjgúr through his mother which Mír Mehráb Khán of

## NAUSHÉRWÁNIS.

Kalát (1816-17 to 1839) appears to have confiscated, In POPULATION.  
1255 H. (1839 A: D.) however half the revenue was granted  
by the Ruler of Kalát to Mír Azád Khán of Khárán for  
services rendered in connection with the supply of a force to  
Sháh Shuja on his return from India to Afghánistán and to  
this Nasír Khán II afterwards added half the revenue of Tasp.  
Quarrels over this property between Khudádád Khán, the  
successor of Nasír Khán II and Azád Khán led to constant  
fighting about the Panjgúr property, the conspicuous fea-  
tures of which were the raid on Súráb by Baloch Khán,  
Naushérwáni, who will be presently mentioned, and the  
death of Mír Gájián, the Gichki Sardár and Khán's náib of  
Panjgúr, in a raid led by Nauroz Khán, the present Chief  
of Khárán and they were not set at rest until Sir R. Sande-  
man's visit to Panjgúr in 1883-84.

The Naushérwánis of Kolwa are the descendants of Mír Local distri-  
Lalla. The Panjgúr property is in possession of the de-  
scendants of Mír Mohám Khán's eldest son, Kúhak in that of  
the second and Buléda in that of the third. Their rapid rise  
in Makrán appears to have been due to their bravery and  
love of fighting which rendered them acceptable co-adjutors  
to the proud but inert Gichkis. Had not the British in-  
terfered, it seems probable that the Naushérwánis would in  
time have ousted the Gichkis both from Panjgúr and Kéch.

One of the most remarkable figures of recent Makrán Baloch Khan  
history was Baloch Khán Naushérwáni of Kolwa, son of Mír Naushér-  
Shahdád and grandson of Mír Lalla, who has been mentioned wáni.  
above. A notorious free-booter and disturber of the peace,  
his hand was against every man and every man's hand was  
against him. Expelled from Kolwa by the Kauhdáis and  
Blzanjaus he took refuge with Azád Khán of Khárán and in  
1871 attacked Súráb as a punishment for which the Khán con-  
fiscated his property at Chitkán in Panjgúr. It was released  
in 1884 while Sir Robert Sandeman was in Panjgúr. He  
figured conspicuously in a raid on Panjgúr in 1889 which was  
led by K. B. Muhammad Hasan Khán of Sámi, and was forced  
to fly to Persian territory but, after surrendering at Quetta,  
was once more pardoned. But his restless spirit once more  
led him into intrigue and in 1898 while Mehráb Khán, Gichki,  
attacked Názim Udho Dáss, Ealoch Khán led the assault on  
Captain Burn's camp at Murghi Kallag. He was afterwards

## MAKRÁN.

**POPULATION.** killed when leading the rebels at Gokprosh. In the same fight fell Mehráb Khán Naushérwáni, grandson of Mír Mohám Khán of Chib, Buléda.

Baloch Khán's successor is Mír Sháhnawáz Khán of Hor in Kolwa who receives an allowance of Rs. 90 per mensem from the Makrán revenues. Another son is Akbar Klán who is the Khán's *náib* of Kolwa. A grandson of Baloch Khán is Muhammad Umar, who led the raid on Kuntdár in 1900 and who is now (1905) a refugee in Afghánistán.

The headquarters of the different families have been given in the statement in the earlier part of this notice. A genealogical table showing the connection of the principal Makrán families with those of Khárán, will be found in appendix IV.

**Mírwaris.** Most of the Mírwaris live in the Jhalawán country, their headquarters being the Mashkai Valley and Nondaro. The most influential group in Makrán is the Fakírzai who live at the following places in Kolwa :—

	Families.
Chéri Málár ... ..	7
Sari Málár ... ..	3
Zík ... ..	2
Pírándarr ... ..	2
Marráh ... ..	1
Kulli ... ..	1
Gushánag ... ..	3
—	
Total ...	19

The insignificance of their numbers is due to constant internal conflicts and wars with the Jadgáls of Las Béla on the one hand and with the Naushérwánis on the other. Six families of Jíhandáris, who are born of Baloch mothers and occupy a social position similar to that of the Tolag Gichkis and Bulédai Mírs, live at Pírándarr ; some twenty-five families of Kotwál nomads in Kolwa and a like number of the Hálid section in the Kíl-Kaur Valley. The only other group consists of a few Gazbur Mírwaris in Kulánch.

The connection of the Mírwaris with Kolwa appears to date from very early times. After the great war between the Bráhuís under Mír Bijjár, son of Mír Umar, son of Míro and the Jadgáls, which took place about the fifteenth century, the descendants of Míro, i.e., the Mírwaris are said to have received Mashkai and Kolwa as their share of the country

## MIRWARIS.

which was divided. Who they were and whence they came, history does not relate. The *Mirwáris* claim Arab blood and the claim does not appear to be altogether baseless. POPULATION.

As representatives of the eldest branch of the family from which the *Ahmadzai Kháns* of *Kalát* are sprung and as *naibs* in former times of *Mashkai* and *Kolwa* on behalf of the *Kháns* of *Kalát* they appear always to have occupied a position of sufficient importance to bring them into touch, generally through matrimonial alliances, with the *Gichkis* and *Naushérwánis*. With the latter they were formerly at constant feud and the *Naushérwánis* acquired their foothold in *Kolwa* at the expense of the *Mirwáris*, but nowadays they are on specially friendly terms. Under *Mir Wali Muhammad* (c1883-4) the *Mirwáris* acquired some power in the country but want of unity and family feuds and poverty have greatly diminished their influence at the present day (1905). Their feuds with the *Bízanjaus* and *Naushérwánis* are related in the article on those groups and reference has been made to their bravery and intellectual qualities under physical characteristics.

*Jám Hudádád*, *Fakírzai*, of *Gushánag* is now the ostensible head of the *Mirwáris*, but the most prominent figures among them are *Mir Mazár Khán* of *Málár* in *Kolwa* and *Malik Dínár* of *Pírándarr* formerly of *Bédi*. *Mir Mazár Khán's* feud with *Mir Kamál Khán Bízanjau* of *Pídárk* about the *Pídárk* property is a matter of some notoriety and led to much raiding and counter raiding till the case was finally settled in 1903. *Malik Dínár* is a son of the late *Sardár Mir Abdul Karím* who died in 1892. The latter was a man of much influence and was the last representative of the *Mirwáris* who held the post of *ndib* of *Mashkai* and *Kolwa*. *Malik Dínár* lives sometimes in *Pírándarr* and sometimes in *Manguli Kalát* in *Mashkai*.

The *Mirwáris* are regarded with much reverence by the other descendants of their common ancestor, *Bráho*, such as the *Kalandaráris*, *Gurnáris*, *Sumáláris*, etc., as being the representatives of the elder branch of the ruling family at *Kalát*.

The *Bízanjaus* of *Makrán* are offshoots of the *Jhalawán* tribe which has its headquarters at *Nál* in the *Jhalawán* country. They consist of a few leading families having Bízanjaus.

## MAKRAN.

**POPULATION.** considerable influence and a number of scattered groups of BÍzanjau tribesmen who are to be found as herdsmen and cultivators in Kolwa, Kulánc, Pídárk and Dasht.

The leading families are with one exception, all Hammalári BÍzanjaus and consist of Mír Kamál Khán of Pídárk and his brother Mír Safar Khán, who sometimes lives in Awárán in Kolwa and sometimes in Jáu; Mír Nawáb Khán, son of Mír Kamál Khán who lives at Tump; and Mír Bahádur Khán who lives with his son at Awárán. The connection of these families with Makrán dates from the time when Mír Fakír Muhammad, who died in 1883, was the Khán's *ndib* of Kéch. This post he had held for forty years during which time he purchased much property for his sons. Mír Kamál Khán and Mír Safar Khán are brothers of the present BÍzanjau chief, Mír Kehara. The Omrári branch of the BÍzanjaus, whose headquarters are situated at Nál is represented by Mír Yár Muhammad and his son Mír Manda of Chambur. They are Zikris and occupy a social position which is not so high as that of the Hammaláris. They acquired their property by gift from the Mírwáris, by intermarriage and by purchase.

The BÍzanjaus of Pídárk, Tump and Awárán have occasionally intermarried with the Gichkis but such matches have generally been due to their wealth and former influence. Mír Kamál Khán of Pídárk is married to the sister of Mír Nádíl Sháh, Gichki, Sardár of Tump and to the sister of K. B. Sardár Muhammad Hasan Gichki of Sámi. His mother was a sister of the late Mír Báian Gichki, the well-known Kéch Sardár and his sister is married to Mír Sarfráz Khán, the brother of Mír Mehráb Khán Gichki. His fort at Pídárk is one of the three forts in Makrán which are not now in the hands of the authorities. For some time he was at feud with the Mírwáris of Málár about his Pídárk property which occasioned many raids and counter raids in which Kamál Khán was assisted by Mír Baloch Khán, Naushérwáni, but the feud has now been settled. Mír Manda of Chambur, Omrári BÍzanjau, who was for some time *ndib* of Ormára in Las Béla receives Rs. 480 per annum from the Telegraph subsidy.

Though no tribal organisation exists, the BÍzanjaus are ready to combine in times of emergency. A feud between



## THE BALOCH.

the BÍzanjaus of Daddeh and NÍlag and the Rinds of Mand is said to have lasted seventy years and to have ended creditably to the BÍzanjaus. In more recent times the Ormára BÍzanjaus were at feud with the famous freebooter Baloch Khán, Naushérwáni, of Kolwa. The feud originated with the Kauhdáis to whom Mír Fakír, an Omrári BÍzanjau was related by marriage. Mír Fakír espoused the cause of the Kauhdáis and all the BÍzanjaus in Kolwa, Nondaro and Jáu took part and Baloch Khán in spite of assistance from Mír Abdul Karím, Mírwári, the Khán's *ndib* in Mashkai and Kolwa was worsted and obliged to fly to Khárán. POPULATION.

The other sections of importance among the BÍzanjaus in Makrán are the Bahádurzai, Sháhalzai and Siáhpád who live in Sardasht, Pídárk and Kolwa respectively.

The Baloch form the middle class of the community. They generally possess land and are organised in small communities, each under the *kauhd* or headman, who acts as a buffer between the chief or the administration and the members of the group. Formerly in times of emergency, the *kauhd* collected his people or so many of them as were required for the object in view and he generally led them in action. He still occupies a position of considerable influence and instances have been known in which these *kauhds* have successfully frustrated attempts of the chiefs to exact excessive revenue. The important groups among the Baloch are represented by the Hots; Jadgáls with whom the Bands of Kulánch and Mehdizais of Gwádar are connected; Kalmatis, Kattawars, Kauhdáis, Lundis, Raís, Rinds, Sangurs, and Shehzádas in Kéch and by the Barrs, Kashánis, Kénagízais and Mullázais in Panjgúr; other groups of respectable status but of small numerical strength are the Lattis, who claim affinity with the Kalmatis but do not enjoy the same social status, Mulláis, Puzh and Wádéla. Mention may also be made of the Zámuráni-Baloch and Koh-Baloch who are the nomads of the country and of whom some mention will be found under the localities in which they reside. The Baloch.

The Hots, whose name is said to be derived from an eponym meaning a warrior, are strongest in Tump, their headquarters, where they number forty-seven families or about 235 souls. They are also to be found in small numbers at Hots.

## MAKRÁN.

**POPULATION.** Kaláto in Dasht and in Gushtang and Shahi-Tump near Turbat. They claim affinity with the blue blood of the Rinds and are accepted as connections of that group on the authority of the Baloch couplet :

“ Mír Jalál had four sons :  
Láshár and Rind were the chiefs :  
Hot and Baloch the flockowners ”.

A reference to Mír Jalál, the traditional ancestor of the true Baloch, will be found in the article on the *Rinds*. Holdich and Mockler, however, ascribe a much more ancient origin to the Hots, the former identifying them with the Horaitai or Oraitai of Alexander's time and the latter with the Utii of the army of Xerxes.\*

Local history relates the supersession of the rule of the Rinds by that of the Hots and the ruins of the Míri of Punún, the Hot, the story of whose love affair with Sassi is so popular in Upper India, are still to be seen opposite Turbat on the right bank of the Kéch Kaur marking their ancient power. The Hots were in their turn ousted by the Maliks.

Though claiming connection with the Rinds, the Hots do not generally intermarry with the latter. Marriages of their girls are occasionally arranged with the dominant classes and the issue does not lose in social status. The dominant classes do not give their daughters to the Hots in return. They have no recognised head or chief and are almost as democratic as the Rinds, the Hots of Tump having nothing to do with the Isázai Hots of Shahi-Tump and neither having anything to say to the Hots of Kaláto. They are better behaved than the Rinds, probably owing to their possession of irrigated property in the tracts in which they live. Their lands were in former days revenue-free but like others they have been assessed to revenue under the present administration.

**The Jadgáls.** The name Jadgál is applied specially to the small group, numbering about 150 families or 750 souls, which inhabits the *réses* of Bélár, Nalént and Kocha in Kulánch and still retains the Jadgál language. Jadgáls are also to be found in fairly large numbers in Persian Makrán especially round Báho and Dashtiári.

\* Vide page 31, *Journal of A. S. B.* Vol. LXIV, part I, No. 1  
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## KALMATI.

As has already been mentioned, Jadgál or Jat settlements in Makrán can be traced in Arab histories to the first centuries of the Muhammadan era. They are described as holding the country between Kirmán and Mansúra in Sind, but whether they came from the west or the east is not stated. The Jats or Jadgáls, however, appear to have been a purely Indian people and the presumption is that their migration had brought them to Makrán from the eastward.

But though the name Jadgál is now confined to the small group in Kulánch, a large proportion of the so-called Baloch of Makrán are certainly connected with them. Among these may be mentioned the influential RAÍS group which claims connection with the Jámots of Las Béla and acknowledges that it has been living in the country since the remotest past and whose members are scattered throughout the country both inland and along the coast. Another section of Jadgáls is the Kénagizai living at Isái in Panjgúr and the great Sangur tribe is also of Jadgál origin.

The Mehdízais are again an offshoot of the Sangur but now independent of the parent stock and living round Gwádar. Other groups connected with the Jadgáls are the Band of Nalént in Kulánch, the Korak\* of Kolwa and the Chilmarzai Méds of the coast.

The Kalmatis are said to derive their name from Kalmat, the Calama of Nearchus and the place of their first settlement. It is, however, known that refugees who had adopted the tenets of the Karmatian heresy became refugees from Bahrein and Al Hassa in the tenth century and migrated towards Sind, and it is a matter for speculation therefore, whether the name Kalmati does not preserve the memory of the heresy or of its progenitor.

Kalmati.

The Kalmatis are estimated to number twenty families or 100 souls in Pasni, twelve families or sixty souls in Kalmat and twenty families or 100 souls in Gwádari-Nigwar. These figures do not include a large number of servile dependants in personal attendance upon them. Their head quarters are Pasni where the present Kalmati chief, Mír Mahmúd, resides (1904). He receives an annual allowance of Rs. 520 from the Makrán

\* Some interesting information about these pirates whose insolence led to the subjugation of Sind by Arabs will be found in Elliot's *History of India*, Vol. I, 508.

**POPULATION.** Telegraph subsidy. The Kalmatis claim Rind descent and are accepted as connections by the Rinds. Mockler,\* however doubts the assertion and attributes the alleged connection to intermarriage. The Kalmatis appear to have soon acquired complete ascendancy over the Méds of the coast soon after their arrival in Makrán and proceeded to organise from among them bands of buccaneers and pirates which extended their depredations from the Gulf of Omán to Goa. Many sea fights between the Kalmatis' hero Hammal-é-Jíhand, the ruins of whose well and a fort are still to be seen in Gazdán-Bal, and the Portuguese are commemorated in the Kalmati ballads, and it seems probable that Kalmati piracies may have led to the burning of "the beautiful and rich city Pessani" by Luis de Almeysdat in 1581. The celebrated Hammal eventually lost his life in a fight with his Portuguese enemies. In latter times the Kalmatis appear to have come nominally at any rate, under the sway of the Gichki rulers in Kéch and to have paid a small quit rent for the occupation of Pasni where they levied tithes on the fish and customs on trade and controlled the fishing population. Their influence continued gradually to decay though in 1863 they were considered of sufficient importance for the subsidy already mentioned to be conferred on their chief in connection with the protection of the Indo-European telegraph line. Ross mentions that in 1868 the Kalmati chief Mír Bahrám recognised the paramount authority of Kalát and paid the revenue of his district to the *naib* of Kéch. Since then, however, the complete control of Pasni has fallen into the hands of the Khán's officials.

The Kalmatis enjoy a social status second only to the dominant classes in Makrán and superior to that of the Rinds. The dominant classes take wives from them without loss of social status to the issue. Their ballads tell of a prolonged feud with the Burfats of Las Béla immediately after their settlement. Later, they were at feud with the Kauhdaís of Kolwa and with the Rinds, but these feuds no longer cause any trouble.

**Kattawar.** The Kattawars, numbering ten families or fifty souls, inhabit the country round Kaush-Kalát near Turbat. They

\* Vide page 31, *Journal A. S. B.* Vol. LXVI, 1895.

† Vide *Portuguese Asia*, Vol. II, Chapter XX, page 373.

claim Rind affinities and enjoy much the same social status as the Hots, Raís or Lundis which is somewhat inferior to that of the Kalmatis and Kauhdáis. They are endowed in the eyes of their fellows with some religious sanctity and most of them enjoy the title of *mullá*. They are large landowners, much of their land was formerly revenue-free but it has now been assessed. They have no recognised head.

The Kauhdáis (thirty families), whose name is a corruption of the Persian word *Katkhuda* are strongest in Kolwa, but twenty-nine families of them are also to be found scattered throughout Makrán, especially in Nigwar. Their headquarters are Balor in lower Kolwa. Their claim to be connected with the Rinds is generally accepted and they hold a position analogous to that of the Kalmatis. The dominant classes take wives from among them, but the issue of such unions does not lose in social status.

The Kauhdái country in Kolwa, which they are said to have acquired with the sword, extends east and west from Mádag-é-Kalát to Síhén Kaúr between Osháp and Sámi. In Nigwar they hold the office of principal headman (*Kauhdá*). After Makrán passed under the control of the Kháns, the Kauhdáis were assessed to revenue at one-tenth and Zarr-é-sháh was also taken from them with one or two exceptions. A full explanation of the system will be found in the chapter on **Land Revenue**. The Kauhdáis have always been famous for their warlike disposition. They had many feuds in times past with the Rinds and Kalmatis and in later days with the Naushérwánis. Their present chief Gangozár, their headman Mír Ghulám Ján and other Kauhdáis of Balor possess a share in the revenues of Jamak and Gwarkop in conjunction with the Khán and the Gichkis. The Kauhdáis obtained their share from that of the Gichkis, in blood compensation.

The Lundis are numerically insignificant numbering about fifteen families or seventy-five souls and live in Kaush-Kalát near Turbat. Ethnically they are connected with the Kashánis of Panjgúr who are again said to be Shahwánis from Iskalku near Kalát. Local stories give the meaning of their name as "tailless", a contemptuous appellation applied to them on their first arrival in Kéch without a following. They entered the service of the Gichkis and having distinguished

## MAKRÁN.

POPULATION. themselves in that capacity acquired influence and opulence and a social status similar to that of the Raís, Kattawars and other respectable groups in Kéch. In course of time they acquired landed property, which the Gichkis allowed them to hold revenue-free, but they are now assessed to revenue. Their present head is Mír Adína.

Raís. The Raís is considered one of the largest tribes in the country. It is dispersed throughout the Kéch and Panjgúr valleys and along the coast west of Píshukán and extends westward to Báho and Dashtiári in Persian Makrán. No estimate of their total number has been made, but the *élite* of the tribe, which lives in and around Turbat is estimated to number fifty families or 250 souls. They are the most important and influential of the so-called Baloch of that locality, and consider themselves superior in social status to all others.

They claim affinity with the Jámot of Las Béla, but the period at which they settled in the country is unknown. It is probable that they represent the Zats or *Jadgáls* mentioned by the early Arab authors as inhabiting Makrán, for their appellation among other groups is *behdár* or root-holders, indicating the great antiquity of their settlement.

The Musázai Raís, the section of the headman, possesses a social status similar to that of the Kalmatis, Hots and Kauhdáís, with whom they frequently intermarry.

The dominant classes do not, however, take wives from among them. The Raís are large proprietors in Turbat and the neighbourhood, and nearly half of the landed property in Kéch proper between Apsar and Kalátuk is estimated to belong to them. Formerly they were revenue-free, but they are now, with a few exceptions, assessed to revenue. Their present head (1905) is Mullá Khudádád, a man of great influence, about eighty years of age. He took a prominent part in the disturbances which ended in the fight of Gokprosh in 1898. The Raís are peacefully inclined and more civilized than any other tribe in Makrán.

The Rinds. The Rinds constitute the most important division of the Baloch race; indeed, the title of Rind is loosely applied by outsiders to the Baloch as a whole. So great is their reputation as being of the bluest blood that every Baloch will endeavour, by fair means or foul, to show his

## THE RINDS.

consanguinity with the Rinds. Their name in Persian signifies a "debauchee," "a turbulent, reckless, daring man." In Makrán they occupy Mand with their headquarters in Gaiáb, Aspikahn and Wakái with Dashtuk, the western part of Zámurán. They have also acquired property in Tump and Dasht. The Rinds of Shorán in Kachhi are an offshoot of their stock, and the name is borne by various groups in the Déra Gházi Khán, Déra Ismáíl Khán, Muzaffargarh, Multán, Jhang, Sháhpúr and Montgomery Districts of the Punjab. Though recognised as a tribe in Makrán, they in reality consist of a number of small independent eponymous groups, including, like other Baloch tribes, alien elements, such as the Mandash from whom they originally acquired Mand. These alien units have been merged in the general body and have now lost their original identity.

They are estimated to number 655 families or 3,275 souls. The principal groups living in Makrán are nineteen in number, and are as follows :—

- |                  |                  |
|------------------|------------------|
| (1) Gazakandi.   | (11) Sháhalzai.  |
| (2) Pérozai.     | (12) Mírozai.    |
| (3) Khiázai.     | (13) Sínáhozai.  |
| (4) Mullázai.    | (14) Omarzai.    |
| (5) Bugáni.      | (15) Kahmaki.    |
| (6) Bangízai.    | (16) Gohrámezai. |
| (7) Míránzai.    | (17) Askáni.     |
| (8) Táhirzai.    | (18) Dagáráni.   |
| (9) Kolagi.      | (19) Núháni.     |
| (10) Sheh-o-Mír. |                  |

Of these, only the Gazakandi, Askáni, Dagáráni and Núháni require special notice. The Gazakandi, who also call themselves Dombaki and Bangwár, are the section from which the Rind chief would be drawn if the intensely democratic spirit of the Rinds would ever permit their having one.

When a crisis arises they do indeed elect some one to act as their leader and spokesman, but his influence is never permanently established. An instance recently occurred in which a Gazakandi, Wali Muhammad, was elected chief but his son and cousin were killed in the following year and he himself no longer possesses any power. In 1903, when migration to Persian Makrán was contemplated, a chief was selected from another section, the Pérozai. The Askánis are the most numerous clan of the Rinds in Makrán and may almost

**POPULATION.** be termed an independent tribe. They are scattered in Zámurán, Dashtuk and Persian Makrán and the Gbolám-Bolaks of Kachhi are connected with them. The Dagáránis occupy Aspikahn and Wakái. Offshoots of the Núhánis are the Kosag and Lagor, but they are not recognised as being of true blood. In Persian Makrán the Durrázai Rinds occupy Geshtagán and Bampusht.

The Rinds allege that their ancestors journeyed to Kirmán from Aleppo in Syria, where they met the ruler of that province at Jagín between the mouth of Mínáb river and Bampur. Hence they moved forward to Makrán, but the exact date of their arrival cannot be traced. It appears, however, to have coincided more or less with the period of the Arab invasions of India. Local information asserts that after the fall of the empire of the Caliphs, the Rinds succeeded the Irákis in the government of Makrán. Their traditions as given in the *Tuhfat-ul Kirám* trace the expansion of the tribe from Jalál-Hán, a descendant from Harún Makráni who was governor of Makrán under Hajjáj (705 A.D.). About the fifteenth century part of the Rinds made their way eastward into the indus valley and north-eastward to Kalát. Mír Chákar, the hero of all ballads among the eastern Baloch, is said to have been born in Ashal-é-Kalát in lower Kolwa at this time. Henceforth the Rind power in Makrán dwindled, but they are still proverbial for their pride, arrogance and punctiliousness on points of the Baloch code of honour. "A Jám may be Jám, but he is Jadgál by descent, and therefore is no equal of the princely race of the Baloch," is their favourite saying.

The decay of the Rinds may be attributed to the individualism, to which reference has already been made and which is proverbial throughout the country. Mockler\* noted that the tribe had never acknowledged the authority of any ruler, and that each individual member of it professed to owe obedience to no man, whence the tribe had no recognised head. As an instance of the intensity of the feeling, the story is told that when Mír Chákar, the Rind, went to Delhi he took his seat on the throne, whereupon his fellows crowded round on the arms and other parts, and one man, who could find no other place, sat on the spike at the top with the result that the throne broke and all fell down. It is needless

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\* Loc. cit: page 30.



to say that dealings with the Rinds are rendered extremely difficult by the factiousness which their individualism engenders. POPULATION.

Though prepared to unite against a common enemy in a crisis, the various sections have always been characterised by their turbulence. The outrages which they had committed previous to Sir Robert Sandeman's visit to Makrán in 1883-4 have been mentioned in the section on **History**, and under the settlement then effected the Rind representatives agreed on February 4, 1884 to be responsible for the good conduct of their respective sections, to prevent injury by their tribesmen to the telegraph line, Government servants, or British subjects, to produce perpetrators of such outrages for punishment by the British Government, and to arrest, if possible, disaffected or refractory members of the tribe. The Gichki Sardár of Kéch and the Khán's *naib* undertook at the same time to supervise the Rind headmen, to assist them in effecting arrests and to prevent future outrages.

At the present time the Rinds are independent and pay no revenue on their lands in Mand but political control is exercised over them. Owing to the levy of revenue on their property in Tump and Dasht in 1903, they were prepared to migrate in a body to Persian Makrán, but eventually abandoned the idea. Their behaviour has much improved, but inter-sectional quarrels are frequent and murder is not uncommon. In former times their indiscriminate raiding, cattle-lifting and robberies involved them in constant feuds with their neighbours. Those with the Kalmatis and Bizanjas were especially notorious, the latter being alleged to have lasted for seventy years. All these feuds have now, however, been set at rest.

The Sangur is another numerous tribe scattered over the country from Las Béla on the east to the Persian border on the west and extending even into Persian Makrán. They are strongest along the coast between the Basol and Rumar rivers, where they number 877 families or 4,385 souls. They are undoubtedly of Jadgál origin and claim affinity with the Jokhiás of Sind. Their traditions assert that their earliest migrations took them from Sind towards Kalát, near which place they were settled for a long time, but afterwards were driven down into Makrán, possibly in the *great*

Sangur.

POPULATION. Bráhui-Jadgál war, which took place about the fifteenth century.

Most of them are nomads and they are famous as camel breeders. The usual occupation of a Sangur is flock-owning, but his Jadgál origin is exhibited in his natural propensity for cultivation, and whenever his wanderings conduct him to a place which is fit for cultivation, he quickly forms a permanent settlement and adopts the life of a cultivator. The Mehdízais, an offshoot of the Sangurs living near Gwádar, and those settled in Kolwa and other parts of the Kéch valley are instances in point. Their head (1905) is Mír Dost Muhammad, Kannar, who resides in Soragi near Turbat.

Shehzádas. Numerically the Shehzádas are insignificant, numbering only some twenty-seven families or 135 souls. Their headquarters is Jíwnri and a few families are to be found in Gabd in lower Dasht. Some also live in Báho-Nigwar in Persian Makrán. Their name indicates that they are the descendants of a *Shekh* \* or religious leader, but they claim Afghán descent and assert that their forefather, named Jamand, † came from the country of the Marwats in the Bannu District in the time of Malik Muzaffar Sháh. To Jamand is attributed the work of conducting the combined Kéch and Nihing rivers through the Gokprosh Range into Dasht in payment for which he acquired Gabd. Jíwnri was obtained in blood compensation for one of their chiefs, Mír Khia, third in descent from Jamand, who was killed by one of the Maliks.

Later they were repeatedly attacked by the Arabs of Rásul-Khéma and by the Persians and, as a result, the whole of the male portion of the Shehzádas is said to have been annihilated. Mír Jahángír, Naushérwáni, who lived at the close of the eighteenth and beginning of the nineteenth century, on being expelled from Khárán, visited Jíwnri and married the daughter of Mír Siráj, the Shehzáda chief who had been killed in the fights referred to. Many of the present Shehzádas are descendants of Mír Jahángír, but some are

\* In Makrán *h* is frequently substituted for *kh*. — Ed.

† According to Afghán genealogies Jamand was a son of Khair-ud-dín *alias* Kharshabún, son of Saraban. Some of the Jamands are now to be found in the Pishín tabsl of the Quetta-Pishín District. See page 139, *Census of India*, 1901, Vol. V, Baluchistán.

## BARR.

also sprung from posthumous sons of the Jamānds killed by the Arabs and Persians. POPULATION

The Shehzādas occupy a social status equal to that of the Kalmatis and the Kauhdāis, and all claim the distinction of prefixing *Mir* to their name. They possess unirrigated lands in Gabd, Nigwar and round Jíwnri as well as in Báho across the border. The Jíwnri Shehzādas formerly held the right to the tithes on fish and customs duty on trade at Jíwnri at the same time paying a nominal quit rent to the Gichki sardár of Tump. They have recently been deprived of this source of income, however, and many have left Jíwnri and settled in Pishukán in Maskat territory near Gwádar. Most of them are in the service of the Indo-European Telegraph department, which uses them for escort duty. Their present head, Mír Aulia, is a Jemadár.

The Barrs are a powerful group in Panjgúr, numbering sixty families or 300 souls, whose head quarters is at Kohbun. They trace their descent to the Bedouins, and as they are characteristically turbulent, this assertion may be correct. Crossing the Gulf of Omán they assert that they settled in the valley of Peshín to the west of Mand, where they are still to be found in large numbers and are known as Barr-o Bulédai owing to intermarriages with the Bulédais. A part of the tribe afterwards migrated to Panjgúr, where the then sardár assigned them the *Kúcha* of Kohbun, and their *Kauhdá* eventually became one of the leading men of the locality. The father of the present *Kauhdá*, Usmán, a youth of fifteen years, enjoyed so much influence that he was made *naib* of Panjgúr after the removal of Sardár Muhammad Ali Khán Gichki. The present *Kauhdá* is connected with most of the leading Baloch families in Panjgúr. Most of the Barrs are nomads, engaged in flock-owning and camel-breeding. They also possess some dry-crop cultivation in Kohbun, and their *Kauhdá* owns irrigated property in Bunistán (Isái), Tasp, Garmkán and Chitkán. Their predatory habits have involved them in feuds with many of their neighbours in times past, but they are now quiet and orderly.

The Kasháni, numbering seventy families or 350 souls, is another powerful tribe in Panjgúr, whose head quarters is at Dasht-é-Shahbānz. They are an offshoot of the Shahwānis of Iskaiku near Kalát, one of the leading families of the

## MAKRAN.

Shahwánis having migrated on account of an inter-tribal quarrel with 700 families in the time of the Maliks. Their name appears to be a corruption of Kisháni, the designation of one of the large clans of the Shahwáni tribe and they still keep up their connection with the Shahwánis of Sarawán. Owing to quarrels with the Gichkis most of them migrated in the course of time to Chakansúr in the Helmand valley.

The Kashánis are divided into two sections, the *Mastar Kasháni* or leading family said to be Ramdánzai Shahwánis and *húrt Kasháni*, or ordinary Kashánis. Their social status is similar to that of the Barr. Like the Barrs, too, the Kashánis are flock-owners and camel-breeders and they also possess some dry-crop cultivation in Shahbáanz. Their *Kauhdá*, now (1905) Muhamad Hasan, a young man of some twenty years of age, owns irrigated property in Bunistán.

**Mullázai.** The Mullázais are another influential group in Panjgúr, numbering 100 families or about 500 persons. Their head quarters is at Tasp. Their original habitat is said to have been Shiráz in Persia, and they are related to the Mullázais of Kalát, who long held high office at the Kalát court. In the course of their migration from Persia some settled in Dizzak, and others in Panjgúr.

They are large proprietors and own irrigated lands chiefly in Tasp, where they have opened out three ruined *Kdrézes*, and also in other villages. Some of them are also engaged in trade. Their present head is Mullá Abdurrahmán of Tasp (1905).

**Kénagízai.** The Kénagízais are estimated to number fifty families or 250 persons and live round the fort of Isái. They are Jadgáls by origin and claim affinity with the Jámot tribe of Las Béla, and they say that they came to Panjgúr at the same time as the Gichkis. They have gradually acquired irrigated property in nearly all the villages of Panjgúr through intermarriage and purchase. With few exceptions they all pay revenue. They occupy a position similar to that of the Raís of Turbat in Kéch and their relations with the Sardár of Panjgúr are similar to those of the Raís with the Sardár of Kéch. They were much trusted in former times by the Chief of Panjgúr and one of the towers of the Isái fort was given to them to defend. Their present head is

## INFERIOR RACES.

Kauhdá Mir Nabi Bakhsh who held the strong fort of Isái in conjunction with Kauhdá Muhammad Khán, Barr, against the Kháns' *Kárdár*, Abid Husain, in the rising of 1898. POPULATION.

The inferior races are represented by the Méds, Darzádas (known in Panjgúr as Nakibs), Loris and servile dependants. Their position of inferiority is marked by the fact that they constitute the occupational groups of the country, the Méds as fishermen and sailors, the majority of the Darzádas as landless labourers and the Loris as artisans. The servile dependants are engaged in agricultural work and in domestic service. From among the Darzádas is drawn the class of Makráni labourers to be found in other parts of Baluchistán and in India. All these classes seldom eat with the Baloch and are not entitled to receive the news if even the meanest Baloch is present.\* They cannot marry girls from among the Baloch and, if they give a daughter in marriage to a Baloch, they receive insignificant sums as bride-price. Their blood-compensation, too, is a comparatively insignificant sum. Locally they are regarded as the aboriginal races of the country. Inferior Races.

The Méds, who are estimated to number 1,189 families or 5,945 souls, are to be found throughout the length of the Las Béla and Makrán coast and possess many of the characteristics attributed by Arrian to the Ichthyophagoi. From inscriptions still existing at Gwádar, it appears that the nucleus of the tribe came from Gandává in Kachhi, an origin which corresponds with the historical evidence available regarding their early habitat. † It is also remarkable that their patron saint is Sakhi Tangav, whose tomb is at Dádhar in Kachhi. The Méds.

In the course of centuries, the Méds appear to have absorbed a large admixture of alien and slave blood, the latter being especially noticeable between Gwádar and Sonmiáni in Las Béla. From Gwádar westward most of them are connected with the Rais. Being an occupational group, those joining them have lost any social status or racial distinction they may have formerly possessed. The typical Méds are

\* The tests of social precedence are discussed in a later part of this work.

† Sir Henry Elliot in his *History of India*, Vol. I, page 521, refers to the connection of the Méds with Upper Sind.

POPULATION. those living between Gwádar and Sonmiáni. Internally the Méds are divided into Méds proper, who carry on the profession of fishing and the Korás or seafaring men.\*

Those of known descent, whether Méds or Korás are termed Méd and those of unknown descent, doubtful origin or slave extraction, are called Lánga, i.e., slave. The Méds of known descent are divided into four groups: (a) Chilmarzai, (b) Jalárzai, (c) Gazbur and (d) Ormári, commonly known as Olmári. The Chilmarzai constitute the *élite* of the Méd tribe and trace their origin from the Lúmris, Númris or Númriás of Las Béla. The Jalárzai and Gazbur claim Baloch descent. The Olmári allege an Afghán origin. At each port of importance the Méds recognise the authority of their *Kauhdá* who acts as a medium between the people and the Government. The ethnography of the Méds offers a most interesting field of study. They are typical sailors of the East, spendthrifts, happy-go-lucky and extremely superstitious.

Darzáda or  
Nakíbs.

These people, who number 5,395 families or about 26,975 souls, are one of the most numerous of the races of Makrán. They live scattered throughout the country and are even to be found among the coast population. In Panjgúr they are known as Nakíbs. Their head quarters is Kéch proper, i.e., the tract between Sámi and Násirábád; in Panjgúr they occupy the irrigated lands on both sides of the Rakhshán Kaur. As already mentioned, they are considered the aborigines of the country.

The Darzádas of Kéch are divided into two classes: the Bázáris, the section of the headman, and the ordinary Darzádas. Among the Nakíbs, the Rádézais are of the best blood. The Darzádas of Kéch are more wealthy and better organised than the Nakíbs of Panjgúr. The Darzádas are led by a headman whose influence in the turbulent past caused him to be much sought after by the sardárs of Kéch. In Panjgúr, the Nakíbs live in separate groups, each under its own headman. Marriages with slaves are less frequent in the case of Darzádas than with the Nakíbs.

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\* The connection of the Méds and Korás appears to have been very ancient. Vide *Memoirs D' Histoire et de Geographie Orientales* par M. J. de Goeje, No. 3, 1903. *Memoire sur les migrations des Tsiganes á travers l' Asie.*

## LORIS.

Their chief occupation is agriculture; the majority cultivate the land on behalf of the owners and are paid in kind. They constitute the source from which the supply of labour in Makrán is drawn and follow various handicrafts as shoemakers, potters, weavers, etc. They would also probably make excellent domestic servants. Most of the *Maulvis* and *Qábis* of Kéch are Darzádas. POPULATION.

The Darzádas have a great reputation for bravery and are more hardy and athletic than any of the other Makrán races. They have always taken a prominent part in all local fights, but their natural inclination is towards peaceful occupation. Their morals are lax and, unlike other races they are indifferent about the marriage alliances which they contract, and have no hesitation in giving their daughters to Lorjs and servile dependants. The wealthy, however, will not marry their daughters to a Gichki, under any circumstances, as her issue will be debarred from inheritance.

These curious gypsy folk are scattered throughout the country, and may be divided into two classes, those who are settled and those who are nomadic. The settled Loris are not numerous, their numbers being estimated at some 300 families or about 1,500 souls. Their main divisions are the Sarmastáris, the descendants of Sarmast, and the Zangisháhis. Most of the Loris in Baluchistán trace their origin to Sarmast. The Zangisháhis are alleged to have accompanied the migration of the Gichkis from India, which ended in the settlement of the Gichk valley, and are most numerous in Panjgúr. All Loris, whether settled or wandering, are either handicraftsmen, such as carpenters, blacksmiths and goldsmiths, or musicians and ballad-reciters. The latter seldom compose themselves, but sing the ballads of others, celebrating events of importance in verse. Each occupational group above mentioned is distinguished by a special appellation. Thus a carpenter is known as a *ddr-ardsh* Lori; a blacksmith as an *asinkdr* Lori and a goldsmith as a *sargar* Lori. Musicians are known as *Dohli*, i.e., drummer and ballad-reciters as *Pahlawán*. The latter are considered the most respectable. Besides pursuing the handicrafts mentioned above, the wandering Loris practise jugglery, palmistry and fortune telling. One of their special characteristics is the bartering of donkeys in which they are exceedingly "slim."

Loris.

## MAKRÁN.

POPULATION. The story goes that a Lori began the day with a donkey worth five rupees and after bartering fifty donkeys was in possession of one worth a hundred. They are known as rogues and vagabonds and their petty thieving and cheating are proverbial. Certain menial duties are assigned to them on the occasion of marriages, deaths and circumcisions. They include cooking for the guests, filling the *hukkas*, and the spreading of carpets and mats. At weddings they shave, wash and clothe the bridegroom, beat drums and play musical instruments; while the Lori women attend on the female guests and wait on the bride. A Lori woman who does this is called *mashsháta*. At funeral feasts the Loris may not wash the hands of the guests, but this must be done by one of the equals of the corpse. At weddings he receives tips from all, and also a suit of clothes, and at funerals a small cash present from the heirs of the deceased. He performs the operation at circumcisions.

### Servile dependants.

Servile dependants are to be found in almost every household and their numerical strength may be judged from the large number presented in dower by the dominant classes.\* Those who cannot afford to give them food and clothing send them out into the world to earn their livelihood for themselves. The bond of connection does not, however, cease thereby, and many of them are to be found at large, living apart from their masters and earning their own livelihood, but still not emancipated. They are liable to work for their master at any time in exchange for food and clothing, but their independent earnings are not appropriated.

The slaves from whom these servile dependants are descended are alleged to have been imported originally by the Méds from the African coast through Maskat, but if the theory of the learned German, Dr. Glaser, is correct that the original home of the Habash was in South-east Arabia, it is possible that this element of the population is one of the oldest in the country, for their features are in many cases distinctly Negritic in type. Other servile dependants are to be seen with Baloch characteristics, who are the descendants of Baloch men and women who were captured in inter-tribal wars and were afterwards sold or bartered.

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\* See paragraph on **Dower**, *supra*.



## HINDUS.

Khojas are known as Lotias. Their estimated number is as follows : Gwádar 250, Pasni 26, Isái 5 ; total 281. Their head quarters is at Gwádar, where they have permanently settled, and whence those at Pasni and in Panjgúr have migrated. Their original home was at Cutch Mándvi in the Bombay Presidency and they are said to have settled in Gwádar five generations ago. They almost invariably stick to the coast and are all engaged in business, which is in most cases wholesale rather than retail. It is in this respect that their methods of trading differ from those of the Hindus. Much of their capital is sunk in the fishing trade, and they also deal in matting, cotton and wool, which they export in return for piece-goods and food-stuffs. They acknowledge the authority of the Aghá Khán, who is represented by a local *mukhi*. This man decides petty disputes. They also have a *pancháit* and a *masjid* at Gwádar. They are recognised as British subjects, and their interests are supervised by the Director of the Persian Gulf Telegraphs. They possess no political influence.

POPULATION.

Khojas or  
Lotias.

The distribution and estimated strength of the Hindus is as follows :—Gwádar 200, Pasni 41, Kalmat 5, Kolwa 10, Kéch valley and Dasht 20, Panjgúr 3 ; total 279. Their head quarters, like that of the Lotias, is at Gwádar, but unlike the Lotias they have not permanently settled there and generally return to India in their old age. Their first settlement is said to have taken place about four generations ago ; they migrated from Sind with which province they still maintain their connection. Married men are seldom to be found outside Gwádar. They belong to the following castes : Bhátia, Multáni Serái, Lohána, Sindí, Punjábí, and Chápíra.

Hindus.

The entire trade of the interior is in their hands, and it is mostly carried on retail and by barter. As in other parts of Baluchistán, the Hindus find it difficult to conform rigidly to the demands of their religion, and they drink from the hands of Muhammadans whom they employ as domestic servants. In several instances Hindus have married slave girls, the children being brought up as Muhammadans. They have no political influence and occupy a position of inferiority. At Gwádar their affairs are managed by a *pancháit* which decides petty disputes, and also collects the fees for the maintenance of their temple.

## MAKRÁN.

- POPULATION.** The physical characteristics of the dominant classes differ little from one another. Their features are, as a rule, oval and regular, the eyes large and dark or hazel in colour, the nose long and straight, the complexion fair and sometimes olive, the hair black and the height medium, about 5 feet 6 inches. The younger men are thin and wiry, but age develops a tendency to corpulence. The hair is either worn long and tied in a knot and turned up over the head or cut at the nape of the neck, a fashion said to have been introduced by the Naushérwánis. Some of the handsomest men in Makrán are to be found among the Mírwáris. The Gichkis of Panjgúr can always be distinguished from those of Kéch by their darker complexion.
- Physical and moral characteristics.**
- The dominant classes.**
- Gichkis.** The Kéch Gichki is lazy, indolent, proud and somewhat pompous, but hospitable and more generous than his brother, the Panjgúr Gichki. The latter is fond of manly sports such as riding, hunting, shooting, etc.
- Naushérwánis.** The Naushérwánis are brave but arrogant and very touchy on points of Baloch honour. Sir Thomas Holdich\* remarks that "as a fighting, raiding, restless clan they are perhaps unequalled on the border." They are hospitable and extravagant in their liberality.
- Mírwáris.** The Mírwáris, like the Naushérwánis, are brave and courageous, but their strength as a group has been dissipated in the frequent quarrels that have occurred among them. They are the genealogists, historians and poets of the country, and as ready with the pen as with the sword. They are hospitable in the extreme.
- The Baloch.** Through the lapse of centuries of intermarriage any distinguishing characteristics, which the heterogeneous races and groups, now included under the single appellation of Baloch, may have originally possessed, have been lost. They have regular features, with short straight noses, bright black or hazel eyes, and a copper skin. They are of medium size, thin and wiry, with powerful muscles and, with the exception of the Rinds of Mand, who shave their heads when past the prime of life, always wear the long hair gathered at the back and turned up over the head. Unlike the poorer classes of the Baluchistán highlands

\**The Indian Borderland*, pp. 202-3.

## MÉDS.

they pay considerable attention to personal cleanliness. POPULATION.  
Of their character Colonel Ross writes :—\*

“ Makránis are faithful in performing a duty of trust which they may undertake for hire. Though not a bold and daring race, they are usually courageous in danger, and though not eager about running into peril, they are not over-careful of their persons. In their own internal conflicts they generally avoid close fighting, and the bloodshed is consequently inconsiderable. Though not powerfully built, the Makráni is capable of enduring much fatigue and privation, and it is not an uncommon thing for a man to travel on foot at the rate of 50 miles and upwards a day, subsisting by the way on a few dry dates carried in a bag by his side.”

It may be added that a fight among the Makrán Baloch seldom ends in the loss of more than one or two killed on either side, but the attacking force returns after cutting down date trees, burning the standing crops and destroying the *kdréses*.

The Darzádas and Nakíbs are well built, robust and muscular, with thick broad shoulders, low wide foreheads, short, thick and almost flat noses and large dark eyes. They are of medium size, and many of them show signs of African blood in the short curly hair and thick lips. Their skin is a dark copper colour and not uncommonly quite black. The Darzáda or Nakíb is, generally, engaged in peaceful pursuits, but in times of necessity few can surpass him in courage, boldness or endurance. He is a jovial and careless fellow and merry to the verge of the obscene. He is hospitable and obliging in matters of courtesy and if trained would probably make a useful and faithful domestic servant. He possesses an institution known as *puch-kún* to which the members are initiated by drinking a cup of *bhang*. One of the first tests of membership is the power of keeping one's temper under a storm of abuse.

Darzádas  
and Nakíbs.

The Méds are above the average stature with broad heads, oval faces and noses distinguished by the length of the tip. Their skin is brownish and they have hazel eyes. They are strong, athletic and robust, capable of performing marvellous feats of strength and possessing great powers of endurance on the sea. They display the

Méds.

\* *Memorandum on Makrán*, p. 30.

## MAKRÁN.

**POPULATION.** reckless, spendthrift and adventurous qualities of all races accustomed to the ocean. Ashore, however, they are awkward and clumsy. The Méd is exceedingly superstitious and a profound believer in the powers of good and evil spirits. Generally he is squalid and dirty, but on gala days, such as the *Id*, he loves to turn out in a showy dress. His morals are lax, and by nature he is jovial and careless. He is hospitable and obliging and a rather dainty eater.

**Loris.** The Loris are lazy, indolent rovers and wanderers and lacking in the hardiness and power of endurance of most of the other races of Makrán. In their spare and low stature, irregular features, dark eyes and complexion, coarse black hair and timidity of nature, they resemble the Dravidian races of India. Their propensities for cheating and general "slimness" are a bye-word.

**Servile dependants.** The servile dependants possess all the features of the African type and are a hard working, careless set of people, living from hand to mouth.

**Characteristics of the women.** The women of the country are hard working and hard-worked. They possess a cheerful temperament and make good and fond mothers. Reference has already been made to the extremely independent position which they occupy. Excluding women of the dominant classes and of the better class Baloch, those of the poor and nomad Baloch, Darzádas, Nakíbs, Méds, Loris and servile dependants are, generally, of lax morals. They have few amusements except singing and spend the day in household work, the care of their children or in sewing and embroidery.

**Religion.** The whole of the indigenous population is divided between two religions, the Namázis and the Zikris. The Namázis are Muhammadans of the Sunni sect and the Zikris are the followers of a Mahdi, whose doctrines differ in many respects from orthodox Muhammadanism. Hinduism of a somewhat unorthodox kind is professed by the Hindu trading classes, and the only other religion is that of the Khojas or Lotias. The Arabs in the following of the *Wáli* of Gwádar belong to the *Biábi* sect which flourishes in Maskat. Figures of the actual number of Namázis and Zikris are not available, but it is estimated that the Zikris compose half the total population. Some authorities only place the Zikri population at one-third, but as these are Namázis

## RELIGION.

they are inclined to minimize their number as much as possible. The principal groups belonging to the Zikri sect are the Sangur, B́izanjau, Koh Baloch, Sámi-Baloch, Sájdí and Kíl-kaur Baloch. The Zikris may be said, indeed, to include all the nomads of the country. POPULATION.

It is probable that the introduction of Islám took place early in the Muhammadan era and it certainly occurred not later than the beginning of the eighth century when Muhammad *bin* Kásim marched through Makrán to Sind. The population, however, appears soon to have reverted to heretical observances, for Ibn H́aukal, writing in the tenth century, mentions Rásak in Persian Makrán as inhabited by schismatics\* and Marco Polo, at the end of the thirteenth century, remarks that some of the people are idolators but the most part are Saracens. Later on according to local tradition the tenets of the Shiah sect appear to have been observed and it was to this sect that the ruling family of Malíks belonged. Indeed it would be remarkable if the proximity of Persians had not been felt in this direction.

Islám.  
Historical.

The practice of Islám, as described in the Census Report † of 1901, applies equally to Makrán as to other parts of the Province with the single exception that women are allowed a share in inheritance. The Méds and other dwellers on the coast carry their superstition to the greatest extreme and have a firm belief in the power of *ptrs*. While openly professing Islám nearly all of them observe the rites of one or all of the institutions known as *mauláid*, *sima* or *rifa*, ‡ *shépar-ja*

The practice  
of Islám  
*Rifa*.

\* Elliot suggests that these schismatics may have been Karmatian heretics whose name may be still preserved in the tribe of Kalmati. History of India, Vol. I, p. 459, note.

† *Census of India*, Vol. V, pp. 38 and 39.

‡ A reference to the *Rifáí* sect will be found in the Miniature Gazetteer of Gwadar.

The late Khan Bahadur Fazlullah's volume on the Gujrat Musalmans, (*Bombay Gazetteer*, Vol. IX, part II), contains the following information about the sect :—

"Rifáís, i.e., Exalted, also called Face-slashers (*munkhphoda* or *munkhchira*), occur in considerable numbers over the whole of Gujrat. They are followers of Sayad Ahmad Kabír and speak Hindustáni. Except that they wear the *dhoti*, waist cloth, they dress like ordinary low class Musalmáns. Holding in the right hand a 12-inch sharp pointed iron spike called the *gura*, and having near the top many small iron chains, the beggar rattles the chains and if people are slow in

POPULATION, and the *gwdt*. The followers of the first are most numerous and are generally called Rifáís. The head quarters of the Rifái *pir* is at Bombay, but his representatives live at Pasni and Gwádar.

*Shépar-ja*. The name *shépar-ja*\* is a corruption of *Sheikh Faríd-ja*, the observances being connected with Sheikh Faríd Shakar Ganj, a saint of great renown, whose shrine is said to be somewhere in the Punjab. Its rites are confined to persons of slave extraction, the patron saint, Sheikh Faríd, having himself been a slave by origin. The ceremonies appear to be connected with the fetish worship of Africa, but it is at the same time a curious fact that the songs which are sung at the times when *shépar-ja* is performed are in Sindi or Urdu.

Meetings are held on Monday and Friday nights. A drum fixed on a tripod and covered with a red cloth, which is called Mughul-máni, a corruption of Mongar Mánra, is placed in the centre of a circle and men and women together join in the performance of a dance round it while it is beaten by a man with both hands accompanied by four other men beating the ordinary native two-sided drum. The sound of the drum is accompanied by songs which are taken up by the circle of men and women who gradually work themselves into a frenzy of excitement and whirl round and round. The performances last throughout the night with intervals of rest.

*Gwdt*. The term *gwdt*, also known as *sahr*, signifies air or spirit and the Méds have so great a belief in such spirits that every disease is attributed to them. No treatment or cure is attempted but the *mdt* or mother of the *Gwdtis* is consulted with a view to the casting out of the spirit to which the disease is due. The institution is spreading rapidly among the Méds who have a firm belief in its efficacy and is said to have reached Karáchi. Unlike other similar institutions in

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giving him money, strikes at his cheeks or eye with the sharp iron point and seems to cause no wound. They beg in the name of God and are very persistent and troublesome. Though fond of intoxicating drugs, very few of them drink liquor. They are Sunnis in religion, and though most are of the lawless *besharaa* order of beggars, some are law-abiding and have wives and children. Their boys follow their father's calling and they marry their girls to beggars. They are poor."

\* Ja denotes the genitive case in Sindi.

## GWÁT.

Makrán, it is not connected with any Saint or *pír* and it appears to have been introduced from Maskat and the Persian Gulf. POPULATION.

The leader of the *Gwátis*, whether man or woman, is called *mdt* and is believed to be selected by the spirits as their representative or invoker. A person affected by *gwát* or spirit is taken to a selected place known as *aimo*, and is placed at full length on a mat with a sheet over him and incense burning close to his nose. The *mát* now sings incantations to the *gwát* or *sahr* and if the man is really affected by a spirit he begins to tremble and sitting up sways his head and body to and fro at great speed. Presently the patient falls into a kind of trance and the *mát* enquires from the *gwát* what he wants and on what terms he will leave the afflicted person. An answer is then received from the patient that a certain kind of *léb* or meeting must be held and on this being promised, the spirit leaves the patient.

The *lébs* are of different kinds, all the expenses of which must be borne by the person afflicted. They are known as *busoch* costing Rs. 2 and lasting some two hours; *ramsa* costing about Rs. 30 and maintained for three days and nights; *tanatl* which costs about Rs. 50 and is kept up for the same time; *tubbuk* costing about Rs. 100 and lasting seven days and nights; and *slpa* costing about Rs. 500 and lasting for fourteen days and nights. Resort is seldom had to the more expensive *lébs* which are reserved for the rich.

After the spirit has been cast out, time is taken for the collection of the luxuries which must be supplied to the *gwátis* or initiates during the *léb*, and on the people assembling, the first ceremony consists in throwing three morsels of the *halwa*, which is about to be distributed, towards the north as the share of the *gwát*. The *halwa* is then divided among the initiates and a portion is given to the patient. All are seated in a circle with incense burning in the centre and incantations are recited by the *mát* in praise of the spirits, the initiates present joining in the chorus. Presently the fervour of the meeting is aroused and those present form a circle revolving round the singers and drummers. A kind of frenzy seizes them and they sway their heads, arms and bodies to and fro as they move. As the

POPULATION. excitement increases individuals leave the circle and whirl round and round until at length they fall into a trance. From these the *mát* who acts as a leader in the accompaniment of singing and drumming, enquires whether the spirits are satisfied and so the performance ends. It may be mentioned that men and women both take part in these ceremonies but form separate circles. In large towns each sex has a separate *aimo*.

Extraordinary meetings for *rifa* and *shépar-ja* are held in the fulfilment of vows made in times of emergency and also on an outbreak of disease or in case of social difficulties. The better classes of Baloch of the interior do not, however, identify themselves with any of the observances which have been described. The Méds believe in hosts of saints by sea and land and their superstition surpasses all imagination. Among the local *pírs* Sheikh Ramadán of Pidárk, a Kahéri Shéh by origin is most popular. Pilgrimages are undertaken bare-foot by men and women to his shrine and sheep are offered to him in sacrifice.

Zikris

The majority of the followers of the Zikri sect live in Makrán, but they are also to be found in Mashkai in the Jhalawán' country and along the coast of Las Béla. To the Bráhuís, the Zikris are known as Dái, the alleged derivation being from *ddh* meaning a "message" in Baluchi; the Zikris call the Korán *dái*. It is remarkable that the Dáis, Sagetae and Sáki were all ancient Scythian tribes, and it is a matter of no small interest that we should find that many of the clans of the Bráhui tribe of the Sájdi, are Dáis or Zikris. The clue appears to be one that is worthy of closer investigation. Although the Zikris call themselves Musalmáns, their creed is full of superstitions and idolatrous beliefs, and the fact that they read the Korán appears to be the only link between them and orthodox Muhammadans. In all matters of practice there is a radical difference between the Zikris and their Sunni co-religionists, as will presently be shown; indeed their views on the main doctrines of Islám are diametrically opposed.

The Zikris derive their name from the *sikr*, a formula which they repeat in the course of their devotions. Much has been written about them by opponents or partial observers which is misleading and time has not yet been found to make full



enquiries regarding them\*. It is known, however, that the leaders of the sect in Makrán have in their possession books, a study of which will probably throw full light on their origin and other connected questions. From two of these books, the *Safar Náma-é-Mahdi* or wanderings of the Mahdi and the *Tardid-é-Mahdawiyat* or refutation of the dispensation of the Mahdi, it appears that the sect is of Indian origin and was founded by one Muhammad of Dánápúr in Jaunpúr, who is variously stated to have been an Afghán or a Saiad. Expelled thence he made his way to the Deccan where the Ruler was converted, but on the outbreak of a religious rebellion the Mahdi was again driven out and after many wanderings with his immediate followers through Gujarát and in the desert of Bikánér and Jaisalmer arrived in Sind. Hence he was again expelled from Tatta and thereupon made his way through the Sind valley to Kandahár where Sháh Bég Arghún, son of Zunnún Bég Arghún, is said to have become his disciple. But the *mullás* and the rabble rose against him and he was again driven away to Farrah in the Helmand valley where the *Tardid-é-Mahdawiyat* alleges that he died. The Makrán Zikris, however, allege that he disappeared from Farrah and after visiting Mecca, Medína, Aleppo and other parts of Syria made his way to Persia and through Lár (Láristán) to Kéch where he took up his abode on the Koh-é-Murád. Here he preached his faith for ten years and died after converting the whole country.

Such is the account given by the Zikri books and the earlier part of it corresponds with the history of Saiad Muhammad Jaunpúri given by Abul Fazl † who says: "Saiad Muhammad Jaunpúri was the son of Saiad Budhá Uwaysi. He received instructions under many holy men learned in spiritual and secular knowledge. Carried away by extravagance he laid claim to be a Mahdi and many followers gathered round him and numerous miracles are

\* The account here given is more complete and accurate than that to be found in Chapter III of the *Census Report of Baluchistán*, 1901.

† *Ain-é-Akbari*, Jarrett's Translation, Vol. III, page 37f. Abul Fazl's father, Shekh Mubárak, had attached himself to the religious movement whose followers came to be known as *Mahdawis*. An account of the rise of the *Mahdawis* will be found in Blochman's *Biography of Abul Fazl*, Loc cit. Vol. I., P. iii, et seq.

POPULATION. ascribed to him. He is the founder of the Mahdawi sect. From Jaunpúr he went to Gujarát and was much in favour with Sultán Mahmúd the Great. The narrow-mindedness of the worldlings made India intolerable to him, and he resolved to pass into Persia, but died at Farrah and was there buried." The death of the Saiad Muhammad Jaunpúri at Farrah took place in 1505. He was born about the middle of the fifteenth century about 1442 A.D.

We thus find in the Zikri faith a remnant of the Mahdawi movement which assumed a definite shape in India at the end of the fifteenth century through the teaching of Saiad Muhammad and of which the last is heard in 1628. The story of the introduction of Mahdawi doctrines into Makrán by Saiad Muhammad bears self-evident indications of improbability. It is more likely to have been brought to the country by some of his numerous disciples, some of whom, e.g., Mián Abdulla Niázi, exercised so much influence in India. There appears indeed to have been some connection between the introduction of the new faith and the advent of the Bulédai rule in Makrán, for all local accounts agree that it obtained a footing synchronously with the Bulédais if it was not actually brought by them. No historical or traditional evidence is obtainable about the existence of the Zikri faith in Makrán prior to the advent of the Bulédais and it may be that the link is to be found in Bú Saíd, the first Bulédai ruler, whose original habitat is said to have been Garmsél in the valley of the Helmand and close to Farrah and whose date according to the historical data available was probably synchronous with that of Saiad Muhammad.

The faith flourished greatly during the time of the Bulédais and soon spread throughout the country. The Bulédais were ousted by Mullá Murád, Gichki, who gave a great impetus to the Zikri religion about the beginning of the eighteenth century, and who has been canonised in the Zikri calendar. Mullá Murád proceeded to introduce a more complete organization, and is said to have ordained community of property. He also introduced certain innovations in imitation of orthodox Muhammadanism, choosing Koh-é-Murád near Turbat as the *Kaaba* of the Zikris for their annual pilgrimage and digging a well known as *Cháh-é-sam-*

## ZIKRIS.

*sam* in front of the Turbat fort. But the expansion of a form of belief so obnoxious to orthodox Sunnis attracted the attention of Mír Nasír Khán I of Kalát, and caused him to carry fire and sword into Makrán. An account of his expedition and of the terrible death suffered by Malik Dínár son of Mullá Murád is to be found in Tate's *Kalát*.<sup>\*</sup>

The principal doctrines of the orthodox followers of the Zikri faith in Makrán are :—

1. That the dispensation of the Prophet Muhammad has come to an end and he has been superseded by the Mahdi.

2. That the Prophet Muhammad's mission was to preach and spread the doctrine of the *Korán* in their literal sense, but that it remained for the Mahdi to put new constructions on their meaning. That the Mahdi was in fact the *sáhib-é-táwil* of the *Korán*.

3. That prayer (*namás*) has been dispensed with, and that instead of *namás* people should resort to *sikr*.

4. That the fast of the *ramádn* need not be kept.

5. That the recognized formula of the Muhammadan faith should be dropped and the formula *lá ildhá illalláh. Muham-mad Mahdi Rasúl-ulláh* الله محمد مهدي رسول الله should be adopted instead.

6. That instead of *sakdt* at the rate of one-fortieth, *ushr* should be given at the rate of one-tenth.

7. That the world and the goods of this world should be avoided.

Their religious observances take the form of *sikr* and *kishti*. *Zikr* consists of daily prayers at fixed intervals and *kishti* of religious services on specified dates. *Zikr* is repeated in two ways: *sikr-é-jali*, the formula spoken aloud and the *sikr-é-khafi* or formula repeated inwardly. They are very numerous, and each *sikr* consists of about ten or twelve lines. *Zikr* should be performed six times daily as follows :—

1. The *zikr* of *lá ildhá illalláh*, a *sikr-é-khafi* to be repeated by every one thirteen times before early dawn at home. It may be noted that all *sikrs* begin with this formula.

2. *Gwar-bdm* or the *sikr* of early dawn. The words are *subhádnald-yarjú*, a *sikr-é-jali*, spoken in a loud voice and finished with a *sijda* or prostration. After the prostration

<sup>\*</sup> *A Memoir on the Country and Family of the Ahmadsai Kháns of Kalát*, by Mr. G. P. Tate.

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POPULATION. the *sikr-é-khafi*, *ld ildha*, *hasbi-rabbi*, and *jallalah jallalah* are repeated, and as the sun rises another prostration is made.

3. *Némroch-é-sikr*, i.e., the midday *sikr*. A *sikr-é-jali* when all the *sikrs* except *subhdna ld-yarjú* are repeated. No prostration is made as that is peculiar to the *subhdn* formula.

4. *Roch-sard-é-sikr*. The *sikr* of the yellowing day, i.e., a little before sun-set. A *sikr-é-khafi* ending in the *subhdn* formula, also said inwardly with a prostration at sun-set.

5. *Sar-shap-é-sikr*. The *sikr* for the beginning of night. A *sikr-é-jali* said at about 10 p.m. in which all the *sikrs* are repeated in a loud voice except *subhdn*.

6. *Ném-hangám-é-sikr*. The midnight *sikr*. A *sikr-é-khafi* repeated by individuals. For the proper performance of this *sikr-ld-ildha* should be repeated 1,000 times, a *sijda* or prostration being made after every 100 repetitions.

Kishti,

*Kishti* is held on any Friday night which falls on the fourteenth of the month, and also during the first ten nights of the month of *Zil-hij* and on the day following the *Id-us-suha*. The principal *kishti* is held on the ninth night of *Zilhij*. Births, circumcisions and marriages are also made the occasions for *kishti*, and it is also performed in pursuance of vows to do so. The performers of *kishti* take their places in a circle as for the ordinary Baloch dance. Drums, etc., are not used, but one or more women with good voices stand in the centre of the circle and sing the praises of the Mahdi in verse, while the men circle round and repeat the chorus. The singers change from song to song accompanied by the men in chorus. When the singer comes to the word *Hádta*, the men answer *gul Mahdta*. *Hádta* means "Who is the leader in the right path?" and the answer is "Our flower Mahdi". The *kishti* ends when all are tired. In the villages and towns the women hold separate *kishtis* and *sikrs* but among hill Baloch men and women join without distinction. The reports that at these meetings immoral and even incestuous practices are in vogue appear to have no foundation in fact. The stories were probably the concoction of prejudiced persons who were no doubt influenced by the presence of women at the meetings.

Places known as *sikrána* are set apart for the performance of *sikr*. The *sikrána* is not built in any particular fashion

## CUTTIVATORS.

but consists of an ordinary dwarf-palm hut in the villages or of a separate *gidám* among the nomad encampments, which is set apart for the purpose. The door does not face to any particular point of the compass. The only difference in the burial of the Zikri dead from the customs usually in vogue among Musalmáns is the omission of the burial service. Zikri *mullás* exercise much influence, and in their capacity as religious preceptors they have frequently been known in the past to take an unfair advantage of members of their flock.

Under the existing administration the Zikris suffer from various disabilities and many of their rites have to be carried out by stealth. No attempts are made at proselytization, and there are signs that the faith is on the decline. The reason appears to lie partly in the general progress of the people in knowledge and a proportionate diminution in the influence of the *mullás*, partly in more frequent contact with the orthodox tenets of Islám and partly in marriages with Sunni women.

The whole population may be divided into five classes by occupation: landowners, cultivators, flock-owners, seafarers and fishermen, and artisans. The landowners are the least numerous class and consist of the dominant races and the better class of Baloch. They include the Gichkis, Naushérwánis, Mirwáris, Bízanjau, Rinds, Hots, Raís, Lundis, Kattawars, Kénagizais and Mullázais. Their lands are cultivated by tenants or hired labour. The dominant classes collect revenue from their lands in addition to the proprietor's share of the produce, that is, rents.

The cultivators are the most numerous class and a few of them possess lands of their own. The principal groups so engaged include the Darzádas of the Kéch valley, who are generally cultivators in irrigated lands; Dashtis, Lattis, Bízanjaus, Rinds, and Hots and others in Dasht; Band, Jadgál, Fuzh, Wádéla and Sangur in Kuláneh; Kolwáis, Bízanjaus, Sangurs, Mirwáris and Rakhshánis in Kolwa; and the Nakíbs, Barr, Kasháni, Shambézai and Singozai of the Panjgúr valley. With the exception of the Nakíbs and Darzádas, the rest combine flock-owning and transport with cultivation as they generally hold only dry-crop areas, the supply of water for which is exceedingly precarious.

POPULATION.

Occupation.

Landowners.

Cultivators  
and flock  
owners.

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**POPULATION.** The flock-owners consist of the Koh-Baloch, who are included in the following of the Naushérwánis ; the Sámi Baloch included in the following of the Gichkis ; the Kosag, Lágor, Gurgnári, Sájdí and the majority of the Sangur. Some of them are, however, now (1904) adopting agriculture as their principal pursuit.

**Sea-faring classes.** The seamen and fishermen are divided into two classes known as Kora and Méd. The Koras or Lángas are said to have derived their origin from freed or unfreed slaves of the Kalmatis, who in former days employed them in their piratical enterprises in the Arabian Sea. These Koras are enterprising fellows, making their way in native crafts to Basra in the Persian Gulf and sometimes so far afield as Colombo and Zanzibár. The Méds follow their occupation of fishing in close proximity to their homes except in winter when they go to Gazdán near Pasni. A full account of the fishing industry will be found elsewhere.

**Artisans.** All the artisans except weavers and potters are drawn from among the Loris. The weavers and potters are Darzádas and Nakíbs but the weavers have fallen on evil days since the advent of European manufactured cloth and none are now to be found in Panjgúr, where previously thirty families were employed. The artisans are dispersed throughout the country and attached to different tribes and localities. They are seldom paid in cash, but are generally village servants and paid in kind on a system known as *rasm*. With the exception of the Loris their occupation as artisans is generally followed as subsidiary to that of agriculture. Bricklaying is generally done by people from Dizzak. The spare time of the women of the poorer classes is largely employed in the manufacture of woollen articles and the men are in many cases dependent on their earnings. They also sew clothes, grind grain and do other menial work on wages besides helping their husbands at the harvest.

**Social life and social precedence** As in other parts of Baluchistán great stress is laid in Makrán on social precedence, and two factors are observed for the determination of relative precedence. These are the giving of a daughter in marriage to a certain person or group, and the right to the receipt of the salutation and news known as *chah habbar*. The first is the test of the social equality or otherwise of groups or persons, but the second,

*chēh habbar*, is the test of racial superiority. The giving of a daughter in marriage is not, however, in the opinion of local wiseacres an absolute test as the girls must be given to husbands, and as it sometimes happens that a husband is not available within the girl's own group she has to be given to a group lower than her own. For instance the Gichkis will never admit that the Bīzanjaus, Muhammad Sanis or Mīrwāris are their equals but they give and take daughters in marriage from them. Or again women are given in marriage to men who have acquired wealth and power like the late Mīr Fakīr Muhammad Bīzanjau, the Khān's *Nāib* of Kéch.

In every assemblage of Makránis the true test to social rank is the right to take the news. As the greatest importance is attached to the salutation, it will not be out of place to describe it at some length. All the boys among the dominant races and among the Baloch are taught the rules of taking the news very carefully and so jealous are the holders of their rights that lives have been lost in the past in defence of them. *Chēh habbar* literally means "what news?" Whenever a new comer arrives in a place where members of different races and groups are assembled, he offers the *salām alaik*, 'peace be with you,' and he is answered only by the person who is of highest rank. The latter first says *alaikus salām*, 'peace be with you,' and adds *wash-aht*, 'welcome.' The other persons who are present next welcome the newcomer and this done the highest in rank asks permission of all those present collectively to take the news. All reply *Ji* in token of assent. If speaking to a common Baloch the questioner says, *habbar deh*; to a man of the middle class he says, *ahwāl-kan*; to an equal or superior, *mehar-bāni-kan*. The highest in rank among the newcomers, if there are several, thereupon asks permission to give the news, and does so on receiving an affirmative in the reply. A Gichki of Kéch, Gichki of Panjgūr, Naushérwāni, Mīrwāri or Fakīr Muhammadzai (Hammalāri) Bīzanjau is the *chēh-habbar-ē-wāja*, the "Lord of the news," among all the Makránis in the order named. A Gichki, whether high or low, rich or poor, chief or not, is supposed to take the news of all, but in practice Gichkis other than the sardār, allow the chief of the Naushérwānis

**POPULATION.** and others, if older, to take the news. Among the Baloch the Kalmatis, Kauhdáis and Shehzádas are deemed of equal rank, the news being taken by the oldest, if there be no Saiad or *mullá* present. A Saiad or a *mullá*, even if the latter be a Darzáda or a Lori, takes the news if there be no Gichki or other member of the dominant races present. Nowadays the Gichkis even give way to a Saiad owing to the spread of the latter's influence as in other parts of Baluchistán. After the Kalmatis, Kauhdáis and Shehzádas, the news is taken by the Isázai Hots of Gushtang; then by the *kauhdá* of Dasht, a Ghulámsháhzi of Arab extraction; next by the *kauhdá* of Kulánch, a Wádéla; next by the *kauhdá* of Nigwar, a Kauhdái. Next follows the headman of the Rais of Turbat, a Músázai, and of the Sangurs who have equal privileges, the oldest taking the news and after them the Lundis and Kattawars. Among the democratic Rinds the right of the *chah-habbar* belongs to the oldest. Among the Baloch of Panjgúr the Kénagízais Mullázais and the Barr and Kasháni *kauháás* are considered to be equal in rank and status, and the right of *chah-habbar* belongs to the oldest. These four are also admitted to be the equals of the Rais of Turbat and of the Lundi, Kattawar, etc., of Kéch.

Custom of  
hospitality.

Hospitality is confined to the chiefs and richer men among whom the custom is regarded as a duty rather than a virtue.

The people of the country generally are not hospitable owing to the extreme poverty of the majority. The middle classes for the most part live in permanent villages, where their hospitality is confined to friends and acquaintances from whom they, in their turn, experience the same treatment. A kinsman goes to the house of his nearest relation, who entertains him for two meals. Any other relatives who may be in the place, next entertain him for two meals each and also the neighbours of his first host, after which he returns to the house of the original host. A stranger is entertained by the headman of the village or encampment. A guest on first arrival is given all necessaries such as a bed and bedding or, if these are not available, a mat to sleep on and two meals. Afterwards he makes his own arrangements.



When a guest comes to a village the first ceremony to be undertaken is that of *wash-ah* or welcome. After a guest of position has arrived and been welcomed a host sends a bed or mat as a sign that the newcomer is to be entertained. Shortly afterwards the host accompanied by relatives or friends visits the house set apart for the guest and takes the news. If he does not come his hospitality is not accepted. Other visits follow and after a time the host sends dates and curds, if available, or otherwise dates and water. This is followed after an hour or so by a meal befitting the guest's position and rank. No chief nor Baloch who has any pretensions to respectability, ever travels alone, but every one, who can possibly manage to do so, takes two or three companions, as a mark of his importance or social position. The Baluchi proverb: "a single mat is carried away by the wind" illustrates the feeling of the people on the subject and a person without a following carries little or no weight.

POPULATION.  
The etiquette of entertainment.

It is customary for Makranis to raise subscriptions among themselves on certain occasions, the system being known as *bijár*. *Bijár* is raised on the occasion of marriages (*sír*), circumcisions (*burrúk*), the destruction of a house by fire (*ás*), and when fines (*malám*) and compensation for blood (*hún*) have to be paid. The person concerned visits his relatives, friends, fellow tribesmen and even strangers in some cases and solicits assistance which is given in the shape of cash or animals such as sheep and cattle. The contributions thus made are entirely voluntary, but there is a tendency in some cases for this voluntary character of the custom to be lost sight of, and for the rich and powerful to demand *bijár* from their poorer brethren as a right. When a death occurs it is usual for relations, neighbours and friends to bring a gift with them on coming to pay their condolences to the relations of the deceased. Such gifts are called *langari*, starvation subscriptions.

Co-operation among individuals or groups.

If there happens to have been drought in one locality and rain in another, the ordinary Baloch and even Baloch of status make their way to the latter, where their friends or relatives and also the chief and other Baloch of rank give them grain doles according to their means to enable the

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**POPULATION.** sufferers to tide over the bad times. Asking for such doles is called *pindag*, i.e., begging. The poorer Baloch and lowest classes also receive two handfuls of grain from each harvest, a system known as *chankok*.

Manner of spending day by a headman, cultivator and shepherd.

Excepting the shepherds, Makránis, as a whole, lead an idle, easy-going existence. A universal characteristic is the mid-day sleep which every one enjoys from 12 to 3 o'clock, be he chief, cultivator or flock owner. Another feature of the social life consists in the daily meeting (*díwán*) held morning and evening by the headmen of each community.

A chief or headman rises early and after offering his prayers takes breakfast (*harsband*). On emerging from his house he takes his seat under the shade of the tree which by ancient custom has come to be regarded as the meeting place of the village and here he is joined by other idlers until by 10 o'clock a fairly large gathering has assembled. The weather, crops, local politics, old fights and other subjects are discussed till mid-day when every one retires for his *siesta* till about 3 p.m. when another meal is taken and *díwán* is again held till the call to evening prayer. Now and then a visit is made to the fields to see how the crops progress. The household work is done by girls of servile origin and the cultivation by tenants or servile dependants.

The cultivator is busy only at seed time and harvest, especially in large *khushkaba* tracts where no weeding is done. The interval is spent like the chiefs and headmen. A cultivator, who owns irrigated lands, attends to his fields daily, does weeding when necessary, and looks to the repairs of his fences. But the cultivator is not idle even when he attends the village meetings, for if his tongue be wagging, his hands are busy in spinning goat hair or wool or making palm leaf sandals or mats.

The shepherd's life is spent in one monotonous round. He leaves the village before dawn with his flock to wander over hill and dale. When the pasture near the village is exhausted, he is sometimes absent from the village or encampment for weeks or months, merely returning to replenish his supply of dates which he largely supplements with milk from his animals. He sleeps in the

## FOOD

midst of his flock or in some cave or hole close by, and is ever on the watch against the attacks of wild animals. His only relaxation is playing his reed pipe (*nal*). POPULATION.

Four meals are taken daily by the majority of the people which may be designated breakfast (*harsband*), lunch (*nahdri* or *subdrag*); the afternoon meal (*némrosai*), and dinner (*shdm*). Breakfast is taken immediately after rising; lunch at about mid-day; the afternoon meal between 3 and 4 p.m.; and dinner after sunset. For the afternoon meal, which is a light one, every one consumes dates. Breakfast and lunch in the case of the majority of the people consists of dates washed down with water or milk; for dinner *judr* cakes are eaten. A shepherd will sometimes consume dates for weeks together with all three meals. Boiled fish is taken by every one whenever obtainable, the gravy being sipped with the dates and the flesh being eaten at the end of the meal. The poor seldom see meat of any kind. Among the wealthy the use of rice for breakfast is common, and wheat cakes are substituted for the date ration at lunch and dinner. A man of substance will also eat meat frequently with all three meals, but he has a special preference for fish. The extensive consumption of dates has been indicated by the above remarks, and they may be regarded as the staple food of the population. It is no uncommon thing for a hard worked Zangi or Baddi to consume 2 seers at a sitting, and stories are told of men who have eaten 5 or 6 seers at a time. The date is considered the choicest kind of food and very invigorating, and a supply of it is the only provision taken for a journey. A taste for dates and fish is quickly acquired by strangers, and the subject forms a standing joke against the Bráhuís among the indigenous population. When a Bráhui first comes to Makrán, he is said to turn up his nose at both, but after a few days he sticks fish in his turban and carries dates in the trousers of his uniform. Food.

*Juári* (locally known as *surrat*) comes next in importance to dates as a food. The flour is ground by the women in handmills, and made into a thick paste with water when it is baked on a stone griddle. The same process is followed with rice which is of poor quality, and consequently seldom boiled whole. The consumption of wheat flour is small and the cakes made from it are generally eaten unleavened every-

## MAKRÁN.

**POPULATION.** where except in Panjgúr. A Makráni prefers his dried fish boiled, but has no objection to eating it raw, a habit which is attributed to the Ichthyophagoi by Arrian. The meat of fowls is that most commonly eaten, but rich men kill goats and sheep occasionally for the entertainment of their guests.

The well-to-do keep cows, but the majority of the people depend for their supply of milk on goats and sheep. The milk is generally taken raw or as curd which is prepared with a piece of copper or silver, alum, *panér-bánd* (*Withania coagulans*), or rennet extracted from the stomach of a kid. Butter is made from curd in a churn made from a leather skin (*hínsak*); cheese by extracting the moisture from the curd. Whey is boiled and the residue, after evaporation, made into *shildnch*. The biltong which is so common in the upper highlands is known in Makrán as *tabdig*, and is seldom made except by the wealthier people of Panjgúr.

The condiments in use consist of such articles as turmeric, the seed of the sour pomegranate, tamarind, and pepper. With the exception of the tamarind all the others are pounded, made into cakes and dried for ready use in stews. The better classes also use *g'hí* in stews. With the exception of onions, which are generally eaten raw, the garden vegetables common in India are practically unknown. The people, however, are fond of vegetable stews made from beans (*bánk lénk*) and pulse (*masur*). In Panjgúr turnips boiled with dates are regarded as a great luxury. Among wild plants which are used as vegetables may be mentioned *sorichk* which grows chiefly along the coast; *sho-po-hag* which is very popular; *apútag* which grows after rain at the root of the dwarf-palm and is consumed in very large quantities; *indar-káh* (*Trianthema pentaria*), which is only eaten by the poor in case of great necessity and *gurdg-pad* (*Malva parviflora*) which grows in abundance in places reached by the river floods. The last is only eaten when nothing better is procurable.

**Dress.** The ordinary clothing is poor in quality and consequently cheap. A landholder wears a muslin turban about 20 yards long and of double width, costing Rs. 2-8-0, generally tied over an Afghán peaked cap (*kulla*); a short shirt reaching to the knees and made of 5 yards of white lōng-cloth costing

## DRESS.

Rs. 1-4-0 and buttoning on the right shoulder, and baggy trousers made of  $3\frac{1}{2}$  yards of the same cloth, which is sometimes dyed black or blue, costing R. 1-0-0. To the above is added a wrapper (*chddar*) of thick sheeting, double width for winter wear, costing Rs. 2, and of single sheeting for summer wear, costing R. 1-0-0. A flock owner or tenant wears a shirt and trousers, and in winter a small turban tied round a small round embroidered cap with a wrapper. All are made of cotton and cost about Rs. 3-0-0. A thinly woven overcoat of dark wool (*shál*), sometimes profusely embroidered, which lasts for many years and costs from Rs. 1-8-0 to Rs. 3-0-0 is worn as a protection from rain or cold. A herdsman or servile dependant possesses only trousers, a small piece of red cloth for tying up his hair and a wrapper, the whole costing Rs. 2-8-0. To this sometimes is added an overcoat. The uses of the wrapper (*chádar*) are many and various; it is used as a towel, waistband or head-dress and for tying things up to be carried. A landowner wears shoes, price Rs. 2; others wear palm-leaf sandals (*sowás*), which they make themselves. He wears his hair long, but the fashion of cutting it short over the nape of the neck in the Afghán way is spreading.

A woman's dress is simpler than a man's, but its quality is generally better. The use of the long shift (*pushk*) reaching to the ankles and of the wrapper (*chádar*) is universal; drawers, which are a recent innovation, are only worn by the better class women when going out. To protect the wrapper from becoming soiled a short silken scarf (*gushán*) is tied over the hair. The shifts and wrappers of the better classes are made of silk and the former are profusely embroidered in front. Among the poorer classes a single silken shift is given by the bridegroom to the bride at the time of marriage, and for ordinary use she has a shift without embroidery, generally made of red or blue coloured cotton cloth or of spotted or variegated chintz. One shift and wrapper will carry her through a number of years. Her hair is divided by a parting which reaches from the forehead to the nape of the neck, and the hair is then made to bunch in horns on the top, and at the side of the head and afterwards woven into two plaits which are joined at the back. The higher the horns (*mut* or *sháh*) the more fashionable is

## MAKRAN

**POPULATION.** the possessor. A profusion of hair is considered a mark of beauty.

**Dwellings.** The nomadic population lies throughout the country in the tents known as *gidám*. They are generally made of matting stretched on poles for summer and of goat hair blanketing for winter. The latter are more numerous in northern than in southern Makrán. In southern Makrán the dwellings of the settled population generally consist of a wooden frame-work, covered with matting (*log*) and lined with grass, dwarf-palm leaves and tamarisk. In Panjgúr, owing to the cold, many of the houses are made of mud, but the poorer classes retain the mat hut which is sometimes, however, lined with mud. In former days the habitations were always constructed clustering round the forts of the headmen, and no one was allowed to live in any thing but a mat hut which could be easily removed in time of danger. The introduction of greater security has, however, within recent times, resulted in the erection by well-to-do persons of many buildings of sun dried bricks. These houses consist of a single-storey with a flat roof and containing two or three rooms. No verandah is built, but a large open space in front of the house is enclosed by a mud wall or an ordinary fence. They cost about Rs. 60 to Rs. 100, as the material and labour is generally obtained free of cost.

Most of the roofs of the mat huts are pointed at the summit (*kargín*), but others are elliptical (*har-pusht*) and dome-shaped (*tuppu*), the latter being especially noticeable at Mand. In front of the dwelling is a big yard with a mat or date palm fence. The matting of the hut is rain-proof and so strong that it lasts for fifty or sixty years, and the people say that a bullet from a matchlock cannot pierce it.

**Disposal of dead.**

The method of burial usual among Muhammadans is in vogue, the body being laid north and south with the head inclined to the west. The Zikris follow the Muhammadan method, but omit the *namás-i-janáza* or prayer for the dead. The mourning is kept up for three days after death in the case of a person over seven years old, during which time visits of condolence are received and prayers are offered for the soul of the deceased. The men take off their turbans and wear a sheet hanging on either side of their Baluchi cap, while the women divest themselves of all their orna-

## AMUSEMENTS.

ments except the nose-ring and wear black dresses. People coming from a distance to condole with the relatives of the deceased are entertained by the latter. The mourning in the case of a child under seven lasts only for one day.

The wandering Loris and nomad Baloch, when away from centres of population, and unable to procure shrouds, bury the dead man in his clothes. The Méds will never take a corpse through the door of the house but break down a portion of the mat wall large enough to allow its exit.

In-door games, which are numerous, include one called *chawk*, known in India as *chaupat* or *chausar*, which has been introduced from Sind. It is played by four players on a cloth worked in squares and with wooden men. The moves are regulated by six or seven cowries which are thrown on the ground together as dice. Other people, who have never been out of the country, prefer a more homely game called *Hashtdn chawki*, which is played by men on a system somewhat similar to that of draughts, knuckle bones being used as the dice. Boys are fond of playing knuckle bones. The Méds of the coast all play the games of cards which are common in India without stakes, except on the occasions of the *Id-us-suhá* and *Id-ul-fitr* when men, women, boys and girls all play for stakes. This has now (1904) been prohibited by the Administration on pain of heavy fines.

*Ji*, a kind of prisoner's base, is the most popular of outdoor games, and regular matches are arranged and played by the young men and boys of the villages in the evenings or moonlight nights. Wrestling and racing are also favourite pastimes among the lower orders. The Méds hold boat and swimming races. Coursing and shooting are in vogue among the dominant races, but the Baloch excel them in skill at both these pursuits. The Méds are the best wrestlers and excel even the Darzádas in feats of personal strength.

Little attention is paid to festivals, even to those usually kept among Muhammadans, and no large assemblies take place at shrines or other places. Sometimes a chief or a Baloch of the better class holds a dance (*chámph*) on the night of the *Id*, when the dancers are furnished by the Darzádas, Nakíbs, servile dependants and Loris. A huge fire is lighted, round which the dance is performed to the

Amusements  
and  
festivals.

## MAKRÁN.

**POPULATION.** sound of the drum and *surna*. The women of the lower orders also are to be seen in the background enjoying the fun.

The only other festival of importance is the Zikri *hájj* at Koh-é-Murád which takes place on the occasion of the *Id-us-suha*. Owing, however, to the influence of Muhammadan officials it has been discontinued for the last few years, and the pilgrims only come in small parties and depart unobtrusively after performing the usual rites.

**Names and titles.**

Immediately after birth, a name of endearment is generally given to the child which he carries till he becomes of age. Such are *pullén* (flower), *goshó* (long-eared) and *gullo* (rose). Within the first week the child is also christened with a name which is used after the attainment of manhood. Some of these names are those usual to Muhammadans such as Pír Muhammad, Gul Muhammad, Kamál Khán, Mehráb Khan, but most of the Baloch possess names which are possibly of totemistic origin, such as Kahúr (*Prosopis spicigera*), Chagird (*Acacia arabica*), Kunar (*Zizyphus jujuba*), Suhél (Canopus), Gorích (North-wester) and Mazár (Lion). Names peculiar to the Baloch include Lalla, Bijjár, Kannar and Jíhand. Much confusion is caused by the custom of giving a grand-son and grand-daughter the name of the grand-father or grand-mother. Corrupted and vulgarised forms of names are common, especially among the lower classes, e.g., Pírak for Pír Muhammad, Shéro for Shér Muhammad, Dostú for Dost Muhammad and so on. In stating his name a man will generally give his name together with that of his father for purposes of identification. He will also add that of his clan, section or sub-section. Such names are formed by the addition of the suffixes *sai* and *áni* to eponyms. The adjuncts usually used with the names of women are *khátún* and *bibi*, e.g., Roz Khátún and Bíbi Mahdém.

The suffix *khán* is generally reserved as a title of courtesy for members of the dominant groups, and the Baloch do not assume this title. Members of the upper branches of the dominant races also prefix the word *mir*. The use of *sardár* is confined to the holders of the office of head of a tribe, though it is loosely applied also to others as a matter of courtesy. The only sardárs officially recognised are the Sardár of Kéch, the Sardár of Tump and the Sardár of Panjgúr.



## RULES OF HONOUR.

It is usual to distinguish a large landowner by the addition of his place of residence as Mír Kamál Khán, Pídárk-é-Wája, i.e., Mír Kamál Khán, laird of Pídárk. POPULATION.

Among titles which are used with a religious significance may be mentioned *sheh*; i.e., *shekh* which is applied to a convert to Islám and specially to the converted Gichkis, Sheh Omar, Sheh Kásim, Sheh Lalla, Sheh Muhammad, etc. *Fakirs* and anchorites are also called *sheh*, but as a distinction the name of their tribe or denomination is added thus: Sheh Kahéri or Zikri Sheh Sáhib or *shhibéda* is peculiar to Saiads or persons claiming direct descent from the Prophet. *Mullá* is a much coveted title, and is assumed by any one who has read the Korán, though he may not be able to understand it or write Persian; the term is also applied to the priests of the Zikris. *Ustás* (Persian *Ustád*) is a term peculiar to the Zikris, and is applied to a *mullá* who may bring a Zikri child into the fold, by which act he is considered to become the child's religious preceptor.

A knowledge of the rules of honour (*mayár*) prevailing among the people is not without importance from the point of view of the administration and a short reference to them will not be out of place. It is incumbent on a Makráni—

Rules of  
honour.

- (1) To avenge blood.
- (2) To fight to the death for a person who has taken refuge with him. The refugee is called *bdot* and is always maintained by his protector so long as he remains under the latter's roof.
- (3) To defend to the last property entrusted to another such as a bullock, camel, cash or ornaments.
- (4) To be hospitable and to provide for the safety of a guest.
- (5) To refrain from killing a woman, a Hindu, a Lori or a boy under the age of puberty.
- (6) To pardon any offence if a woman of the offender's family comes to intercede with the person aggrieved.
- (7) To refrain from killing a man who has entered a shrine of a *pir* and so long as he remains in it.
- (8) To cease fighting when a woman bearing the Korán on her head intervenes between the parties.
- (9) To punish an adulterer with death.

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## MAKRÁN.

**POPULATION.** Blood can only be avenged by taking the blood of the offender, but if the offender himself be out of reach, his nearest relation, viz., his brother, father, or cousin is slain. Such a system is soon liable to extension with the result that the life of any member of the offender's tribe is taken, and so a blood-feud, unless nipped in the bud, develops by leaps and bounds until either the authorities or friends intervene and the parties are induced to arbitrate. The losses on either side are then reckoned up, and if numbers are equal, compensation is paid to the side which lost the last man (*gud-jang*) at the rates mentioned in the paragraph on blood compensation. If, however, one side has lost more than the other, compensation has to be paid for the balance of lives at the accustomed rates.

**Blood compensation.** No rate appears ever to have been fixed for blood compensation on the death of a Gichki or other member of the dominant classes. The fact is that no Baloch ever dared to attempt the life of any of them, while if one of them happened to be killed in an intertribal fight with one of the other dominant classes, his heirs took as compensation what they were able to get at the point of the sword. Thus the whole district of Sámi formed the blood compensation of Már or Mán Singh, Gichki, while the whole of the possessions of the Mírwáris in Kolwá were handed over to the Naushérwánis in the blood compensation of Mír Lalla Naushérwáni.

The degraded position of the Baloch may be gauged from the fact that up to 1899 the heirs of a Baloch could not claim blood compensation against any of the dominant rates, nor could a Baloch offer asylum to a refugee (*bdot*), nor in case of the commission of adultery by one of the dominant classes with his wife could he obtain *lai*, i.e., compensation for violation of honour. In January 1899, however, an agreement was signed by all the Gichkis and other headmen of Kéch and attested by the Political Agent, Kalát, in which they agreed to pay blood money for a Baloch at the rate of Rs. 1,500, while the fine to be paid to the Government in ordinary cases was not to be less than Rs. 500. It is said by the people that Colonel Reynolds, when Political Agent in Southern Baluchistán, only fixed the amount of blood money for a Baloch at Rs. 200, and if this is true, the new rate of compensation is extremely advantageous for the

## LEADING FAMILIES.

race which forms the majority of the population of the country.

In other cases the following rates are recognized as far as can be ascertained :—for a Baloch of the better class, 12,000 zarr or Rs. 3,000 ; for an ordinary Baloch, 8,000 zarr or Rs. 2,000 ; for a Darzáda 6,000 zarr or Rs. 1,500 ; for a Sarmastári Lori 14,000 zarr or Rs. 3,500 ; for other Loris 8,000 zarr or Rs. 2,000 ; for Méds 2,000 zarr or Rs. 500 ; for servile dependants double his price, i.e., about 800 zarr or Rs. 200. One-third of the amount is generally paid in property, one-third in cash and one-third in weapons on which a fictitious value is placed. It may be noted that the rates given for the Loris are those stated by the Loris themselves and are probably exaggerated, but at the same time it is to be remembered that throughout Southern Baluchistán the Baloch code of honour forbids the killing of a Lori, a fact which would account for the enhanced rate. Serious injuries, resulting in the loss of a limb, are generally compensated at half the full rates.

Kauhdá Kénagi, Ghulám Sháhzi, lives in Kohak, one of the *résés* of Dasht. His ancestors migrated to Makrán from the coast of the Gulf of Omán, some ten generations back, and after living for a while in Dasht, acquired the office of *kauhdá*. The *kauhdá* of Dasht takes precedence among all the supporters of the Sardár of Kéch, a position which is indicated by his taking the news from all Baloch, whether headmen or others in Kéch. He also possesses the right of appointing the Sub-*kauhdá* of the various *résés* in Dasht. The *kauhdá* of Dasht possessed great power and influence in the days of the Gichkis, and with the *kauhdá* of Kulánch on several occasions offered an effective resistance to claims against their people put forward by the Gichkis and by the Khán. The present *kauhdá* is a quiet, inoffensive individual, about thirty-two years of age. He holds his lands revenue-free and receives an annual allowance of Rs. 80 out of the *sarr-é-sháh* collections from the Dasht *résés*. Kauhdá Kénagi's father, Nabi Bakhsh, was a friend of Major Mockler and Sir F. J. Goldsmid and rendered them much service and assistance. He also helped Col. Macgregor in 1877 in spite of the protests of Mir Fakir Muhammad Bizanjau, the Khán's *naib*, and of Mir Báian, the Gichki Sardár of Kech.

Leading families.  
Kauhdá  
Kénagi,  
Ghulám  
Sháhzi.

**POPULATION.** Mullá Mubárák Wádéla is the principal *kauhdá* or headman of Kuláneh and a Méngal by origin, his ancestors having migrated from Wad. He lives at Nokbur and is one of the most influential men in Kéch. He is married to the daughter of Mullá Khudádád, headman of the Raís of Turbat, who in his turn married Mullá Mubárák's mother on her first husband's death. These two men were largely responsible for the troubles which took place in 1898 and were among the chief advisers of Mír Mehráb Khán Gichki. Mullá Mubárák holds his lands revenue-free both from the Gichkis and the Khán in virtue of his position and of the assistance he gives in collecting the revenue of Kuláneh. He also receives an allowance of Rs. 40 per mensem from the Makrán revenues. He is about fifty years of age. He ranks next to the *kauhdá* of Dasht and is the second of the supporters of the Sardár of Kéch.

Mullá Dád  
Karím,  
Mullái.

Mullá Dád Karím, Mullái, is the son of Mullá Rahmat, who was the right hand man of Sardár Mír Báían Gichki, and expelled Shághási Attá Muhammad from Kéch about thirty-five years ago. Mullá Dád Karím is the head priest of all the Zikris of Makrán, and as such exercises great influence among his followers. His father, Mullá Rahmat, has been canonized in the Zikri calendar. Dád Karím is peacefully inclined, but a designing person in his place might cause considerable trouble in political matters. He lives with fourteen other families of Mulláis in Kallag in Kuláneh, and makes an annual tour, during which he realizes sufficient to maintain him in comfort and respectability during the year. He and his section style themselves Saiads and trace their origin to Imám Husain. During the rule of the Bulédais the Turbat fort is said to have been in their hands, and the presence of so many Zikri remains in the vicinity of Turbat renders this story not improbable. At the end of the eighteenth century they were ousted by the Gichki Sardár, Shéh Omar, who ultimately met his death at the hands of the Zikri sect. Mullá Rahmat, who has already been mentioned, again possessed himself of Turbat later on, but was expelled by Mír Fakír Muhammad Bizanjav, the Khán's *naib*, from 1843-4 to 1883-4.

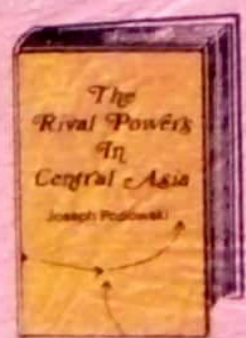
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